

# WE ARE GIVING AWAY POCKET BOOKS---SEE PAGE 5

# ALABAMA BAPTIST

Frank Willis Barnett, Editor

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## PARAGRAPHS.

Rev. J. M. Tucker now receives his mail at Centerville, Ala., R. F. D. 2.

Great sorrow has come to Mrs. Jno. F. Purser, of Atlanta, on account of the death of her daughter, Mrs. Jos. Smith, which occurred on Thursday of last week at her home in Opelika, Ala. Dr. Purser and family attended the funeral.—Christian Index.

Kindly change my address from 56 S. Dearborne street, to Dauphin Way, Mobile. This is my permanent home address. I am rejoiced to know that you have passed the 10,000 mark. You richly deserve this and greater success. Hope you will have reached 15,000 by next January.—A. T. Sims.

I just want to say that I am much pleased at Cunningham. Some of them know how to make a preacher feel good. I am preaching to a good people as are to be found. I wish I could say something that would help you and make you feel good. I think I shall say, may you live long and continue to make the paper better as you have been doing in the past.—W. A. Tharp.

The latest statistics of the church membership in Greater New York give the total as 1,407,129, divided as follows: Baptists, 42,614; Presbyterians, 45,873; Methodists, 47,405; Episcopalians, 90,997; Lutherans, 47,934; Congregationalists, 19,497; Reformed, 22,124; other Protestant bodies, 24,669; Greek church, 1,500; Russian Orthodox, 1,700; and Armenian Apostolic, 900. The Roman Catholics, on their basis of computing, claim 1,061,716.—Examiner.

Mrs. Amanda Holton, the oldest member of our church, died last Sunday at Wetumpka, Ala., where she had lived the last two months with a married daughter. Her remains were brought here and the burial took place yesterday, the funeral services being conducted at the Baptist church by the pastor. Sister Holton was 84 years old, and was noted for her loyalty to Christ and her faithfulness in attending church worship, besides her active interest in the work of the church through more than a half century. She being dead yet speaketh.—H. M. Long, Newton, Ala.

Am very much obliged for the purse. I needed one much and what goes in it more. But the giving of the one may suggest to me to work for the other. You had better suggest to your subscribers a means of turning their money loose instead of holding it. Yours as ever, R. M. Hunter.

J. Henry Burnett who has been connected with the Baptist Book Concern for fifteen years, Louisville, Ky., has severed his connection with them, and moved to Glasgow, Ky., where he will be associated with his brother, President Geo. J. Burnett, in the management of Liberty College for young women. Mr. Burnett was Superintendent for Walnut Street Baptist Sunday-school up to the time of his leaving, and the school has enjoyed a splendid year's work in the past year. He has been clerk of Long Run Association (composed of all the Louisville churches) for the past year, and has been assistant clerk of the General Association for two years past.



THE LATE CHARLES HADDON SPURGEON  
IN HIS LIBRARY.

Recently The Baptist Times and Freeman announced that the Puritan and general library of the late Charles H. Spurgeon had been bought outright by Dr. J. P. Greene for William Jewell College, and that it would be divided between William Jewell and the Southern Baptist Theological Seminary. Above we give a picture of the lamented Spurgeon surrounded by his books.

## POCKETBOOK RELIGION

If hungry mouths are amply fed  
And homeless ones shall find a bed;  
If orphan tots shall have a home  
And vagrants cease their idle roam;  
And if the helpless find relief—  
The Church must have a true belief  
On pocketbook religion.

If horrid dens and slums are reached  
And Christ in love to them is preach-  
ed;

If vice that ranks in high estate  
Shall bow its head to holy fate;  
If sin is driven from our land—  
The Church must keep an active hand  
On pocketbook religion.

If prisoners find the morning star  
And felons cease, and prison bar;  
If soothing hand and gentle voice  
The sick relieve, sad hearts rejoice;  
If human woes and ills grow less—  
The Church her cause must doubly  
bless  
With pocketbook religion.

If Sunday schools shall rise in might  
And Leagues and Unions win their  
fight;

If pulpit power shall be increased  
And souls from sin and death releas-  
ed;

If she herself in strength would  
grow  
The Church must practice, preach,  
and show  
A pocketbook religion.

If heathen lands shall glow with light  
And blinded eyes receive their sight;  
If truth and mercy there shall meet  
And peace and love each other greet;  
If Christ the Lord shall be their  
King—

The Church must rouse, and send,  
and sing  
Her pocketbook religion.

—Epworth Era.

By George H. Givan.



## PARAGRAPHS.

I have resigned pastoral charge of Livingston and Eutaw churches to take effect the middle of February. Have accepted the church at Greenville, Ala.—W. M. Blackwelder.

My church yesterday raised my salary \$300, making it now \$1500 and parsonage.—Thos. M. Callaway, Talledega, Ala.—(We are always glad to print such news. It speaks well for pastor and church. We congratulate both.—Ed.)

We are here at Evline with our church organized. We organized on the 31st of December with eight members. Others will follow soon. This place is growing fast now. Since the Baptists have organized there is talk of a union church at this place. We have had considerable trouble here with blind tigers, but I think they are on the go at present. There are 105 inhabitants; 30 Baptists, 6 Methodists, 3 Presbyterians, 6 non-professors and children. Pray for us that we may bring them to the Lord.—W. G. Hubbard.

Alabama Baptist, Birmingham, Ala.—Dear Sirs: I have been recently elected the president of the Baptist Young People's Union of the First Baptist church of this city. The following is a list of our officers for the first six months in this year: B. F. Davidson, president; J. L. Griffin, vice-president; Miss Lillian Emmerson, recording secretary; Miss Bessie Miles, corresponding secretary; J. C. Williams, treasurer; W. B. Davidson, Jr., and Chas. H. McCreary ushers. We would ask an interest in your prayers. We have great hopes for a successful year, and we believe that God will surely bless our efforts toward the advancement of His Kingdom.—Blount S. Davidson.

Miller-Gray—On the 17th of January Mr. J. E. Miller, Jr., and Miss Willie Gray of Fitzpatrick, were united in marriage. Rev. W. J. Elliott officiating. For the important event, the pretty home of the bride's parents was tastefully decorated in a scheme in which green and white predominated. After the ceremony, a reception was held in honor of the young couple and delightful refreshments were served. The bride is the daughter of Mr. and Mrs. John Gray and is a young woman of many attractions of character and person. The groom is a prosperous young business man with a bright future before him. Hosts of sincere friends and relatives extend fondest wishes for their future happiness.

The twenty-third annual convention of the Alabama Sunday-school Association will be held in the city of Montgomery, Tuesday, Wednesday and Thursday, April 24-26 next. The basis of representation is as follows: All officers of the State Association, five delegates at large from each county, all ministers of the Gospel, the superintendent and two other delegates from each Sunday-school. Application has been made to the railroads for reduced rates, to delegates attending the convention. The delegates will be entertained by the Sunday-school workers of Montgomery. For further information about the State Convention write to Joseph Carthel, General Secretary, or R. O. Blakey, Chairman of the Entertainment Committee, Montgomery, Ala.



## I CORINTHIANS 12:13 AGAIN.

It was my purpose to make no further reply to Bro. J. V. Dickinson but there are some slurring remarks, misrepresentations and absurdly dogmatic statements in his last reply that demand some notice from me. Bro. Dickinson was evidently not in a good humor when he wrote that reply. He seems to have been absolutely blinded by anger or prejudice. The spirit he manifests in his reply does not strike me as being as sweet or brotherly as it might have been.

Brother D. says that I failed to get my authorities to agree with me but he fails to point out wherein they do not agree with me. He evidently regards the readers of the Alabama Baptist as ignoramus who are incapable of understanding the simplest sort of English. His effort to make Meyer contradict himself is amusing to say the least. He does not correctly represent Meyer as one can readily see who has a copy of Meyer's commentary. There is absolutely nothing in Meyer's discussion of the text that is inconsistent with my quotation from him.

Bro. D. says that I out Dale Dale in finding elements for baptism. Why did he not quote my language and prove this silly assertion? The fact is he makes a man of straw which he says I made and then proceeds to demolish him with a great flourish of trumpets. I only ask that Bro. D. will represent me fairly and allow me to make my own arguments. He cannot understand my use of the words "typically or symbolically" but he readily understands Dr. Gordon's use of the word symbol. He seems also to understand Dr. Robertson's meaning of the word "symbolizes" when in giving his understanding of the meaning of this text he says, "The point is that baptism (water baptism, of course) symbolizes the new birth as in Romans 6:3." And yet Bro. D. thinks that Campbellites agree with me that water baptism puts a man into the body of Christ. If Campbellites agree with me they are sound Baptists. I think I can show that Bro. D's view forces him into Campbellism.

Bro. D. says that I have not answered a single argument he has made about the construction of the sentence and that my ignoring of the Greek construction of "en" and "eis" has misled me in my understanding of the meaning of my authorities. I may be very dull in Bro. D's estimation but I can at least understand the plain English of the authors I quoted. I have not answered a single argument of the kind he refers to for the simple reason that I have seen none. I have seen one or two dogmatic statements but no argument. Bro. D's chief stock in trade seems to be bold assertions. A man may assert that the moon is made of green cheese but proving it is a very different thing. I respectfully decline to recognize Bro. D's ipse dixit as infallible authority. What he says about "en" and "eis" may sound very learned to some but there is absolutely nothing in it. His so-called argument is that "wherever in the New Testament baptizēin occurs with nouns with the prepositions en and eis, en marks the element and eis the end to be reached by the baptism." Again, he says, in speaking of "eis," "it marks the thing aimed at in the baptism—the end to be reached." These are mere assertions. I deny them. Now let him furnish some good Greek authority in support of his bold assertions. Neither he nor I are expert Greek scholars. Let us examine the passages he mentions as illustrations. Matt. 3:11 is mentioned. "I indeed baptize you in (en) water unto (eis) repentance." Now if Bro. D's dogmatic statement is correct then in this passage repentance was "the end to be reached by the baptism," or "the thing aimed at in the baptism," which is unadulterated Campbellism run to seed. And so in I. Cor., 10:2, according to Bro. D. Moses was the end to be reached by the baptism of the Israelites "in the cloud and in the sea," or the thing aimed at in their baptism, which is grotesquely absurd.

Bro. D. says that I make "Dr. Gordon teach that water baptism puts a man into the body of Christ when nothing was farther from his teaching." Why did he not quote my language in which I make Dr. Gordon teach this? The fact is, Bro. D. draws an unwarranted inference from Dr. Gordon's language and then attributes that inference to me. He says, "Water baptism, says Dr. Gordon, 'is the symbol—

not the substance.'" Exactly so, but Dr. Gordon is talking about the water baptism mentioned in I. Cor. 12:13, which he had just quoted. His understanding of simple English is marvelous to me. He seems capable of seeing that black is white and that no is yes.

Bro. D. says, "The expression is identical with that of Jesus in reference to Pentecost." In a former reply he said, "The expression is exactly, in both the English and the Greek, the same as that of our Saviour verbatim et liberatim, save that in this instance the verb is in the first person." Here is another assertion that is glaringly, and it seems to me, inexcusably incorrect. Of course, if this were true the matter would be settled beyond all dispute. But Bro. D's method of begging the question is amusing.

Bro. D. thinks or presumes that when Dr. Dargan uses the expression "so-called baptism of the Spirit" that he refers to the Keswick movement. What right has he to presume any such thing? He seems to get out of an authority what he wants to get out of him.

Bro. D. would make it appear that I did not fairly represent him because of a letter he wrote me calling attention to some typographical errors. But he forgets that I quoted from a part of his reply preceding in which he referred in his letter. In speaking of Pentecost he said that what the Spirit does on that occasion is the baptism, "viz: filling and 'giving utterance.' As I see it," he said, "that constituted the baptism in the Spirit." This I quoted and it is in perfect accord with the statement, which he now claims he put into my argument, "I think we may safely find a baptism wherever we find a filling." Therefore a "filling" or "giving utterance" is a baptism.

According to Bro. D., a birth is also a baptism for he again makes regeneration and the "baptism in the Spirit" identical. In support of this view he has quoted a Dr. Thomas, editor of the Homilist. I do not know Dr. Thomas but I have seen one copy of the Homilist, which is a compilation of sermons, sermonettes, outlines of sermons, illustrations, etc. What a marvelous authority! A baptism is an immersion and, if as Bro. D. says that on the day of Pentecost "The sound which filled the room was not the Spirit," then there was no baptism in the Spirit on the day of Pentecost.

Bro. D. thinks that if I will abandon my chase after authorities and do a little exegetical work of my own I will find certain things to be true, that is, certain bold assertions of his. Thanks, Bro. D., but I am in the habit of doing my own work though I have some regard for recognized authorities. If Bro. D. had a little more confidence in recognized authorities and a little less confidence in his own infallibility in the matter of exegesis he would change his views about some things. I gave my interpretation of the passage in my first reply to him and backed it up with authorities. He replied with a great show of authorities which have never materialized. Two of those he quoted I endorse without reserve. He thinks that no sort of exegetical acrobat can get out of this passage any other meaning than that which he gives to it and I claim that no sort of juggling or muddying of the waters like that Bro. D. has been guilty of will get out of the passage what he gets out of it. I have no desire or inclination to get out of the passage anything except its true meaning. I have no end or purpose to serve. That there is no reference to Spirit baptism in I. Cor. 12:13 I have not a shadow of doubt.

W. J. E. COX.

## ROMANS 11:21.

"For if God spared not the natural branches, neither will he spare thee."

The apostle, in this chapter, is cautioning the Roman believers, the Gentile Christians, against high-mindedness or over-confidence, a thing which all Christians in all ages need to be cautioned against. Some of the Gentiles who had professed Christianity seemed to think that because some of the Jews had been rejoicing therefore the Gentiles were safe beyond all possibility of danger. They thought that the Jews had been broken off that they might be grafted in. In warning them against this spirit he says: "Well; by their unbelief they were broken

off, and thou standest by thy faith. Be not high-minded but fear; for if God spared not the natural branches, neither will he spare thee." In other words, if God did not hesitate to reject the Jews who became unbelievers he will not hesitate to reject the Gentiles in the same circumstances. The position of the ingrafted branch will not be superior to the parent stock. The position of the Gentile is no more secure than that of the Jew. Unbelief will cause both to be rejected.

How important it is to study a text of Scripture in its setting in order to understand its meaning. Many are in the habit of separating a verse from its context and making it mean what it clearly does not mean as a study of the context will prove.

Paul is not teaching here that any believing Jews were rejected and therefore believing Gentiles will also be rejected. He emphatically states that the Jews who were rejected were unbelieving Jews. That none of God's people among the Jews was rejected or lost he clearly states in the beginning of this chapter. He says, "I say then, did God cast off his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God did not cast off his people which he foreknew." In proof of this he draws an illustration from the life of Elijah. Elijah plead with God against Israel because they had slain the prophets and destroyed the altars of God. He said that he was left alone and that they sought his life. But even a prophet may be mistaken in judging who are the chosen of God and who are not. For the apostle says, "But what saith the answer of God unto Him? I have left for myself seven thousand men, who have not bowed the knee to Baal." And he adds, "Even so then at this present time also there is a remnant according to the election of grace." He says "that which Israel seeketh for, that he obtained not; but the election obtained it, and the rest were hardened." The evils that befall others should be warnings to us that we may make our calling and election sure. The dangers that threaten the people of God are many and great and they need to be warned against them.

The case of the rejected Jews was not hopeless for following the verse we are considering the apostle says, "And they also, if they continue not in their unbelief, shall be grafted in; for God is able to graft them in again." The work of salvation is the work of God but the condition of it is faith.

W. J. E. COX.

## TELLING ILLUSTRATIONS.

(J. B. Searcy.)

At the World Baptist Congress in London the inspiration of the Scriptures and the absolute inerrancy of the Bible was made very forcible by the great men who spoke on that subject, but none were more happy in their expressions than was Dr. Strong, of Rochester, N. Y. He not only made a strong argument but enforced it by telling illustrations. He said that he and a lad were stopping one night at a house in a small town and as room was scarce they were both put to sleep in the same room and in the same bed. In the night the boy was aroused in great fright saying there was some monster under the bed. They both arose and found a very large black dog. They opened the door and put him out. Soon after returning to bed they heard another trouble and upon search they found another dog like the first one. They opened the door and put him out. This experience was repeated during the night until they had put out no less than six dogs. When they got up next morning there was an old dog under the bed just like the others. It was the same old dog, who had gone round and found a convenient hole through which to crawl in. He said the infidels who seek to destroy the Bible are the same from Tom Paine till now. None of them have discovered anything new. It has been the same old dog all the time. Again Dr. Strong in speaking about those "high critics" who claim that "the Bible is inspired in spots" in a great burst of eloquence said: "You can make a living bull out of beef sausage easier than you can make a living Bible out of scraps of Scripture." It was refreshing to hear such men as Drs. Strong, Henson and Dixon present such convincing arguments and apt illustrations in support of the infallibility of the Bible.



## THE ALABAMA BAPTIST

### FROM MY CORRESPONDENTS.—W. B. C.

**A. E. Burns, Brighton.**

"This is the beginning of our regular contributions according to 'schedule.' That is not a mean beginning, is it? We will improve on that when we get straightened out and our system to working smoothly. I have set my heart on \$200.00 as our minimum figure. Watch us go beyond it."

**Tom B. Taylor, Birmingham.**

"Enclosed please find my check for \$23.20, covering the amount I have on hand, for account of the 'Old First.' We had a discussion as to missions at the regular monthly meeting of our Executive Board last night, and I believe we are going to do some good work for the cause this year. We will take energetic, active and systematic steps toward this end."

**J. T. JOHNSON, Hamilton.**

"We established two mission stations within the bounds of our Association last year and employed two preachers, or a preacher for each station for one-fourth of his time. These men did us good work, and instead of preaching just at the two stations, they had two each. The prospects are bright for three or four new churches."

**Dexter Russell, Grand Bay.**

"I received the tracts and letter asking me to read them. I have done so and enjoyed reading them very much. Am always glad to get them. I give the most that you send me out in Sunday school, and use them in our Missionary Society."

**Lamar Jones, Marbury.**

"I am so thankful that our association gave for foreign missions something over \$640.00, according to church letters. That is an increase of \$233.00 for foreign missions over the preceding year. We have pledged to go beyond that this year. All said more mission zeal existed during last session than ever before. I know that is good news to you in behalf of Unity Association."

**John A. Darden, Goodwater.**

"Our pastor, Rev. I. Windsor, preaches twice a month here, and he always gives his people a splendid sermon. He is doing good work in our midst."

**H. R. SCHRAM, Deatsville.**

"I received your letter and the cards and posted them, according to instructions, in my church. I want to congratulate you on this plan. This is the best that I have ever seen. I have been making collections for a number of years on this plan, but never had the schedule to place before my people. I see a brighter prospect for the benevolence of the State than ever before, if every pastor in the State will run this system in his church, and the churches which have no pastors, if the clerks will get and work these, Alabama will be ahead of any State."

**Jno. T. Bealle, Northport.**

"\$5.00 of this amount was given by Mrs. J. Haynes of Vance, for missions. She has been, for a number of years, keeping a "missionary hen" and this is the proceeds from the last associational year."

**Robert Jones, Plantersville.**

"We have begun the new associational year determined to do more than we did the last, though we did more last year than for the preceding years. Pray that the Lord will touch the hearts of my people and make them more generous."

**Mrs. Mattie W. Hardy, Tyler, Ala.**

"Your tracts were received and all read with interest. I will take them to church with me and distribute them to the best of my ability next Sunday. I read your appeal in the Baptist last week for money to settle with the missionaries. If the churches would adopt the plan of Town Creek church, there would be more money to carry on the Lord's business. We have our regular monthly collection. In addition to that, we take up a collection every Sunday at Sunday school. Envelopes are carried to each teacher and he or she collects in their class. We instructed our Treasurer last Sunday to send you what we had on hand, about \$15.00. Then we have two missionary societies, one for the ladies and one for the young members and the children of the Sunday school combined, of which I am president. This is a new thing for this church."

"God bless the Baptists of Alabama. They are doing a grand work, particularly the noble ministers. Brother Crumpton, you remember Town Creek

church, I know,—well I have never known it to be so much alive or so harmonious. All of one mind, working together, for the advancement of Christ's kingdom."

**Mrs. Sam Holland, Dothan, R. F. D. No. 3.**

"Brother Crumpton, I want you to help us fight against whiskey. Oh, what are we poor women going to do, if we are not protected against whiskey?" (Mrs. Holland's tender appeal was followed by a description of one of the most horrible acts, the result of whiskey, I ever read. I would not publish without her consent.—W. B. C.)

**J. C. Holden, Duke.**

"I preached to my people, New Liberty, yesterday on the subject of Scriptural giving and asked for a Christmas offering, which amounted to \$18.37 for the different interests. The association apportioned to us last year \$15.00. At our last association, I asked them to raise it to \$20.00. We gave nearly that much, as you see, at one offering and we are not doing near what we ought to do."

**A. G. Spinks, Anniston.**

"The First Baptist church raised about \$1,700.00 on the new church last associational year, or since the board began assisting them. They are putting the brick on the ground now to finish the church. This will cost about \$1,000."

**C. C. Billingsley, Sr., Billingsley.**

"Brother Crumpton, through the blessings of our Divine Master, I am permitted to live, and I bless His holy name for sustaining grace and for kind friends. I will be eighty-nine years old next Christmas Day, and am now on my fifty-seventh years as a Missionary Baptist."

**L. C. DeWitt, East Thomas.**

"We had a good day there yesterday. This is the beginning of my pastorate there. Five were baptized and we had two additions to the church by letter. We organized a week night prayer meeting. But the best thing we did during the day for the church was that we joined the regulars, and will take semi-monthly contributions for the various objects as per schedule. That is a long, forward leap for a church that has been taking no contributions for any of these things."

**J. J. White, Cowarts.**

"Some time ago I made a talk here on the duty of the Christian voter, also last Sunday night at New Providence. I am talking it privately. All, both men and women, and even the drunkards, are ready when an opportunity is afforded to help vote if off the face of the earth. Should we organize? Or is it enough to know the people favor the movement?"

"Since Brother Wasson made the report through the Alabama Baptist, on the condition of the liquor traffic, I have been talking it to our people as I have had opportunity."

This is a part of the last letter received from this man of God, for "God took him." May his mantle fall on some strong young man in Southeast Alabama.—W. B. C.

### PRESIDENT HARPER WAS A METHODICAL WORKER.

Dr. William Rainey Harper, who died last week from cancer, was a perfectly methodical worker. He kept an engagement book in which he prearranged every five minutes of the day to come. He left nothing to chance in disposing of his time. He slept but six hours a night at most. Midnight often found him at his desk, and he was there again at daylight.

In February, 1905, Dr. Harper underwent an operation for what was believed to be appendicitis. It was found that he was suffering from a malignant cancerous growth. He was operated upon three times since then, with temporary improvement.

There were "business presidents" of American colleges long before the day of Dr. Harper. Today no college or university is complete without one. But for many years Dr. Harper will be regarded as the most conspicuous of the type of college presidents who made their college rich and at the same time labored unceasingly to keep the standards of their curriculum from deteriorating.

Dr. Harper deprecated the fame which he had acquired as diverter of the money of the very wealthy

to the purposes of education in his university. Few writers, after journeying to the University of Chicago to interview Dr. Harper on his work there, came away without the entry in their notes "deprecate repute as money getter." Dr. Harper felt that his services to education as a developer of new systems of instruction and his efforts for the advancement of scholarships in the Semitic languages were much more worthy of recognition than his achievements as a collector of money.

Dr. Harper's personal success came from the fact that he was enthusiastic, original and possessed practical skill. His spirit carried him along almost in spite of himself. Work attracted him with an irresistible power. It was well he had an irresistible physique and a strong constitution, or he would have succumbed to his labors many years ago.

He was no sectarian pedagogue. Only a month ago it was his proud boast that his beloved university had outgrown its Baptist denominational character. Some one might say that the University of Chicago owed its success to the millions of John D. Rockefeller, a distinguished member of the Baptist community. But were it not for William R. Harper those millions might not have found their way into the treasury of the university. Hundreds of educators had tried Mr. Rockefeller before Dr. Harper, but where they had failed he succeeded. With only a couple of millions from J. D. Rockefeller, President Harper started out on a \$50,000,000 basis, never doubting that the rest would be forthcoming as it was needed.

The money came. An institution conceived upon less magnificent lines would never have captured the imagination and loosened the purse strings of those who had money to give. He induced Charles T. Yerkes to donate to the university the largest telescope in the world. In laying out the plans of the university he cast aside conventionalities and placed it upon broad, liberal foundations, such as would stand the test of time.

After graduating from Muskingum College, young Harper, little dreaming of his future, returned home, became a clerk in his father's store, and, having a turn for music and a natural admiration for demonstrations, became a cornet player and the leader of the village brass band.

Fortunate for the present generation, young Harper turned aside from the attractions of the brass band and determined to lead the life of a scholar and educator. Accordingly, he entered the graduate department of Yale university, and in a short time retired with the degree of Ph. D. He then taught for a short time in Tennessee and afterward for some years in Dennison university at Granville, O. At Dennison he developed uncommon talent as a teacher and became the principal of the preparatory department.

It was while Dr. Harper was at Dennison that Dr. Northrup, then president of the Baptist Theological seminary at Morgan Park, asserts that he "discovered him," and the result was that at the end of the fourth year there he was offered, and accepted, the chair of Hebrew and cognate languages in the seminary. At this time Dr. Harper was only 24 years old. In 1891 he left Yale to accept the presidency of the then unborn University of Chicago.—Age Herald.

### OUR BAPTIST HISTORY.

In a recent issue of The Huntsville Mercury Mr. R. E. Pettus said:

A few years ago there were men living in Huntsville that knew and could tell many thrilling incidents in connection with the history and early settlement of this city and of the State of Alabama. There are here today people conversant with the city's affairs for more than a half century. I believe there should be organized here a Huntsville Historical Society for the purpose of promoting the collection and preservation of matters pertaining to her history and vicinity. There are papers and addresses now obtainable considered almost valueless by their holders that in the days to come will become priceless. Will not the descendants of a noble ancestry preserve a record of their meritorious deeds?

We wish those who have items of historical interests about the Baptists of Alabama would write them out and send to the Alabama Baptist.



THE BIRMINGHAM DISTRICT.

Condition of the Churches.

The Birmingham Association, "the strongest in the state," at its last meeting had 53 names upon its roll. Of these three are marked "not represented" thus indicating that the organizations had probably dissolved. Two more sent no reports of any kind. Of the remainder about thirty sent reports indicating extreme weakness, either from poverty or indifference. These were generally mining camps and country churches, although some suburban churches are included in the number. Their reported membership ranges from 8 to 70; mission contributions from nothing to a few dollars, sometimes evidently sent at the last moment to "save their face" as "Missionaries"; and pastors salary from nothing to less than \$200. Of the 53 churches 9 report no pastors salary at all (three being not represented), 23 paid from \$16 to \$200 per year, 13 paid from \$200 to \$600 per year, and 8 paid \$900 and over. This is in a district where money is presumed to be plentiful, wages high, and "prosperity prices" must be paid for living in country as well as in city, and by preacher as well as layman. No appreciable amount of mission funds is likely to be collected from churches which pay their pastors less than from \$600 to \$900 per year. There are in the Birmingham Association 12 churches which promise their pastors as much as \$600 or more per year, 6 of which pay \$1200 or over.

At a reasonably liberal estimate there are in the Birmingham District about ten churches which are able to sustain themselves and also to reach out a helping hand to others, with more or less effectiveness. Leaving aside any consideration of the thirty odd churches whose names are on the roll, but whose paucity of numbers, poverty in wealth, or indifference in interest make them a negligible quantity, let us look at those who have some ability and aggression. Present conditions are marked by three features:

1. The relative fewness of contributors to members. This naturally results in a comparative lack of means. It is freely asserted that there are as many church members adrift in the Birmingham District not affiliated with the churches. With a reported membership of a little less than 7000 in a population of 150,000 (recruited largely from districts where church-members abound) this may well be true. Even among those who are induced to formally identify themselves with Christian activity there is an unusual amount of commercialism and lack of consecration. Contributions of any kind from one-fourth of the membership would probably be a fair estimate among the churches, and with some would be too high. Hearty interest in church association is discouraged in many by uncertainty of tenure in business and residence.

Again so large a part of the population is composed of wage-earners with divided interests, that it makes even the stable nucleus of the churches slow in accumulating sums of money to any large amount for public purposes. Besides his family and home responsibilities the wage-earner has his labor-union fees, lodge dues (sometimes several), and often insurance premiums, to meet. This makes the continual collection of small sums imperative, and in a shifting population the task is often too great to be successfully prosecuted, since it takes a great deal of energy often to get the members themselves. Supporting a pastor and paying the running expenses of the church is generally a real problem with such a membership.

2. A second feature of church conditions is the incubus of debt which rests upon most of them. Only a small minority are free in this respect.

In the newly assembled community a church house is projected by a weak membership, often under the stimulus and enthusiasm of outside missionary influence, more or less transient in its tenure. Looking to the future large things are undertaken, and "pay as you go" is a slow process. Hence money is borrowed to complete the work and the debt is on. Then interest charges must be met and the principal assumes an ever more formidable look. Perhaps some families move away leaving the remainder with an increased burden. Newcomers avoid taking upon themselves the responsibilities of membership because of "the debt", and so it

# Put Money in Thy Purse

We have bought over 1000 Purses to give to our Subscribers

They range in price from 50c to \$2.89. None of the men or women's purses are worth less than 50c, while hundreds are worth more than \$1.00 each. Many of the women's purses are trimmed in sterling silver.

There are 200 for children, 300 for men and 500 for women.

## The way to get One

### FIRST

Pay your back dues to Jan. 1, 1906 and send \$2.00 for renewal to Jan. 1907.

### SECOND

Send back dues to Jan. 1906 and \$2.00 cash for a new subscriber.

### THIRD

Send two new subscribers and \$4.00 cash.

### FOURTH

Send one new subscriber and \$2.00 and get a child's purse.

**NOTICE.--** We will send the best purses to those who remit first. If you want the pick send right away.

**P. S.** State whether you want a man or woman's purse.

If you pay up and quit  
You get "nit";

If you pay up and renew  
You "do."

becomes a fixture, possibly for many years, sapping the benevolence of the church and hindering its development along legitimate lines. There is not much result from talking to a church about "missions", either State, Home or Foreign, so long as that local debt looms large on its horizon.

3. Several of our best churches and most able to help others are planning to build new houses for themselves in the near future. Thus a shadow out of the future falls upon the operations of the present. Besides three now in process of building, no less than five of our best and strongest churches are laying plans for new houses to replace the old ones, and they are really needed. Retrenchment thus becomes the order of the day in view of future expenditures and thus the sources of benevolence are dried up, at least to some extent.

Sometimes in a newly gathered community a small and temporary structure is erected for a church house, and even this not without debt. Probably by the time it is free a new and larger house may be necessary to accommodate the people, or the center of population may demand the removal to a new and more commodious site. Thus the pains of growth are continually manifested in the churches of the Birmingham District. The difficulties common to churches everywhere are here accentuated and emphasized. The ordinary dearth of means for the extension of the kingdom is here well nigh a drought. The burdens which usually rest heavily upon the faithful few are here a crushing weight, and the Christian's ordinary desire to save must here become a passion for human souls in order to be effective. Rapid evolution produces exaggerated conditions and calls for extraordinary relief.

JOHN F. GABLE.

East Lake, Ala.

### WRITES TO INSURANCE CO.

Dr. A. P. Montague, of Howard College, Asks Questions.

Dr. A. P. Montague, president of Howard College, has sent the following open letter to the Northwestern Mutual Life Insurance Company: Northwestern Mutual Life Insurance Company, Milwaukee, Wis.:

Gentlemen—As a policyholder of twenty years' standing in your company, I would be glad to receive answers to the following questions, if it is not incompatible to furnish such information:

1. What are the salaries of your president, vice presidents and other leading officers?
2. Should not these salaries, if very large, be greatly reduced and the money saved given in dividends to policyholders?
3. Is it not possible to reduce the number of your officers and thus save money?

I am in very limited circumstances and I am making great sacrifices to keep my policies in force; I, therefore, am by no means willing to deny my family comforts, that I may meet my dues to a life insurance company, if the money is unwisely and unjustly used to pay excessive salaries to presidents, vice presidents and other servants of policyholders.

I am, I beg you to understand, making no charges, and I wish it to be further understood that I write respectfully; but I am desirous of larger dividends for policy-holders and much smaller salaries for insurance officials.

I am sending a copy of this letter to the Age-Herald of Birmingham, and I shall use any influence that I have in this state and elsewhere to arouse policyholders to a sense of what is due them. Very respectfully,

A. P. MONTAGUE.

If we needed bread today we wouldn't hardly work for a man to be paid next year. If a pastor cannot keep his horse alive without hay how can an editor run a paper without cash. Brethren let's all pay up and have a good item from some of us in the place where Bro. Barnett has to print a dun. I get lots of good reasoning for Sunday sermons out of the Alabama Baptist.—J. E. Lowry, Jr.



THE BAPTIST EDITOR'S DREAM

(By J. B. Cranfill in Southern Baptist Tribune.)

In my dream I was the editor of a large 16-page denominational weekly with a subscription price of \$2 a year. I dreamed that I was editor and manager of this big paper for almost twelve years, and that during that period the paper attained a wide circulation and became quite influential. It was taken by the brethren and sisters of my own State and of many other States, and was kindly spoken of in many countries. In my dream, however, there was one objection to the paper that never could correct. Hundreds upon hundreds of the beloved brethren and sisters wrote letters to me substantially as follows:

"I love your paper. It is a pleasure to my soul. It brings to my home each week the soulful sermons, price-less articles and helpful editorials that come from the hearts of our best and noblest brethren. It comforted me when I was sick, and came to me as a balm of Gilead when my time of bereavement came. I do love the paper, but, dear brother editor, the price is too high. Oh, if you could only send out a paper at \$1 per year, what a blessing it would be! I am sure that thousands more would take it and I could continue to subscribe for it, but on account of the \$2 price, as much as I love the paper, I will have to give it up, so please stop the paper from coming to my address as soon as my time is out. I repeat it: I love the paper, but the price is too high."

In my dream these letters greatly troubled me. I knew, of course, that the prices of the secular weeklies were less than the price of the paper I was sending out, but there was a good reason for this that the dear brethren and sisters did not seem to realize. The secular weeklies advertised horse races, saloons, the various brands of beers and whiskies, playing cards, and all other sorts of devilment that the religious weeklies would not touch. And then when the campaign years would come around, the secular weeklies would reap large revenues from the various candidates who published their announcements and their political matters in these papers. I knew that the publication of a religious paper was not a money-making work at all, but the beloved brethren and sisters who complained at the price seemed to think that it was all income for the religious editor and no outlay at all.

My dream troubled me so greatly that I sold my \$2 paper and became the editor of a \$1 paper. I felt determined to do all that I could to please the dear brethren and sisters who were complaining at the price of my paper. Having had their multitudinous assurances that the \$2 price was all that stood in the way of placing the paper in tens of thousands of homes that never could be reached by such a high-priced paper, I joyfully took up the management of the \$1 paper and felt sure that the dear beloved who had complained so often at the price of my \$2 paper would organize themselves into canvassing clubs and exploitation conventions everywhere, and see to it that the \$2 paper became at once a visitor to every Baptist and non-Baptist home.

I waited. The conventions and committees were not organized as I had been led to hope. I had expected that every subscriber of the dollar paper would pay one or two years in advance because of the cheapness of the price, and in my dream I looked at the subscription list to see if all were not paid far ahead. I scrutinized the list so closely that it caused an ulcer on my good eye, and I was horrified when the examination disclosed the horrible fact that very few were paid ahead. The list, in its arrearages and delinquencies, looked very like the list of the \$2 paper of which I aforesaid was the editor. Thinking that the beloved brethren had simply misunderstood the price of the paper, I caused to be printed and sent out statements of accounts, accompanied

by a sweet and loving letter in which I called attention to the cheapness of the price. In my dream I thought that this was all that would be necessary to incite the hosts of God to redoubled diligence in placing my dollar paper in everybody's home. What was my astonishment, however, when I received some hundreds of letters worded about as follows:

"I have received your dun. I do not like to be dunned. I only owe you for nine years' subscription and as soon as possible I will pay up and stop your paper. I cannot support a paper, anyway, that has such a high price. I think a dollar a year is altogether too much for your paper. It is true that I like the good sermons and the splendid editorials and news items that you print, but I do not see how I can keep soul and body together and pay out a two-cent postage stamp each week for a religious paper. I know of a weekly paper, the Cross Roads Thunder Bolt, that is printed at 50 cents a year. That is only a postal card a week, and I can stand that, but I cannot invest so much in high-priced religious papers. If you at any time reduce the price of your things down to a reasonable price I think everybody would patronize you more. I believe if you would reduce the price of your paper to fifty cents a year you could get 10,000 new subscribers in a week, but I do not believe that people will ever pay a dollar a year for a religious paper. If you at any time reduce the price of the paper, please let me know and I may take it again. You can stop the paper now and I will send you the \$9 I owe you just as soon as my son Bill returns from the Klondike. He has been gone seven years and I expect him home in 1914."

In my dream, loving letters of this kind reached me from all over the field. The complaint at the price of the dollar paper was general and wide-spread, and I was so discouraged at the experiment which I had made that I almost woke up from fright. Determined, however, to please the dear beloved brethren, if it were possible to do so, I cut the price of my paper to 50 cents a year and again sent out letters everywhere to the effect that I was determined to meet the public demand and make a paper so cheap that everybody could take it. The following is a sample of the letters, thousands of which I received:

"Dear Brother Editor: You will please stop my paper. I have to buy an automobile this year and we are building a new theater building in our town, so I cannot afford to pay the high price which you ask for your paper. I think if you would come to our neighborhood and preach on religious literature, I would probably renew and pay my back dues, but it is altogether impossible for me to spare as much as 50 cents a year in that way. I am a Baptist and have been for thirty-nine years, and if I had taken a fifty-cent paper every year for thirty-nine years it would have cost me \$19.50. That would have paid one-third of my annual tobacco bill, and you see I could not have afforded to have subscribed for such a high-priced religious paper. If you decide to reduce the price to 25 cents a year, I will be glad to consider the matter of becoming a permanent subscriber. The Frog Level Thumb-Screw is only 25 cents a year, and while it is not a very large paper, it is a full newspaper and I am paid ahead on it and do not feel that I can add anything further to my expenses. If I make three bales of cotton to the acre the coming year and get my automobile and the theater building paid out, and you reduce your paper to 25 cents a year, I may subscribe again, as I have nothing against you and your paper."

In my dream I took a journey out among the brethren and sisters to see with my own eyes the gaunt poverty evidenced by the various letters that I had received. I went to the homes of the brethren and sisters who had complained at the prices of my various

papers. I did not feel that I could reduce the price of my fifty-cent paper to twenty-five cents, but before settling the matter absolutely, I thought it well to go among the churches. I traveled incognito. I found the Baptist brotherhood prosperous everywhere. In the homes of those from whom the complaining letters had come, comfort and luxury abounded. In the home of one beloved brother who had complained at the high price of the religious paper and the cost of other things religious, I found exceeding great prosperity. Fifteen bales of cotton were piled up in the yard awaiting an increase in price to 15 cents. His barns were bursting with corn, and the fattening hogs were so fat that they were almost rooting down the pig pens. I found that he bought his cigars and tobacco by the year, and that his cigar bill alone was 50 cents a day. His children were dressed luxuriously, and there was every evidence that Heaven had smiled upon him in every way. I found the same true in many other homes, and after having taken this far journey and having closely observed conditions everywhere, I returned to my sanctuary and cogitated on this wise:

The trouble is not with the prices of our papers. The trouble is with the state of religion among the people. The man who complains at the prices of things religious does not want the religious papers at any price. In my journey I noticed that these complaining people rarely read the paper, anyway. They read the political news and all the like of that, but the reading of the religious paper and the Bible was not in evidence in the homes where I visited. Family worship was neglected, and the hearts of parents and children were fixed on the perishing things of time. In my cogitations in my dream my heart bled because I knew that the man who would not take the religious paper and would not read it, was the one who needed it most. In my dream I looked ahead and saw the dear man's grave. His life was over-past and he had gone to give his account to God. I observed his children. They had been reared without the helpful ministrations of the religious paper, and had grown up in an atmosphere where things religious were slighted and condemned. While the father was a nominal believer and member of the church, the children that survived him were skeptics and scoffers. The home that might have been a fit dwelling place for Christ, had become the abiding place of worldly frivolity and fashion. The dear man who could not spend \$1 or \$2 a year for a religious paper, had spent up into the hundreds for tobacco, cigars, theater tickets and other things that did not edify. In my dream I did not see him as he faced God's judgment bar. Just as I came to that part of the dream, I rubbed my eyes and found that I was awake and had been all the time.

Dallas, Texas.

YOUNG MEN'S SOCIAL CLUB

A delightful banquet was given last evening at the First Baptist church by the ladies to the young men of the congregation. During the repast, at the suggestion of the pastor, Rev. A. J. Dickinson, a young men's social club was formed.

Delightful impromptu remarks were made by Rev. A. J. Dickinson, Mr. T. B. Taylor, Mr. F. M. Lowe and Mr. L. J. Haley, Jr., after which the young men's organization was started. The following officers were elected: W. H. Manly, president; M. H. Bunn, vice-president; H. W. Dearing, secretary. A collection was taken up for the ladies, which realized something like \$60.

The feature of the evening was the salutation of the new Young Men's Club to the Ladies Aid Society by the "junior" member of the new organization, Mr. M. H. Bunn.

The object of the club is to promote social relations among the members and to increase the spiritual knowledge of the church.—The News.

HE DID AND HE DIDN'T

Mr. Wilkins had a dollar, so he said he guessed he'd pay. A little sum he'd borrowed from a gentleman named Gray; Then Gray he took that dollar, and he said, "It seems to me I'd better pay that little debt I owe to McAfee"; Then McAfee the dollar paid upon a bill to Smart; By Smart 'twas paid to Thomson, and by Thomson paid to Hart. And so that coin kept rolling as a very busy "plunk," Until it paid indebtedness amounting in the chunk To more than forty dollars, and it may be rolling yet. And all because this Wilkins thought he'd better pay a debt, For when a dollar's started On its debt-destroying way, There hardly is a limit To the sums that it will pay.

POCKET BOOK NOTES.

We want to get our readers in the habit of carrying Alabama Baptist pocket books for every time they open one they will be reminded that it will soon be time to send \$2.00 for the paper. We don't think this will worry many, for after four years' observation we find that very few of our subscribers lose any sleep because they happen to be in arrears or walk about in daylight with a worried look because they have not paid in advance. Don't be afraid to try one of our purses.

Having bought over one thousand purses we want to get rid of them. One is all we need. We don't need it very often and yet sometimes someone pays us a subscription and it comes in handy.

If the good women really knew what a choice lot of pocket books the Alabama Baptist is giving free to those who pay their back dues and send \$2.00 for renewal, we would not have many of the 500 ladies' purses left after February first.

Indigestion

Stomach trouble is not really a sickness, but a symptom. It is a symptom that a certain set of nerves is ailing. Not the voluntary nerves that enable you to walk and talk and act—but the AUTOMATIC STOMACH NERVES over which your mind has no control.

I have not room here to explain how these tender, tiny nerves control and operate the stomach. How worry breaks them down and causes indigestion. How misuses wears them out and causes dyspepsia. How neglect may bring on kidney, heart, and other troubles through sympathy. I have not room to explain how these nerves may be reached and strengthened and vitalized and made stronger by a remedy I spent years in perfecting—now known by physicians and druggists everywhere as Dr. Shoop's Restorative. (Tablets or Liquid.) I have not room to explain how this remedy, by removing the cause, usually puts a certain end to indigestion, belching, heartburn, insomnia, nervousness, dyspepsia. All of these things are fully explained in the book I will send you free when you write. Do not fail to send for the book. It tells how the solar plexus governs digestion and a hundred other things every one ought to know—for all of us, at some time or other have indigestion. With the book I will send free my "Health Token"—an intended passport to good health.

For the free book 1 on Dyspepsia book and "Health Book 2 on the Heart Token" you must book 3 on the Kidney. Dr. Shoop says: Box 396, Racine, Book 4 for Women Wis. State which Book 5 for Men book you want. Book 6 on Rheumatism.

Dr. Shoop's Restorative Tablets—give full three weeks treatment. Each form—liquid or tablet—have equal merit. Druggists everywhere.

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Represent the survival of the fittest. We have become the largest seed house in the world because our seeds are better than others. Do you wish to grow the most beautiful flowers and the finest vegetables? Plant the best seeds—Ferry's. 1906 Seed Annual free to all applicants.

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Tells how to plan a building right for heating by furnace; where to place the furnace; pipes, registers; what kind of chimney to build, etc. Read it. You'll learn how to select a heater; you'll know the good and bad points of furnaces. It also tells of a furnace you can erect yourself.

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Our trade mark adds 25% to value of a buggy because it stands for quality with a reputation behind it. This is our genuine **SPLIT HICKORY MARVEL** Guaranteeing Two Years. Made to order, sold on 120 Days Free Trial. Tell us what size vehicle you need. Ask for 100 free catalogues.

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Cincinnati, Ohio

**\$35**

**Cures Eczema.**

S. B. Martin, of Ridgway, S. C., writes Nov. 25, 1904: "Your Tetterine does the eczema on my mother's hands more good than anything we have ever found." Tetterine is a prompt and effective cure for ring worm, eczema, erysipelas, chafe and all diseases of the skin. At all druggists, or send 50c. to J. T. Shupertine, Savannah, Ga., for box postage.

Bottle with elegant Tetterine Soap, 25c. cake.

**Field Notes**

Blue Mountain, Miss., Jan. 15, 1906.  
Dear Brother:—I want to introduce a new preacher to our Southern Baptists, Rev. Geo. W. Sheafor, of Topeka, Kansas.

He has just closed a meeting here in which there were over fifty professions of faith. He is clear cut and forceful in his presentation of the Gospel, is scriptural in doctrine and is a man of strong faith and has a passion for souls.

His wife, who travels with him, is the most effective gospel singer I have heard, and is strong in personal Christian work. Both Brother and Sister Sheafor are elegant and cultured in manners and personal appearance, affable in bearing, and gifted in the art of getting a hold on people—"fishers of men."

They come South especially on account of Mrs. Sheafor's health and are anxious to find work in the Master's cause here.

They come highly commended by T. T. Martin, Joshua Gravett, Dr. N. B. Rairden, Dr. M. L. Thomas and others of our best and best known Baptist brethren. They are now open to engagements to hold meetings. If you are interested, write them at Blue Mountain. I believe that by arranging work for them among your people you would greatly help the cause in your locality, building up Christians and leading to the salvation of the lost. Your brother,—B. G. Lowrey.

Brewton:—I have now been on this field about ten months, and I can truthfully say that every day has been most delightful. I am serving a noble people. They are not of that class who "want to eat you up when you first come and then wish after awhile they had" but the more they know of the pastor the closer they seem to be drawn to him, and I am sure the pastor loves them more and more each day.

My predecessor, Rev. J. W. Kramer, now of Quincy, Ill., is an orator of no mean ability, and I have found it no easy task to follow him here, but the people have been patient and long suffering and I am hoping ere long I shall get them used to common food, and the work will move on apace.

My church has done nobly financially during the year. We raised and expended over \$5,700.00 for all purposes. We gave nearly twice as much for missions as the church has ever given in any year of her history. This, to me, is quite encouraging. Any church which is alive in mission work will make progress at home if indeed her people begin at Jerusalem according to the command of the Master. If our people will exercise patience and bear with the poor pastor in charge I am hoping for abundant blessings from our Great Head. I have not met many of the pastors in the State, not having attended the last State convention, but I hope to meet many of them soon and feel sure I shall find them true yoke fellows. Not a single visiting preacher attended our district association last year, not even "ye editor" so I was disappointed but we had a fine meeting and interesting addresses by home talent. We shall expect you to come this year with a double charge and make up what we lost by your absence last year. May this year 1906 be the best in the history of Alabama Baptists. Let's all try to make it so.—M. W. Gordon.

LaFayette:—We spent the holidays quite pleasantly. The church expresses esteem for the pastor and wife by sending each one of them a neat sum in gold coins. This made us quite happy. Our work moves on quite well. The financial condition of our church was perhaps never better than at present. They pay their pastor

promptly and are doing very well for missions and other objects. Our ladies now have more than \$200.00 in cash on hand to spend on repairing our church at an early date.

I spent yesterday in Opelika and had the pleasure of meeting Brother Taliaferro, the new bishop. He and his people are in the midst of a most joyous honeymoon. They really seem proud of each other. This church has in its membership many choice spirits. A most cordial welcome to Brother Taliaferro.

Our resident pastors, Dr. W. C. Bledsoe and Rev. J. C. Burden, are doing well in their work. It is a pleasure to hear these servants of God in our midst. They stand by their pastor.

Success to the Alabama Baptist. It should be in every Baptist home in Alabama. Bro. Barnett is giving us a truly great paper. It will pay any pastor to urge that his people take and read this paper.

While in Opelika yesterday I learned by telephone that Pastor Pugh was sick with gripe. We trust he may speedily recover. Bro. Pugh is a choice spirit and a strong preacher, and an excellent pastor. His people are justly proud of him. The people of LaFayette still love and honor him.

We hear good reports from the work in Roanoke. Dr. Shaffer is doing a good work at Lineville and Ashland. This is an important and a growing work.—I. G. Murray.

Sylacauga—Alabama Baptist: A happy, and useful new year to you!

The Sylacauga Baptists began their 1906 record on last Sunday by ordaining four deacons, making our number of active deacons now just seven. We are not partial to the number, but we are partial to the deacons. They are good ones. Bro. Hendricks of East Lake, ably presented the office and duty of the deacon in a sermon for the occasion. Bro. W. T. Stevenson, of Thorny Springs, led the ordination prayer and Deacon J. D. Norman of Lanett, spoke some words to the new deacons and after a few words by the pastor we all had a good handshaking.

The spirit of revival was easily manifest, and we praise God for His Spirit who abides with us.

This pastor rejoices under God for the efficacy and goodness in the part of all our deacons at Sylacauga, Fayetteville and Vincent. May indeed a "good report" be had by our labors together during the year.

At night here Jan. 7th, our people of Sylacauga met at the Baptist meeting house in one big revival in the interest of the Anti Saloon League work.

After Assistant Superintendent and State Manager J. D. Norman of Lanett had zealously presented the origin and preface of the work several earnest talks were made by the Methodist pastor who presided in the meeting, and who spoke words of no uncertain sound in introducing Mr. Norman to the audience, by Bro. Johnson, Methodist Presiding Elder, Bro. Peace, Supt. Baptist Sunday-school and this pastor was delighted also to add a few feeble and broken remarks by way of helping to rid our town and state of this iniquitous business, the modern saloon.

The call has come for every Christian citizen to show his position on this burning question. "Our God will fight for us," and the days of the saloon, yea, of the whiskey traffic are just as certainly numbered as God's people "arise to the help of the Lord against the mighty."

"Is the liquor traffic right or is it wrong?" This is the only question that can be asked. Shall God's people answer it? Your Bro.  
C. J. BENTLEY.

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An EASY COMFORTABLE feeling that TAKES THE PAIN AWAY. And that BRIGHTNESS OF SPIRIT which Ease and Comfort always gives, or that comes as the result of a good Trade.

INSIST on having them. Your dealer has them or can get them for you.

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To introduce our up-to-date jewelry we will give away, absolutely free, this handsome Perfumed Lucky Charm, the latest novelty. Send your name and address to-day and we will forward it to you at once without expense to you. Wear one and be in luck all the time. Address: **MILFORD JEWELRY CO.,** Dept. Milford, Conn.

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**DEATH OF REV. J. O. HIXSON.**

It would be presumption for one so illy incapacitated as myself to attempt an eulogy, or biological sketch of the life of our beloved Brother Hixson. And yet, since this duty has devolved upon me, it gives me great pleasure to testify to his worth. Possibly not a man in this whole country is better known nor more beloved than was Brother Hixson. It was not my pleasure to know him personally before about seven years ago. Since that time we have known him somewhat intimately, having treated him in several severe attacks of sickness. I must say that I never knew a person who bore their affliction with more patience and fortitude than did he. We never called to see him, professionally or otherwise, that he did not make a special inquiry about the sick and afflicted of the community, and manifested the keenest interest in them. He would invariably tell me that while he wanted me to call on him as often as I could, he insisted that I should not neglect any other patient for him. I believe I have never seen a character so full of the spirit of self-sacrifice as he. The love which he manifested toward his friends was remarkably beautiful. His life was one of love and compassion, and a benediction to all with whom he came in contact. The good impress which his life has left upon this and other communities will live to bless succeeding generations. There are few preachers more fully grounded in the doctrines and principles of his denomination. He was always ready to give a "reason for the hope that was in him with meekness and fear."

Below we give a few facts in connection with his life and death which will be of interest to his friends:

His mother's name was Sarah Elizabeth Porter, and was married to George Hixson, the father of Rev. J. O. Hixson. George Hixson was twice married, and J. O. Hixson was the oldest one of two sons by this marriage.

J. O. Hixson had several half brothers, and all them are dead, he being the last one to die. His only whole brother, George Hixson, Jr., died in Chattanooga, Tenn., about three years ago. All his brothers have been prominent men in Georgia.

The only surviving member of the family is his youngest sister, Mrs. Annie E. Williamson, a widow, who now resides with her children at No. 493 White Hall street, Atlanta, Ga. Mrs. Williamson was born about three weeks before her father died.

Bro. Hixson was in Mercer University at Penfield, Ga., (before it was moved to Macon) at the same time with Capt. I. A. Wilson who was in the junior class, while he was in the senior class. They were good friends all their lives. He graduated at Mercer with first honors. His early life was spent in teaching and preaching, for which he was well paid. He was a man of plenty of means until the latter years of his life; having lost property or money by trusting to others without security, save honor.

Our late Brother Henry S. Haynes spent his entire life as his almost daily companion from early boyhood. Bro. Hixson was well known to the leading public men in Georgia and Alabama, as well as some in other states. He came to Alabama thirty-six years ago from Webster County, Ga., and located at a place now called Flora, at that time known as Chermennuggee Ridge, at a station called Number 7, and lived there until 1881, when he moved to Union Springs, Ala., where he died on the 21st day of October, 1905.

He was away from Union Springs two years on what he called a visit to his sons who live in Texas and which place he did not consider his home, having expressed himself as wanting to die in Union Springs in the midst of his friends, and where he could be buried by the side of his wife, who preceded him about six years ago.

He repeatedly expressed himself as desiring to part this life and join his wife. The day before he died he call-

ed his daughter-in-law, Mrs. Andrew Hixson, to his bedside and requested her to read the last verse of the 17th Psalm, after which he repeated to her parts of a sermon which he preached from that text many years ago, and which he considered one of the ablest sermons of his life.

May the great Spirit bless and preserve his loved ones, and bring them together again in the "sweet by and by," is our prayer.

T. JOS. DEAN.

**A KIND LETTER.**

My Dear Brother:—You are constantly doing something to cause us to think more and more of you. It seems that your chief ambition is to brighten and help other lives. These are our convictions, based upon your acts for the past few years.

Our Christmas was made so much happier and brighter through your tokens of remembrance. The writing pens reminded me that I should write you oftener during 1906 than I have in the past, which I shall endeavor to do. The nice purse reminds me that whatever money I may put in it should be divided promptly with the Alabama Baptist. May God repay you a thousand fold.

These remembrances are duly appreciated, for the best gifts that come to our home are the Alabama Baptists. We are proud of our denominational paper. It is second to none in my home. You are not only making our paper better as to contents, but more and more attractive with each issue.

A word about my work, for I know that you are interested in my work.

I am at Red Level, Perdue Hill, Burnt Corn and Century, Fla., indefinitely. I will also preach at Bermuda in the afternoon of one Sabbath. This is my seventh year at Perdue Hill, my fifth at Red Level, my second at Burnt Horn and my first at Century.

The people are all so kind and forbearing with me. It is a delightful work.

May God richly bless you during 1906 and make it to you your happiest and most prosperous year.

S. P. LINDSEY.

**A FEW QUESTIONS.**

Dear Brother, I have a few questions I wish to ask through the Alabama Baptist.

1. I wish to know what it takes to constitute a call to the ministry.
2. Is it a deep and constant yearning for the salvation of lost souls?
3. Is it a longing desire to tell the love of Jesus to a sin-cursed world?
4. Does it embrace a desire to heed the great commission given in Mark 16: 15-16?
5. If so should the called forsake all that is embraced in the promise made in Matt. 19: 29.

Please let some one answer this in the light of God's Word.

An Humble Seeker of Truth and Righteousness.

Brit Creek—I date my first letter to you, in the year of our Lord nineteen hundred and six. I wish you a happy new year, and may you continue to give us a good paper. Some say "it is too costly and they are not able to pay for it." Let us think and figure on this, it don't cost quite four cents per copy and we get something that is good and not trash. So many of our people meet the morning train and pay five cents for the daily paper. Stay at home on Sunday and read it and say "it is well worth the money." We fear the devil is catching many people with trashy books and papers, when we ought to read the very best. Our lives are too short to read everything; let us read the best, such as the Word of God, "The Alabama Baptist," "The Baptist Standard," Mission papers and Baptist Sunday-school literature published by Southern Baptist Convention. In regard to our noble paper, let us during this year talk more about the paper and write up our work and we too enjoy reading the interesting subjects that are written by the brethren. We only wish to have more of them. May God bless you in your work.—J. W. Jones.

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FRANK WILLIS BARNETT,  
Editor and Proprietor.

## EDITORIAL

J. W. HAMNER, . . . . Cor. Editor  
A. D. GLASS, . . . . Field Editor

### THE ENFORCEMENT OF LAW.

Last fall Joseph W. Folk was elected Governor of Missouri on a law-enforcement platform. Enforcement of the law was the issue of the canvass, and after the new administration was installed, things began to happen. One of these was the campaign for enforcing the Sunday closing of the saloons. This was accomplished after a brief but decisive struggle.

From the beginning no pretense was made of any movement in the interest of temperance. On the contrary, any motive of this sort was specifically disclaimed by those who had the matter in charge.

On March 24, Commissioner of Excise Thomas E. Mulvihill made this statement to the newspapers:

"While no radical reform will be instituted, both the letter and spirit of the laws regulating saloons will be enforced. Music in saloons must go. The saloon evil is attractive enough without music, which does much to attract persons who can ill afford to spend their money in drink in such places.

"In conducting the office I shall regard the saloon keepers and liquor dealers as merchants and tradesmen, and shall expect them to obey the laws, as they exist. They shall have every protection to their business, as provided in the statutes.

"If the saloon keepers believe some of the laws are harsh, that, of course, is not my fault, and I as Excise Commissioner shall be compelled to enforce them. Their remedy lies in having the objectionable laws repealed." On the same day that the new Commissioner of Excise gave out this statement to the newspapers, Governor Folk vetoed the "Home Rule" bill which had passed the legislature, the provisions of which took the enforcement of the liquor laws out of the hands of the governor and placed it with a police board to be appointed by the mayor. This bill was designed to head off the proposed enforcement of the Sunday prohibition law which reads as follows: "Sec. 3011. Keeping Open on Sunday. Any person having a license as a dram-shop keeper, who shall keep open such dram-shop or shall sell, give away or otherwise dispose of, or suffer the same to be done upon or about his premises, any intoxicating liquors, in any quantity, on the first day of the week, commonly called Sunday, or upon the day of any general election in this state, shall upon conviction thereof, be punished by a fine of not less than fifty nor more than two hundred dollars, shall forfeit such license, and shall not again be allowed to obtain a license to keep a dram-shop for the term of two years next thereafter." Following this was several conferences between the police commissioners, Chief of Police Kiely, and Governor Folk, preparing for the venture, but it was not until April 8 that Governor Folk made a definite announcement of his intentions, in which he said:

"It is not a question of Sunday opening or Sunday closing, but a question of law. The law says that dram-shops must not operate on Sunday.

"As long as I am Governor, and have the power to do it the law is going to be enforced.

### MISCEGENATION.

A dispatch published in our daily papers and dated Newburg, N. Y., Jan. 9, says: "Wm. Bruyne, a negro coachman, and Frances Courter, a white girl, returned to Washingtonville last night from Newburg and announced that they had been married.

"The girl's father knocked them both down, and the angry villagers attacked Bruyne and threatened to lynch him. He escaped, but later he and the girl were placed in jail."

If this had been a dispatch from some part of the South stating that some black or white brute had been lynched or threatened with lynching for assaulting some good white woman the press of the North would have raised a wilderness howl, and said all sorts of ugly things about the South in general. We have no sympathy for lynch law though we are persuaded that it will continue to exist as

long as human nature, North and South, remains as it is and men continue to be guilty of certain brutal crimes. But such conduct as that manifested by the people of the village of Washingtonville, N. Y., is absolutely inexcusable. The state of New York, if we are correctly informed, allows intermarriage between the two races. This being true these two young persons had a right to marry if they came within the law as to age &c., and the people of their community had no right to interfere with them. They were inexcusable violators of the law in threatening the negro with violence. Miscegenation is a natural and necessary result of social equality between the two races which is advocated and practiced by many in the North. Many of our friends at the North are anxious to see social equality between the races at the South and say ugly things about us because we will not submit to it, and yet they will resort to lynch law in order to express their condemnation of a necessary result of social equality in the North. We have great respect for the negro and are willing to help him in every way we can but social equality would mean the suicide of the two races. We have observed that the people of the South who are hardest on the negro and who have less use for him than any others are northern people who have lived in the South for some years. When they first come South they are prejudiced in favour of the negro. After some time they find that he is not what they thought he was and then they refuse to recognize any good qualities in him at all. We have known some well to do northern women who would do all their own work because they would not have a negro on their premises. Their prejudice against the negro was utterly unreasonable.

### DANGER IN GOODNESS.

Can there be any real danger in one's being morally good? There certainly can be. No one can be too good, but one can so misuse his goodness as to trust in it, counting it as a meritorious basis of his being favorably regarded by God and his own fellows. There are very many unconverted people who consider themselves to be much better in morals than are many members of churches, and they have proper reason for believing so; but the very fact that they are morally superior to hundreds of church members leads them into the danger of settling down into the conclusion that there is no need of their possessing any greater goodness as a fitness for heaven. Such ones are apt to argue that if certain professed Christians, with much less moral virtue than they themselves possess, will go to heaven, they too, will go there. This is a most deceptive and fatal argument. A real Christian is not fitted for heaven because of his morality, but the ground of his entrance there is the sacrificial merits of Christ, and his living faith in Christ. No one who is not in vital union with Christ will enter the home of God on high. Hence it is that the unconverted person who trusts in his moral goodness as a ground of his eternal acceptance by God is in the greatest danger of being forever lost. But this is not the only danger connected with this question. There are many young people who, seeing that certain persons, not professing to be Christians, are very strict in their morals, very kind and pleasant in their daily life, conclude that there is no need of one's becoming a Christian when he can be such a model moral person as those others are, without being Christians. From such a viewpoint we can see that the example of such a moral person is actually dangerous to the best welfare of young unconverted ones who accept that person as a model in preference to a genuine Christian.

A model young man went to Christ one day, saying that he had kept the commandments, and it appears that he thought that his moral goodness was very much in his favor, but Christ sent him away without any encouragement. We must have salvation by Christ, or perish.

### EDITORIAL PARAGRAPHS.

"He who rests in the belief that the day of the boss is over will deceive himself," declares the Harrisburg Star Independent, Nov. 22, and points out this startling fact: "Exposures of venality, which were made some years ago, were not disastrous to the bosses nor to the system. Indeed the very venality which led to the undoing of the peerless leaders two weeks ago was much admired by many Republicans of good standing two years ago."

"A Federated Church in America could reform New York, make Philadelphia good and Chicago clean," declared United States Supreme Court Judge David J. Brewer at the great inter-church conference Nov. 20, in New York. Every church represented in this conference has declared for the absolute abolition of the liquor traffic. Who doubts that, federated for holy war upon the bulwarks of rum, the church could drive every saloon from the American continent in the next quarter of a century? But with federation must go consecration, concentration and determination.

Never before since the days of the Civil War has the liquor issue loomed so big in the national horizon as it does today. The current events in politics and commercial life bear unexpected witness to the vicious, undermining influence of the drink trade and the subtle intellectual corruption breeding in the license system and the Internal Revenue complicity of the national government.

Unlike the Christian religion, Mohammedanism is a great social system; its religious laws are its civil laws, its lawyers and judges are also its priests. The Sultan, while an absolute monarch, is bound to rule according to the precepts of the Koran. The laws of this book are the laws of his empire, as they are the laws of every Mohammedan. This link of civil life binds the millions of Mohammedan believers into a great civic body, and to strike at one part of that body is to agitate the whole. Hatred for everything that is not Mohammedan characterizes the Moslems.

Education is never finished, and no one knows this better than the really educated and cultured man. One may be the graduate of the highest educational institution in the land, but still he finds that "there is more to learn." The storehouse of knowledge is never depleted, and there is none so rich or so poor that he may not draw something therefrom. Those who were denied the advantages of an early education may in the course of later life, by devoting only a few hours every week to study at home, acquire an education along special or general lines. Books are now within the reach of all, and every home, however humble, may have a library. The "home study" will make home life more attractive to both young and old. If we make "live to learn" our life motto, we shall always find life worth living.

Fred Pabst, in "One Hundred Years of American Commerce," says: "It was in 1862 that the Brewers' Association was formed for the purpose of jointly aiding the government in perfecting the revenue laws relating to malt liquors, and securing themselves by organization against unjust treatment. The passage of these laws in July 1862, was practically the beginning of the development of the present vast brewing industry. It was like the breath of new life; and the extraordinary advancement of brewing from that day to this has been a surprise and wonder to all who have watched its history." Yes, it has grown so in political power that it is a menace to good government, for it seeks to control city, state and nation.



## THE ALABAMA BAPTIST

### LITTLE LIGHTS.

While attending the association at Belleville, I heard dear little Jimmie, of the Orphans' Home sing,

"Jesus bids us shine  
With a clear, pure light;  
Like a little candle,  
Burning in the night." &c.

This sweet song reminded me of a poem I once read called "The Little Light." I do not remember the words, but here is the story they told:

A poor fisherman lived with his family near a rocky coast. One night a terrible storm arose. Little Mary placed her lighted candle in the window, saying: "Maybe it will shine for some out on the stormy sea." Soon her father came in tired and cross. When he saw the light he said: "What nonsense!" "That puny thing can do no good." "Put it out." The poor child obeyed and went sobbing to bed. The next morn the sea tossed a poor half-drowned sailor at their door. When kind efforts had revived him, he said: "My ship steered by a little light which went out too soon. Had it only burned a little longer my mates would have been here too." Then, too late, that sorrowing father regretted that he had quenched Mary's little candle. Alas! how many parents are every day quenching little lights who wish to shine! You who will not send your children to Sunday school or encourage them to join mission bands are going to regret it when it is too late. As I listened to Jimmie's sweet voice I thought of the many little lights at the Home the sisters are helping to shine for Jesus. I wish every one who reads these lines could see Sister Jones' sweet, well-behaved babies as I saw them at the association. Won't every little child send her a dime, a nickle, or even a penny to help feed and clothe those orphan-babies? In this way each of you can be little lights shining for Jesus and He will bless you and love you for it.

MRS. J. B. KILPATRICK.

### SEND YOUR NAME TO DR WILLINGHAM.

Shanghai, China, December 2, 1905.

To Those Who Have Taken Shares in Yates College:—

Dear Brethren, Sisters, Churches and Societies:—When I was appealing to you to take part with me in establishing Yates College to be the first Baptist College in China, I hoped to be able before this time to announce to you the completion of the building by sending you its picture and a short account of the history of the school.

As you no doubt already know the Northern and Southern boards have decided to unite and establish together in Shanghai instead of Yates College, a Baptist Theological Seminary and a Baptist college, both to be located on the same grounds. There is to be a memorial building to Dr. Yates in which the memorial tablets will be placed.

We know that you will not only not object to this, but will rejoice with us in this enlargement of the original plan.

Instead of using the vacant lot which we owned, we have already secured a lot about fifteen times as large as that, for the two institutions.

Will not all who have contributed to Yates College, especially those who took memorial shares of one hundred dollars each, be sure to see that their names have been sent to Dr. Willingham, so that none may be omitted from the tablets. Be patient and you shall have the picture of the grounds and buildings in due time.

Fraternally,  
R. T. BRYAN.

### SENATOR NORMAN AT WORK.

To the Baptist Brotherhood of Alabama:

My Dear Brethren:—Some of you are aware of the existence of the Anti-Saloon League of Alabama. Though it has been in existence for a year, it has not created much stir.

The Board is composed of as busy men as can be found in the State. No one of them could devote any time to the work of the League. Now, that we have a Superintendent who can undertake the active duties of the office, you will hear from us.



The above cut shows the noble face of Bro. P. W. Roberts, chairman of the Building Committee of Piedmont Baptist Church, and through whose untiring energy and self-sacrificing devotion the handsome building was carried to a successful finish. Cost of building \$3,650.00, exclusive of seats.



PIEDMONT BAPTIST CHURCH.

Brother J. D. Norman, Senator from Chambers county, in the last Legislature, is now actively at work. For the present his office will be in Birmingham. Call on him for help or information as to the work.

I have talked to thousands of you through these years at the Associations. Whenever the question of Temperance came up, I failed not to be heard.

Never before has there been an organized effort which gave such promise of permanent success. Thank God we have found an organization in which all Christians, and good men of any church, can unite. Every thoughtful man knows we have entered upon a serious enterprise. We are to marshal our forces to attack the monster evil of the age.

In many instances the laws were enacted to favor the liquor interests. You may be sure they are not going to allow them changed without a desperate struggle. Where laws have interfered with their business, it is a notorious fact, they scrupled not to violate them.

Millions of money, with all the influence it can purchase, is against us. All the criminals and lawless elements are on their side. Many a good man, with no sympathy whatever for their business, will be against our movement because he thinks nothing effectual can be done. Because of the revenue it yields, many a good citizen will be on the wrong side. But, as certainly as we are living, God is on our side. No lover of God and fallen humanity ought to hesitate for one moment about the choice of sides.

We ask your sympathy and your prayers, your influence and your active co-operation. We must have some money too. Not a cent for corrupt purposes, but money to cover the necessary expenses of the organization. I am sure you will cheerfully contribute your part.

I hope you will welcome Brother Norman, or his representative, into your homes and your churches.

May God's rich blessings come upon us in this great undertaking to save home and native land.

Fraternally yours,  
W. B. CRUMPTON, President.

### INTERESTING BAPTIST HISTORY.

The first Baptist church in Alabama was organized Oct. 2, 1808. It was the Flint River church, a few miles northeast of Huntsville. Since that time our growth has been rapid. We have now about 1800 white churches with a membership of about 150,000, besides the large number of colored churches and their strong membership.

Would it not be right to observe in some way the 100th anniversary of the first Baptist church in the state in 1908?

If it is the right thing to do, ought not a committee be appointed at our next state convention to report at the convention in 1907 on a suitable program.

We ought to plant and equip 100 churches in the state that year.

The field ought to be carefully surveyed to see just where they should be located. No one can do that more wisely than Brother Crumpton.

Our schools have been an important factor in this development during the past 100 years and they ought to be remembered on a large scale that year.

Rev. Hosea Holcombe who lived in the last century wrote a history in the thirties telling us about the scattering Baptists in the state and about their growth.

I understand he was buried near Jonesboro, but no tombstone or anything else has been placed over his grave to mark the resting place of his body. It ought not to be so. After a few more years no one will be able to tell where he was buried.

One hundred years from now Baptists will be glad to visit the graves of the men who were active in the early history of our people in this state.

Somebody ought to see that a suitable monument is placed over his grave  
J. M. McCORD.

### WORKS WITHOUT FAITH.

Faith Came After the Works Had Laid the Foundation.

A Bay State Bell talks thus about coffee:

"While a coffee drinker I was a sufferer from indigestion and intensely painful nervous headaches, from childhood.

"Seven years ago my health gave out entirely. I grew so weak that the exertion of walking, if only a few feet, made it necessary for me to lie down. My friends thought I was marked for consumption—weak, thin and pale.

"I realized the danger I was in and tried faithfully to get relief from medicines, till, at last, after having employed all kinds of drugs, the doctor acknowledged that he did not believe it was in his power to cure me.

"While in this condition a friend induced me to quit coffee and try Postum Food Coffee, and I did so without the least hope that it would do me any good. I did not like it at first, but when it was properly made I found it was most delicious and refreshing beverage, I am especially fond of it served at dinner ice-cold, with cream.

"In a month's time I began to improve, and in a few weeks my indigestion ceased to trouble me, and my headache stopped entirely. I am so perfectly well now that I do not look like the same person, and I have so gained in flesh that I am 15 pounds heavier than ever before.

"This is what Postum has done for me. I still use it and shall always do so." Name given by Postum Co., Battle Creek, Mich.

There's a reason. Read the little book "The Road to Wellville" in pkgs.



## HOW THE HOUSE OF REPRESENTATIVES IS ORGANIZED---By Hon. O. W. Underwood.

I often find that the boys whom I meet are well versed in ancient history, know what happened a hundred years ago, who were the rulers of ancient Greece, and who were the men that dared the dangers of an unknown ocean to develop the trackless forests into a great country and establish a free government. But, at the same time, they know very little of the practical workings of that same government today, and come into manhood with very little idea as to what their government is and how it is run.

Every two years the people of the United States elect their representatives in the popular branches of the congress. These men make the laws that govern the country, raise the taxes and expend the money, and come in more intimate contact with the people than any other branch of the national government; and it may be of interest to many to know how a house of representatives is organized and prepares itself to do business. After the bi-ennial election, those who have been successful are given their certificates of election by the governors of the various states in the union. They file these certificates with the clerk of the house of representatives at Washington, and he makes up the temporary roll of the new house of representatives.

Congressmen are always elected in the even years and take their places in the odd years. For instance: this year, 1904, the members of the fifty-ninth congress will be elected, but their term will not commence until the fourth of March, 1905, and unless the president calls an extra session of congress they will not be sworn in and actively engaged in their duties as lawmakers until the first Monday in December, 1905. On that day they gather at the national capitol. Seats are in great demand and often difficult to obtain by the visitors who are in Washington, and desire to see the congress organized.

The sights on the floor of the house are interesting and often entertaining. The old members gather in groups and congratulate each other on their return, telling stories of the last campaign. The little pages are seen constantly running from one end of the house to the other, carrying messages or doing the bidding of the members as they come in. The old employes of the house gradually come into the hall and take their places at the reporters' desk and in the clerks' seats. Finally, the sergeant-at-arms appears with the mace, which is the authority of the house and was made when the first congress was organized more than a hundred years ago, and has been in service ever since. When the house is in session this mace sits on a marble stand to the right of the speaker. When the house adjourns it is taken out and carried to the sergeant-at-arms' room. It represents the authority of the house of representatives, and should it be necessary at any time for the speaker to order a member's arrest, the sergeant-at-arms carries the mace with him as an emblem of the authority of the house, just as the po-



HON. O. W. UNDERWOOD.

liceman at home wears his badge to designate the authority of his office.

Then twelve o'clock noon arrives and the clerk of the former house of representatives raps the house to order, and the old chaplain offers prayer. The clerk then notifies the members that by authority of the constitution of the United States he calls the new house of representatives for the purpose of organizing them. He orders the roll called of the membership, and after finding a quorum of the members-elect are present he announces that the next business before the house is the election of a speaker. The two great parties of the country have previously, at their caucuses, selected their choice for speaker and the candidates are put in nomination. The roll is then called by the clerk and each representative votes for his party's choice, unless he is an independent and then he votes for whom he chooses. The clerk of the house announces the result of the election and the oldest member of the house in continuous

service, who is known as the "father of the house," comes forward holding the constitution of the United States in his hands and administers the oath of office to the newly elected speaker. The state of Alabama is the first named on the roll of states, and therefore the representatives from that state are always sworn in first, and by a few minutes have the longest continuous service in the house. After the members have taken the oath of office they proceed to elect a sergeant-at-arms, a door-keeper, clerk, chaplain, and postmaster. The other employes are appointed and not elected.

Then comes the most tiresome, and at the same time, the most interesting part of the performance—the drawing of the seat each member will occupy during the congress. Under the rules of the house the speaker directs all the members to retire from the seats and stand behind the rail in the rear of the hall, in order that they may proceed with the drawing of the seats. In the meantime, the clerk is preparing the

list of names of members of the congress and numbering them from one to three hundred and ninety, which includes the three delegates from Porto Rico, as well as the three hundred and ninety-six members of congress. He has also prepared a leather bottle and filled it with ivory balls, each one being numbered from one to three hundred and ninety. A little page is then blind-folded and placed at the clerk's desk and he shakes the leather bottle and lets one ivory ball drop out at a time. As the ball drops out of the bottle it is picked up by one of the clerks and the number called. Then the list of members is referred to and the man's name that is opposite that number is called out and he comes forward and selects any seat in the house that he desires to take. Of course it is customary and usual, being sustained by the precedents of over a hundred years, that the republicans shall select their seats on the west side of the main aisle, and the democrats on the east side. And though there is no law or rule of the house requiring it, this precedent has never been broken. As to the smaller parties and independent members, they sometimes take their seats on one side, and sometimes select them on the other. The lottery continues until the last ivory ball is thrown from the bottle and the last member has had an opportunity to select whatever seat may remain for him to take. The members are always anxious to get a good seat for at the wings of the hall it is difficult to hear, and it aids a member very much in the discharge of his duties to be able to get a centrally located seat where he can hear what is going on in the house.

During the drawing, possession is not only nine points of the law but the whole thing. When a member's name is called and he selects a seat he must remain in it until the drawing is finished or he forfeits his seat, but he is allowed to put a page in his seat if he is called out on business or for some other reason; and often you see a little ten-year-old page holding possession of a seat for a venerable old leader of the house who has been in the service for twenty years or more. When the drawing is completed and the members all have their seats, a resolution is passed authorizing the speaker to appoint a committee to notify the senate of the United States that the house of representatives is organized and ready to do business, and at the same time a similar committee of three to be appointed to wait on the president of the United States and notify him that the house of representatives has been duly organized and awaits any communications he may see proper to lay before them. The house usually takes a recess for a short time awaiting the report of this committee. On their return from the white house they report that they have waited on the president, and that he will communicate with the house in writing. They are followed usually by the private secretary of the president who announces to the house that he has a message in writing to deliver from the president. Then the annual message of the president of the United States is read to the house, and referred to the various committees that have jurisdiction of the subject matter embraced in his message and the day's work is done, and the new house is organized and ready for two years to attend to the business of the country.



The Capitol at Washington.



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One Of The Results

Of liberally using our fertilizers, is to pay off a mortgage on the old farm. Read the following from Messrs. Wherry & Son, owners of the Magnolia Fruit Farm, Durant, Miss.: "We made \$200.00 from one acre strawberries, on which your fertilizers were used. Eight years ago we bought this place at \$20.00 per acre. It was then considered to have been worn out twenty years before, but by liberally using

Virginia-Carolina Fertilizers

under peas and velvet beans, we can now grow almost anything, and have been offered \$250.00 per acre for the place. We experimented with a great many brands of fertilizers, but find the highest per cent cheaper." Now don't you think Virginia-Carolina Fertilizers would enable you to pay off a mortgage if you had one? Well, don't use any other.

Virginia-Carolina Chemical Co.

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Savannah, Ga.  
Montgomery, Ala.  
Memphis, Tenn.  
Shreveport, La.



REV. J. O. A. PACE.

Rev. J. O. A. Pace, whose picture appears above, was born in Carroll County, Mississippi, on November 15, 1845. Left an orphan at five years of age, his mother moved to Franklin County in 1851. Bro. Pace attended the common schools of the country, having spent two years under Prof. R. L. Ranson, who was a graduate of Union University, Murfreesboro, Tenn. He enlisted in the Confederate army in 1863, was a faithful soldier of his country until the end of the struggle; was captured April 1st, 1865, near Selma in the battle between Generals Forest and Wilson; was paroled April 14th, near Montgomery. He was converted in August, 1865, and united with the Missionary Baptist Church. He was ordained to the gospel ministry in 1872. He served churches in Franklin and Colbert counties for many years. He was successful both as a pastor and as an evangelist; was missionary in

several different associations, one year in the Big Bear Creek; two years in the Florence and three years in the Mussel Shoals. He labored one year in Tennessee as missionary under the state board at Iron City. Dr. A. J. Holt was well pleased with his work and sent him his commission for the next year. He resigned his work and moved to Florence to educate his children. He has been in the newspaper business for the past five years and is said to be one of the best newspaper solicitors in North Alabama. He preaches as occasion offers. He organized two churches in Colbert county last year. He resigned them and his work as field agent of the Tusculumbia Dispatch and has moved to Jasper and is now field editor of the Mountain Eagle. He will preach at Gamble Mines perhaps two Sundays in the month and will doubtless find work for the other two Sundays somewhere within reach of Jasper.

MISCELLANEOUS ITEMS

Mr. W. J. Jackson and Miss Mamie E. Willis of Huckabee, Ala. were united in the holy bonds of wedlock at the pleasant home of the bride's father, in the presence of a large gathering of friends and relatives on Dec. 10, 3:30 p. m. This happy couple have flattering prospects before them. They are both members of Evergreen Baptist church and are true Christian characters. May Heaven smile upon them. They have the best wishes of their many friends and relatives.

Their Pastor, W. J. D. UPSHAW.

to cover. I accept everything; except nothing. I preach the power of the blood of Jesus Christ to save. I preach the personality of the Holy Spirit. I preach the power of prayer."

Dr. John D. Jordan, who goes to Europe on a four months' tour at the charge of his Savannah church, will come about as near seeing what there is to be seen as any tourist who has gone from America recently. We wish him a bon voyage.

John B. Stetson University, DeLand, Florida, Lincoln Hulley, Ph. D. President, founded and sustained by Baptist men and women, has had a wonderful history the past year. It was blessed with a revival. Its endowment was increased in value. Mr. Stetson gave \$17,000 to current expenses. A dormitory for poor boys was built. A new college was added. A new course in Chemical Engineering was added; and the scope of all the schools was broadened. Many of the students from the University of Chicago are attending Stetson for the winter term, 1906.

I CURE CANCER.

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 the 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. O. A. JOHNSON, 313 E. 12th St., Kansas City, Mo.

The headquarters of the Missionary Union, which since 1873 have been in Tremont Temple, Boston, except for the year after the fire in 1894, while the temple was being rebuilt, are now being removed to the Ford Building, just erected by the Boston Baptist Social Union, with funds bequeathed for that purpose by the late Mr. Daniel S. Ford.

Dr. Torey the great evangelist says: "Preach the whole Bible from cover

I will GIVE this BEAUTIFUL motto FREE if you will send 8 cents for postage and packing. Full particulars, agents' terms, free. No article sells more rapidly than these mottoes, and good wages can be made with them. Ministers, Evangelists and Bible workers can increase their income and pay expenses with these mottoes.

E. O. CUMMINGS,  
College View, - - - - Nebraska.

YOUR WILL is an Important Matter.  
YOUR EXECUTOR Is Quite as Important

A strong, conservative Trust Company, which makes pure business of the matter, which is responsible, and which does not die and leave a new Executor to be appointed by the court, is the best of all agents to wind up your estate.

All communications on the subject of your will are strictly confidential.

Birmingham Trust & Savings Co.

CAPITAL, \$500,000 - SURPLUS, \$200,000

Cabbage Plants, Celery Plants, and all kinds of garden plants. Can now furnish all kinds of cabbage plants, grown in the open air and will stand great cold. Grown from seed of the most reliable seedmen. We use the same plants on our thousand acre truck farm. Plants carefully counted and properly packed. Celery ready last of Dec. Lettuce, Onion and Beet plants, same time or earlier. Cabbage ready now. Reduced express rates promised, which, when effective, will give us 60% less than merchandise rates. Prices: Small lots \$1.50 per thousand, large lots, \$1.00 to \$1.25 per thousand. F. O. B., Meggetts, S. C. "Special Garden Fertilizer" \$5.00 per sack of 200 pounds. F. O. B., Meggetts, S. C. The United States Agricultural Department has established an Experimental Station on our farms, to test all kinds of vegetables, especially Cabbages. The results of these experiments we will be pleased to give you at any time.—Yours respectfully, N. H. BLITCH CO., Meggetts, S. C....



# Tennessee Valley Fertilizer Company

Florence, Alabama



With the high price of farm products and scarcity of labor every farmer must make the most possible out of every acre they cultivate. This can be most successfully done by using fertilizers manufactured by :

**Tennessee Valley Fertilizer Company**  
FLORENCE, ALA.

**Maxwell House Blend**  
never fails to give satisfaction. Suits everybody.  
THE TRUE everytime. Packed in Sealed Cans only.  
BEST COFFEE Ask your grocer for it.  
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## Have You Got a Pocketbook?

If not, why not? We want to give you one. Get busy with proposition anent pocketbooks on page 5

### Early Cabbage Plants Guaranteed to Satisfy Purchaser



EARLY JERSEY WAKEFIELD The Earliest Cabbage Grown	CHARLESTON LARGE TYPE WAKEFIELD Second Earliest	SUCCESSION The Earliest Flat Head Variety	AUGUSTA TRUCKER A little later than Succession	SHORT STEMMED FLAT DUTCH Largest and Latest Cabbage
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PRICE: in lots of 1 to 4 m. at \$1.50 per m., 5 to 9 m. at \$1.25 per m., 10 m. and over, at \$1.00 per m.

F. O. B. YOUNG'S ISLAND, S. C. My Special Express Rate on Plants is Very Low.

**Guarantee** I guarantee Plants to give purchaser satisfaction, or will refund the purchase price to any customer who is dissatisfied at end of season. These plants are grown in the open field, on seacoast of South Carolina, in a climate that is just suited to growing the hardiest plants that can be grown in the United States. These plants can be reared in the interior of the Southern States during the months of January, February, and March. They will stand severe cold without being injured, and will mature a head of Cabbage Two to Three weeks sooner than if you grew your own plants in hot beds and cold frames.

My Largest Customers are the Market Gardeners near the interior towns and cities of the South. Their profit depends upon them having Early Cabbage; for that reason they purchase my plants for their crops.

I also grow a full line of other Plants and Fruit Trees, such as Strawberry, Sweet Potato, Tomato, Egg Plant and Pepper Plants; Apple, Peach, Pear, Plum, Cherry and Apricot Trees, Fig Bushes, and Grape Vines.

Special terms to persons who make up club orders. Write for illustrated catalogue.

**WM. C. GERATY, BOX 60**  
YOUNG'S ISLAND, S. C.

### Children's Corner

#### ONE BOY.

Plain of face and body he,  
Of no noble pedigree,  
Tall and slim,  
High desire, strong and true,  
In his soul its purpose grew  
All through him,  
Few his books and small his chance,  
Yet he daily broke a lance  
For his hope,  
Ne'er a whimper, groan or cry,  
Until manhood, by and by,  
Cut his rope.  
Thus the boy, a working man,  
Seized his chance, as all men can,  
And unfurled.  
To the view of all mankind  
All the treasures of his mind,  
A new world!

—Selected.

#### WHAT DOLLS THINK.

It is true we're stuffed with sawdust,  
And can never learn to walk;  
It is true we have no organs,  
And can never learn to talk;  
It is true we're only dollies,  
And dollies must remain,  
But we're free from faults and follies  
That might cause our mammas pain.  
Can you tell us when you ever  
Saw our faces spoiled with frowns?  
And we're sure you never heard us  
Make a fuss about our gowns!  
Then we do not tease the kitty,  
We are always kind in play,  
And we think 't would be a pity  
For a doll to disobey!

When the parlor clock strikes seven,  
Not a fretful word is said,  
As our little mammas tell us  
It is time to go to bed.  
So you see, though we are dollies,  
And dollies must remain,  
We are free from faults and follies  
That might cause our mammas pain.  
—Lessons for the Little Ones.

#### WHEN TO CRY.

There are millions of little boys and girls in the world who want to do just the right thing and the very best thing. But they do not always know what just the right thing is, and sometimes they cannot tell the very best thing from the very worst thing.

Now, I have often thought that there are little boys and girls who cry, now and then, at the wrong time; and I have asked many of the older people, but none of them could tell me the best time to cry.

But the other day I met a man older and wiser than any of the rest. He was very old and very wise, and he told me:

"It is bad luck to cry on Monday.  
"To cry on Tuesday makes red red eyes.

"Crying on Wednesday is bad for children's heads and for the heads of older people.

"It is said that if a child begins to cry on Thursday, he will find it hard to stop.

"It is not best for children to cry on Friday. It makes them unhappy.

"Never cry on Saturday. It is too busy a day.

"Tears shed on Sunday are salt and bitter.

"Children should on no account cry at night. The nights are for sleep.

"They may cry whenever else they please, but not at any of these times, unless it is for something serious."

I wrote down the rules just as the old man gave them to me. Of course they will be of no use to boys and girls who are past six, for those children do not cry. The wise old man meant them for the little ones—the millions of little boys and girls who want to do the right thing and the very best thing.—Mary Elizabeth Stone, in St. Nicholas.

### A WOMAN FLORIST

**HARDY EVERBLOOMING**  
**6 ROSES** On their own roots. **25c**  
ALL WILL BLOOM THIS SUMMER.

Sent in any address post-paid; guaranteed to reach you in good growing condition.

**ONE ROSE COLLECTION**

- Barbark, deep rose.
- Cardinal, bright red.
- Edmore, grandest pink.
- General MacArthur, deep red.
- Shirley, pure white.
- Daughter of Gold, golden yellow.

**SPECIAL BARGAINS**

- 6 Carnations, the "Divine Flower," all colors, 25c.
- 6 Prize-Winning Chrysanthemums, 25c.
- 6 Beautiful Cosmos, 25c.
- 6 Grand Grand Cosmos, 25c.
- 6 Sweet-Scented Tuberoses, 25c.
- 6 Pinks, all different, 25c.
- 12 Lovely Gladioli, 25c.
- 12 Superb Fancy Plants, 25c.
- 12 Fine Flower Seeds, all different, 25c.

Guarantee satisfaction. Once a customer, always one. Catalog Free. MISS ELLA V. RAINEY, Box 180 Springfield, Ohio.

Security is the real and only true basis to judge that a given Bank or other financial institution is safe as the custodian of one's savings. Every dollar of liability of the Guarantee Trust Company of Georgia, Atlanta, Ga., is fully covered (with a generous surplus beside) under the law of the State of Georgia. Moreover citizens of this State, of known good standing and who are investors in this Company—some for large amounts—endorse this institution.

Write for valuable information free for the asking.

#### Removal of the Headquarters of the American Baptist Publication Society.

Correspondents will please note that the American Baptist Publication Society will occupy its temporary headquarters at 1630 Chestnut Street, Philadelphia, Pa., February 1, 1906. The Society has leased the entire building, four stories high, and 150 feet deep, and will have ample accommodations, not only for its own store and offices, but for the Historical Society and other denominational organizations. It will, therefore, be Baptist headquarters for Philadelphia. It is only two blocks from 1420 Chestnut, and within a short distance from all railroad stations. We shall be glad to see Baptists from all parts of the country at this new and very desirable location.

On account of the leases upon the property at Seventeenth and Chestnut Streets (nearly across the street from 1630), recently purchased by the Society, we shall not begin the erection of our new building until 1907. This building, when erected, will represent an outlay of about \$350,000, and will be an honor to the denomination.

#### Send 50 Cents

In stamps and we will send by express or postage, charges prepaid, one bottle Johnson's Chill and Fever Tonic. If this bottle does not cure any case of Fever or any mistreated or neglected attack of Grip, we will send your stamps back as quick as you ask for them on a postal.

We are supplying \$100.00 in health for 50 cents in stamps and giving the stamps back to any man who does not agree that the Tonic is all we claim for it.

Write to  
**THE JOHNSON'S CHILL and FEVER TONIC CO.**

THE STATE OF ALABAMA, PROBATE COURT.  
JEFFERSON COUNTY, January 20, 1906.  
This day came G. W. Wood, administrator of the estate of A. J. Wood, deceased, and filed his application in writing and under oath, praying for the sale of certain lands therein described, the property of said decedent, for the purpose of paying the debts due by said estate; and whereas the 6th day of March, 1906, has been set as a day for hearing said application and the testimony to be submitted in support of the same.

IT IS THEREFORE ORDERED, that notice of the filing of said application and of the day set for hearing the same, be given by publication once a week, for three successive weeks, in the Alabama Baptist, a newspaper published in this County, notifying all persons in interest to be and appear before this court on the 6th day of March, 1906, and contest said application if they think proper so to do.

SAMUEL E. GREENE, Judge of Probate.  
24-31-07.

WANTED—By a minister in the Birmingham District, a good white woman to live in the home as one of the family and assist in general housework. Good pay. Address box 626 East Lake, Ala.



## THE ALABAMA BAPTIST



### Letters From Our Sunbeams



#### CARD.

Mrs. T. A. Hamilton will be pleased to hear from the vice presidents of the Associations, and other workers regarding her visiting their territories, at an early date.

Birmingham, Jan. 7, 1906.

Beatrice, Ala., Dec. 12, 1905.

Dear Mrs. Hamilton:—Although the days are so dark and gloomy, our little Sunbeam Band is still trying to throw out its beams.

Last Sunday evening we had a public meeting for the purpose of obtaining a Xmas offering for Miss Willie Kelly.

Our leader, Miss Jennie Andress, prepared an interesting program for this occasion. The Sunbeam sermon was preached by a little boy with all the earnestness of a real preacher; after which a collection was taken which amounted to five dollars and sixteen cents, though we had a very small audience. So we send you this, with the dues we have on hand which amounts to \$5.53.

We hold regular meetings and are looking forward to another visit from you next summer.

We were very proud to know that ours was the first Xmas offering. We will be very much pleased to have our letter published in the Baptist as there has never been one from our society.

Many thanks for the expressive little Christmas greeting.

One of your little Sunbeams,  
NETTIE LOU ANDRESS.

Tyler.

Mrs. T. A. Hamilton.

My Dear Mrs. Hamilton:—I enclose our report, which I am very glad is as good as it is and must acknowledge I think it does fine for us as we are only beginners.

I received some Xmas programmes for which I suppose I am due you many thanks, for they certainly were a great help.

The children are all very much interested now in our society. We meet twice every month, and all the children come except in cases of sickness. We have a shut-in committee and the children all enjoy that so much. If you can find time to write us some time we will be delighted to hear.

I am your sister in the work,  
LUCIE EDWARDS.

Columbia, Ala.

My Dear Mrs. Hamilton:—We organized our Mission Band about three months ago. We now have 50 members. Since that time we have contributed to Home Missions \$3.00; toward box the ladies sent to Frontier Missionary and we have given \$1.25 towards Orphan's Home. We have something over \$2.00 in treasury and we desire it to go toward Foreign Missions. Shall we send it to you?

Any literature or suggestions will be much appreciated. Sincerely,  
MRS. C. N. JAMES.

Flomaton, Ala., Jan. 3, 1906.

Dear Mrs. Hamilton:—I will try to give you a brief report of our Sunbeams here.

We had a very nice entertainment Christmas night, carrying out the Sunbeam program for Christmas so far as we could. We regret very much the loss of our efficient and much beloved leader, Mrs. J. L. Sowell, who has resigned and will thank you very much for some advice as to working until we can secure a leader.

We have met and elected officers as follows: John Bedgood, president; Ella Drury, vice president; Norah Clayton, secretary and treasurer. We are only children but we are anxious to work for our Lord and Master.

I inclose \$1.25 our Sunbeams collected for missions for the last month. Wishing you and all the Sunbeams a happy, joyous and prosperous year in His cause, I am sincerely yours,  
NORAH CLAYTON.

Cuba, Ala., Dec. 10, 1905.

Dear Mrs. Hamilton:—Reading some letters from other societies I desire to write and tell you about our's. We are still moving on. We have learned how to pray and sing God's sweet songs and do many other things. We met yesterday eve and had a good meeting, wish you were here to help us. Our subject for next meeting is the beautiful one of Ruth and Naomi. We are taking the Juniors; it surely is a good book, it is monthly. Wishing you a merry Christmas and a happy new year, I am your little Sunbeam,  
RUBY LEE COCKE.

Bessemer.

Dear Mrs. Hamilton:—My Sunbeams had a very enthusiastic meeting last Sunday.

I told them about Miss Kelly. Their faces showed so much sympathy for her. When I asked them if they wouldn't like to send one dollar from their dues this month to her, two little girls put their heads together. Presently one said "I move we send her two dollars."

Afterwards when her mother said "Daughter suppose you haven't that much." She opened her brown eyes wide and said "We'll just have to get it."

About my Sunbeams. They are some of the sweetest and best. Quite a number of boys are enrolled.

I hope to visit Miss Morgan's Juniors in Bessemer Sunday, the W. M. U. Monday, also W. M. U. at Jonesboro Tuesday. Their secretary will give you a report soon.

Yesterday and today I have been receiving their money they made on the day appointed as work day for the Orphanage. So far I have received \$0.55. I am interested to hear all the different kinds of work they did. Send us a supply of Miss Kelly's cards. I can use 40 or 50.

I am your friend,  
ALICE HALY.

Lower Peach Tree.

My Dear Mrs. Hamilton:—Will you please send me a Sunbeam program? We are going to try to have another Sunbeam Band here and I do hope that we will be able to keep it up.

The school has opened and the music teacher is a Baptist and she said that she would like very much to help us. I know we can't have a large band, but I hope it will be a strong one. We want the program for Sunday afternoon if we can get it by that time.

BEULAH GIBSON.

Nicholsville, Ala., Dec. 12, 1905.

My Dear Mrs. Hamilton:—Please send me more fishes. The children are charmed with the idea of getting a fish for every new member. They have increased their number from seven to twenty-nine already. We will be glad to get a Christmas program.  
Yours,  
MRS. D. E. DAY.

Brewton, Ala., Jan. 12, 1906.

My Dear Mrs. Hamilton:—I feel so encouraged about our little Mission Band, and so thankful to you for your kindly interest, that I want to tell you of our Christmas offering to China. I made a programme from the literature you sent, as best I could, and had about twenty little children to take part—it was the first effort for most of them and all did so well.

Our collection was something over sixteen dollars and we have instructed the treasurer to send fifteen dollars to Mrs. Barrett at East Lake as the Christmas offering from the Children's Mission Band. Can you get some of Miss Kelly's cards for us? I would like to have twenty-five or thirty as soon as I can get them. I am sure they will please the children and I think will enlarge our collection.

Let us hear from you soon.

MRS. ALTO V. LOVELACE.

Talladega, Ala.

Dear Mrs. Hamilton:—You will please pardon me for procrastinating so long before sending you the report of our Sunbeam organization.

I organized the little folks in this work Sunday, Nov. 19th. They manifested great interest from the beginning and went right to work with untiring energy. We followed the programme in The Alabama Baptist and had Thanksgiving services at the school house, after which we took up a collection in interest of the Orphanage and realized \$5.00.

I hope and trust that we shall accomplish great things for the Lord through our efforts in this little society.

I often think of what a pleasant time we had during your visit to the "Judson." Your talk to the members of the Ann Haseltine was an inspiration to me, and I feel assured that it proved beneficial to every one that had the pleasure of listening to you. Requesting you to remember us in your prayers for our work, I remain,  
Your sincere friend,  
JENNIE TOLAND.

Belleville, Ala.

My Dear Mrs. Hamilton:—Your most welcome letter has been received. All the Sunbeams were glad to hear from you and send love.

I have sad news, Mrs. Riggs is going to move away and we have no one to lead us. We were getting along so nicely. We can get no one to lead us. What must we do?

I hate so much to give the Sunbeams up and just feel like I can't do it.

Will you give me your advice and pray for us.

So many of the boys and young men had joined. If we can't continue the Sunbeams they may drift off into bad company. They will be doing nothing for God.

Will you write me at your earliest convenience what to do? I am so anxious to continue the Sunbeam. Pray that we may succeed.

I enclose one dollar (\$1.00) for Miss Willie Kelly.

I am your little friend,

ALMA SMITH.

Jasper, Ala., Jan. 15, 1906.

Dear Mrs. Hamilton:—The following is the report of our Jasper Sunbeams for the last quarter:

Orphan's Home \$5; Margaret Home \$5; Home purposes \$17.33; Christmas offering for China \$11.11. Inclose you check for \$11.11, the Christmas offering. This I consider good work on the part of the children, considering the fact that sickness kept me out of the work for at least one month of the quarter. They are very enthusiastic and I take great delight in leading them.

MRS. J. V. DICKINSON.

This is the largest Sunbeam offering received, as yet, for China this Christmas.

MRS. T. A. HAMILTON.

Safford, Ala., Jan. 17, 1906.

Mrs. T. A. Hamilton, Birmingham, Ala.

Dear Mrs. Hamilton:—I send you one dollar and fourteen cents (\$1.14) from the little Sunbeams of Safford, Ala., for a special Xmas offering for China.

We hope to have you with us again soon.

Your friend,  
MRS. J. R. MIREE.

## HUMOR COVERED HEAD AND SCALP

Bothered With Itching for a Long Time—Found No Relief Until Cuticura Was Used—Kentucky Lady Now Completely Well.

### WISHES SUCCESS TO CUTICURA REMEDIES

"After using Cuticura Soap, Ointment, and Pills, I am very glad to say I am entirely relieved of that itching humor of the head and scalp which I was bothered with quite a length of time. I did not use the Cuticura Remedies more than three times before I began to get better, and now I am completely well. I suffered with that humor on my head, and found no relief until I took the Cuticura Remedies. I think I used several cakes of Cuticura Soap, three boxes of Ointment, and two vials of Pills. I am doing all I can to publish the Cuticura Remedies, for they have done me good, and I know they will do others the same. With best wishes for your success!" Mrs. Mattie Jackson,  
June 12, 1905.      Mortonsville, Ky.

## 12 YEARS' SUFFERING

Cured Sound and Well By Cuticura Soap and Cuticura Ointment at Expense of 75c.

"I had been suffering for twelve years with a sore on my limb, and had physicians give me treatment, and none gave me any relief until I got hold of the Cuticura Soap and Ointment, and I was cured sound and well with one cake of Cuticura Soap and one box of Ointment. I have confidence in Cuticura and I would not take ten dollars for one box if I knew that I could not get any more." D. M. Robertson,  
Sept. 29, 1905.      Newton, Miss.

Complete External and Internal Treatment for every Humor, from Pimples to Scrofula, from Itchiness to Age, consisting of Cuticura Soap, 25c; Ointment, 25c; Resolvent Pills, (in form of Chocolate Coated Pills, 25c per vial of 50), may be had of all druggists. A single set often cures. Foster Drug & Chem. Corp., Sole Props., Boston, Mass. See Medical Press, "How to Cure for Skin, Scalp, and Hair," and "How to Cure Torturing Eczema."

## The Reliable Store.

Frankly, now would'nt you rather have a wedding or a birthday present from Jeweler Ruth than almost any other place in Alabama? Why? Because this is a reliable store. Because, for thirty years we have made a specialty of one class of watches and jewelry—the reliable.



Correspondence Solicited.  
Out of Town Orders Filled Promptly.

**Jeweler Ruth & Co.**  
25 Market Ave. Montgomery, Ala.



## Bigger Yields

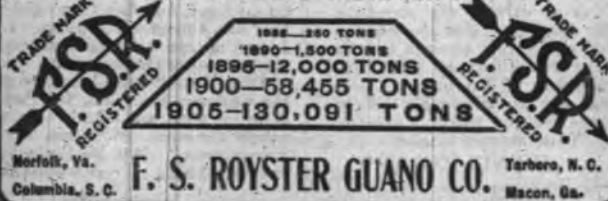
A given number number of acres fertilized with Farmers' Bone produce a greater yield of cotton, than the same acreage with ordinary fertilizer. Farmers' Bone does more than that. It makes it possible to reduce the acreage and increase the yield. Try it this year. The man who uses

# FARMERS' BONE

Made with Fish

has twenty-one years of fertilizer experience back of him. Over 13,000 earloads of Royster fertilizers were used on the crops of 1905. This volume of business stamps Farmers' Bone the best.

LOOK AT OUR TWENTY YEARS' RECORD



## FORBES PIANOS

Are Sold Direct from the Factory to the Purchaser  
At Factory Prices.

We realize the best advertisement for our piano is the piano itself in the home of satisfied customers so we have decided to set aside one hundred Forbes pianos that we will sell at wholesale prices on easy payments to be distributed in different parts of the South. If there has not been one already bought by your neighbor, and if you contemplate the purchase of a piano any time within the next two or three years, it will be to your interest to cut out this ad and mail to us, giving your full address. (On receipt of same we will forward you catalogue and full particulars, as upon our Easy Payment Plan no family need be without a piano in their home as you can have an instrument to play on while you are paying for it. If you should be the fortunate one to come in on this wholesale offer, you would only have to pay the actual cost of making the piano and the expense of handling, which would be a saving of at least \$75.00 to \$100.00. Is not this worth saving? We will place a Forbes piano in any home in the United States on trial without asking any advance payment or deposit. We will pay the freight and all the charges and if the piano is not satisfactory after you have tried it in your home, we will take it back entirely at our expense. You pay us nothing and are under no more obligations to keep the piano than if you were examining it at our factory. There can be absolutely no risk or expense to you. Don't imagine that it is impossible for us to do what we say; our system is so perfect that we can without any trouble deliver a piano in the smallest town in any part of the United States just as easily as we can in the city and absolutely without any trouble or annoyance to you, and without anything being paid in advance or on arrival until you have thoroughly tried it and tested it in your own home to your entire satisfaction. If the piano, price and terms don't suit you, all you will have to do is to notify us and we will have the piano moved at our expense.

**We take old Pianos and Organs in Exchange.**

We guarantee our pianos against any defect in tone, action, workmanship or material. Some of our best musicians, teachers and schools are using the Forbes piano, and on receipt of request we can furnish you with hundreds of recommendations from satisfied customers. We can furnish our pianos with the Mandolin, Guitar, Harp and Zither attachments when desired. The tone of either of these instruments may be reproduced perfectly by any ordinary player of the piano by means of our instrumental attachments.

We also manufacture the Forbes Organ, of which we have set aside one hundred to be distributed in different parts of the United States at wholesale price for the purpose of getting them introduced so we can refer prospective customers to them, and if you don't want to buy a piano now, let us sell you a Forbes organ and we will take it back at the price you paid us for it any time within five years, if it is not damaged by fire or water or some accident, in exchange for a new piano.

If you are not interested in our offer on a Forbes piano and are thinking about buying, send us your address and we will be pleased to mail you a catalogue of other pianos and organs we sell, as we represent about fifteen different manufacturers, including such well known pianos as Chickering, Krell French, Kranich & Bach, Everett, Mathushek, Emerson, Fessle, Smith & Barnes, as well as other well known makes.

Remember, it only costs you two cents to get our catalogue and prices, and you will save at least \$75.00 to \$100.00. It doesn't matter what anybody else has offered you, write us before you buy and we will save you money whether you buy from us or the other party, as by getting our catalogue and prices it will force whoever you are figuring with to sell you cheaper than they would if you had not gotten them. We rent and sell typewriters on easy payments.

### E. E. Forbes Piano Co.

Forbes Building, 1909 3rd Ave.,

Birmingham, Ala.

## MINISTERIAL STUDENTS AND TOBACCO.

Brother Barnett:—The inclosed editorial from The Baptist of Jackson, Miss., is well worth reading. I wish you would publish it. Twenty years ago the question was discussed before the Baptist Ministerial Education Board of Alabama. One brother said the only reason why the rule failed of passage was because so many of the members of the Board and of the Faculty used tobacco; it looked too inconsistent. Wonder how it is with the Board of today. Who will say the rule would be wrong?—W. B. C.

A very considerable portion of Christian people feel that it is essentially wrong to use tobacco in any form, and none are found to defend its use except those who use it. It is our opinion that its use cannot be justified on either physical, mental, moral or financial grounds. Men are not made better in any of these respects by the practice. But, on the other hand, men are injured in all these respects by its use. A great many of the best people are offended in heart and imposed upon in body by those who indulge in it solely for selfish reasons, and the same selfish cause that induces men to give themselves to this filthy habit will so dull their sensibilities and consideration for the rights and comfort of others that, without even asking whether it is agreeable or not, they will puff away in a waiting room or office until some of the company are made sick and have to leave for fresh, pure air. We submit that the course of tobacco users is essentially selfish and discourteous.

Now, if these things are so, our contention is that no preacher of the gospel of purity and courtesy can afford to become a slave to tobacco.

The Board of Ministerial Education at Mississippi College has done the wise, consistent, Scriptural and safe thing in debarring all ministerial students in the College who use tobacco, from a participation in the fund for ministerial education. The ruling of the Board is that no young preacher can receive help from the Board of Ministerial Education who uses tobacco at all. The young man who will not deny himself the pleasure and gratification that the use of tobacco affords him, in order to secure an education, and at the same time accepts money given by those who conscientiously believe the use of tobacco wrong, is not made of the right sort of stuff for the gospel ministry. The M. E. Church, North, will not ordain a man to the ministry who uses tobacco. We believe them about right on this point. Such a course is not likely to keep God called men out of the ministry, for, if they have a divine call, they surely will deny themselves this selfish practice.

In all kindness, we venture to open this question for the consideration of the faculty of our Seminary. It goes very much against the grain with many of our good brethren who, though poor, want to help our Seminary and the ministry in general, to know that they are helping to support and educate men for the ministry, who are spending \$1.00 a week, more or less, for tobacco in some form. We are sure it would be to the interest of the Seminary and the young preachers, as well as simple justice to the large number who want to help the Seminary, but who are not in fellowship with tobacco. We do not believe that a man who is such a slave to the use of tobacco that he cannot quit it is free enough to preach a full gospel. We also hold that no young man who will not deny himself this habit ought to expect or accept help from those who feel that the habit is distinctly wrong. What does the management of the Seminary say to these questions? We all desire to do the best thing. We could call the names of preachers whose influence is being greatly impaired by the use of tobacco. Let us save the young brethren.—The Baptist.

## PREACHERS' PAY.

The Thoughtlessness of People Who Impose Upon Them.

Some preachers have a serious time with their finances. They are expected, above all men, to pay their debts and many require that they do nothing else but a preacher's work such as preaching the finest of sermons, attending faithfully at the bedside of the sick, burying the dead and dressing fine enough to perform the ceremony at the wedding of a king. All this means costly libraries, big dry goods and laundry bills, railroad fare or stable bills. We know a large number of preachers who are expected to do all these things on about \$400 a year paid mostly at the end of the year.

There are many people who think preachers never have any expenses at all. For instance we know of a preacher serving a church nearly a hundred miles from home. They pay him a paltry sum of \$100 a year. He gets letters and telegrams constantly to marry them or bury their dead, pays his own railroad fare and does not receive a cent of money to even pay his expenses. Another time he was warned to be at home that he would be sent for to go an entire hundred miles to bury another, but had to ride twenty miles through the mud and cold weather to reach the old family burying ground and got a cent. Another preacher was told by a large farmer that he must be on the lookout for a notice to come bury his aged mother's remains. The preacher replied, "All right, send a team up after me." "Well," said the farmer, "I am mighty busy plowing. You can hire a team at the stables." The preacher hired the team at the stables and paid for it himself, and went and attended the funeral of the good farmer's mother.

We know a preacher who said one citizen got mad with him for rapping his dog on the nose when he was trying to bite him out in the streets. He also had to strike a man's horse in the face to keep him from running over him. The driver wanted to know why he struck his horse.

"Because," said the preacher, "I could not strike you."

Now, it might be said preachers should live on their work. That is true but many large sections have no preachers living among them of any kind and we do not wonder!—Dale County News.

I ask the publication of the above extract because of its striking oppositeness and similarity to a state of things existing in many other localities than that spoken of by the writer. The category might have been extended as to what preachers are expected to do as for example: To lead in subscriptions to distressed widows and orphans; educational institutions, charitable donations and the like.

To set an example by making liberal offerings to all church work, including orphans' homes, superannuated ministers, missions, etc.

To throw open the doors of his home and entertain visiting preachers to his community, agents for religious enterprises, traveling evangelists, and humanitarians of every kind and degree. To make frequent pastoral calls on the members of his flock, over wide areas of territory, often without means of transportation, and in the face of cool receptions and evident indications that his presence is not acceptable. To visit socially his members, many of whom do not invite him once a year to do so; forgetting, apparently that when a man becomes a minister of the gospel, the highest and most sacred calling on earth, he is not called upon to sacrifice a reasonable pride, or forego his rights to be treated as a gentleman. When attending his appointments Bro. Jones or Bro. Smith always invite their pastor to go home with them, and he does so frequently for the want of an invitation elsewhere, and forthwith he is dubbed "Jones preacher" or "Smith's preacher," or it is "cut and dried beforehand he is to go with them," when the



**VALUABLE MEDICAL BOOK Sent Free**  
Dr. J. Newton Hathaway, the South's Most Expert Specialist, has issued a Number of Books on Different Diseases, Each Separate, Which He Will Send Free to Every Sufferer. Write for one or more at once.

Dr. J. Newton Hathaway, of Atlanta, Ga., who is recognized throughout the South as the most expert specialist, in his line of treatment—chronic diseases—has issued a number of very interesting and valuable books on the different diseases he treats, each separate, which he will send to every afflicted person writing him and without one cent of charge. Write for one or more, giving the title.

- "Diseases of the Urinary Tract."
- "Maline vs. Vigor, Health."
- "Varicocele."
- "Stricture."
- "Hemorrhoids."
- "Specific Blood Poison."
- "Diseases of the Throat and Lungs."
- "Women's Diseases."
- "Catarrh."
- "Skin, Rectal, Rheumatism."
- "Gleet."
- "Nervous Exhaustion" (lost vitality).

The last named book should be in the hands of every person, whether sick or well. It is very interesting and in language every person can readily understand. It is the most complete published in recent years.

These books are sent entirely free, but if you wish one you had better send for it at once. Only a limited number printed.

If you wish competent medical advice on any disease, Dr. Hathaway will take pleasure in advising you—advice based on 25 years' experience—and without charge. Have no hesitancy whatever in writing him. Everything strictly confidential. Address Dr. Hathaway & Co., 90 Inman Bldg., Atlanta, Ga.

**AGENTS WANTED.**

Reliable—Energetic men wanted to sell Nursery Stock. Complete assortment. Best Quality. Good pay, advances made. For terms write at once to

**G. H. MILLER & SON.**  
Rome, Ga.

**CANCER CURED**

WITH SOOTHING, SALMY OILS.  
Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Hemorrhoids and all Skin and Female Diseases. Write for illustrated book. Sent free. Address  
**DR. BYE,** Cor. 9th & Broadway, Kansas City, Mo.

**NOTICE OF FINAL SETTLEMENT.**

The State of Alabama, Jefferson County, Probate Court, 11th day of January, 1906.

Estate of Haywood Williams, deceased. This day came I. S. Williams, administrator of the estate of Haywood Williams, deceased, and filed his account, vouchers, evidences and statement for a final settlement of the same.

It is ordered that the 9th day of February, 1906, be appointed a day for making such settlement at which time all parties in interest can appear and contest the same if they think proper.

S. E. GREEN, Judge of Probate.  
1-17-06

**Between Savannah and Montgomery.**

The Atlantic Coast Line announces that effective Monday, December 18th, 1905, this line will inaugurate Pullman Buffet Sleeping Car Service between Montgomery, Ala., and Savannah, Ga. These cars will be operated on trains 57 and 58, affording excellent through service in each direction.

For reservations see ticket agent, or communicate with

**J. C. LORD, T. P. A.,**  
Montgomery, Ala.  
**T. C. WHITE, D. F. A.,**  
Savannah, Ga.

In Chancery, Fifth District of the Northwestern Chancery Division of Alabama.

W. G. Robinson, et. al. vs. Birmingham Mining and Contracting Company.

To the creditors of the Birmingham Mining and Contracting Company, a corporation, was by decree of this Court of December 22d 1905, dissolved. Pursuant to the said decree of dissolution all persons having claims against the said corporation are notified to file same, duly verified, with the Register of this Court by February 10th, 1906, or the same shall be forever barred.

Witness my hand this the 21d. day of December, 1905.  
J. W. ALTMAN,  
Register in Chancery

**MONUMENTS**

Slabs, Cemetery Coping and Iron Fencing. Get our prices before placing your order. Largest retail mill south. Good agents wanted.

**The McNeel Marble Company**  
306 Chalfoux Bldg, Birmingham, Ala.

critics have constantly failed to treat him with ordinary courtesy or hospitality. These observations are not intended to be insidious or personal, but if any of us come within the scope of their application, let us make a "new year's resolution" to amend our ways, and for the future be more just and considerate for our pastor's reputation, more charitable towards his foibles, and more thoughtful and helpful for his comfort and happiness.

H. W. CAFFEY.

Verbena, Jan. 1, 1906.

**A THANKFUL LITTLE GIRL.**

My Dear Barnett:—Here is a letter written by a little girl who did not receive any individual present but feels grateful for the general gifts that came to us about the holidays. If you will print it I think the friends would be glad to see that the children are grateful for what is sent. The child wrote it without prompting from any one.—Jno. W. Stewart.

Evergreen, Ala., Jan. 4, 1906.

Kind Friends:—We received the nice presents you all sent us and we certainly did appreciate them.

We all had a nice time Christmas and I hope you all did too.

We have about 120 children in the home now. I am 11 years old and I am in the fourth grade. We certainly thank you for thinking of us.

I wish I could talk to you all and tell you all how much you all helped our Christmas to be bright and make us happy.

I hope our Heavenly Father will send you all abundance of blessing.

I will close hoping the new year will bring you all good cheer.

Your loving friend,

HETTIE TOOLE.

A Noted Minister and Doctor of Atlanta, Ga., Has Hit on a New Idea.

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a Southern physician, Dr. J. W. Blosser, of Atlanta, Ga., has discovered a method whereby catarrh can be cured to the very last symptom without regard to climate or condition. So that there may be no misgivings about it, he will send a free sample to any man or woman without expecting payment. The regular price of the remedy is \$5.00 for a box containing one month's treatment.

The Doctor's remedy is radically different from all others, and the results he has achieved set into mark a new era in the scientific cure of catarrh, foul breath, hawking and spitting, stopped-up feeling in nose and throat, coughing spells, difficult breathing, catarrhal deafness, asthma, bronchitis and the many other symptoms of a bad case of catarrh.

If you wish to see for yourself what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 352 Walton St., Atlanta, Ga., and you will receive the free package, and an illustrated book.

**WANTED—SALESMAN:**

To represent the Old Dominion Nurseries. We want a reliable, energetic man to handle our complete line of Virginia grown Nursery stock. Write at once for liberal contract for your county. Previous experience not necessary. Outfit free. Established 40 years.  
W. T. HOOD & CO., Old Dominion Nurseries, Richmond, Virginia.

**Dewberry School Agency.**

This agency was established in 1892 and for nearly fourteen years has served teachers and schools in all parts of the South and Southwest. Schools desiring teachers, or teachers desiring positions should address R. A. Clayton, Manager, Birmingham,

**BLOUNT TRUE BLUE MIDDLE-BREAKER**

**THE GREAT LABOR SAVER**

**FOR COTTON AND CORN**

ONE MAN DOES THE WORK OF TWO. Can be used from bedding the land to laying by the crop.

Manufactured by  
**HENRY F. BLOUNT,** EVANSVILLE, INDIANA

**LIGHT ENOUGH for ONE MULE**  
**STRONG ENOUGH for TWO**

Write at once for illustrated booklet and testimonials. **THEY ARE FREE**



**TOBACCO HABIT CURED, OR MONEY RETURNED**


We have nothing to fear and you have nothing to risk. Price \$1.00  
Habit cured or your money back.

**ROSE DRUG CO., BIRMINGHAM ALA.**

**I CURED MY RUPTURE**

**I Will Show You How To Cure Yours FREE.**

I was helpless and bed-ridden for years from a double rupture. No truss could hold. Doctors said I would die if not operated on. I fooled them all and cured myself by a simple discovery. I will send the cure free by mail if you write for it. It cured me and has since cured thousands. It will cure you. Write to-day. Capt. W. A. Collins, Box 268, Watertown, N. Y.



**"HOME SWEET HOME"**



**TRADE MARK**  
**Thomas A. Edison**

Truly "there's no place like home" if it contains an Edison Phonograph. If economy, household cares, or children, prevent the young couple from going to the theatre, the Phonograph will bring the theatre to them. Comic opera, grand opera, minstrel or vaudeville can all be heard on the

**IMPROVED EDISON PHONOGRAPH**

It helps the inexperienced hostess to entertain friends. Makes home happy with clean fun and fine music, and is a boon to mothers with young children to amuse. To appreciate the marked superiority of Edison Phonographs and Gold Moulded Records hear them at your dealer's, free of charge. Phonographs cost from \$10.00 up; Records, 35c. each.

**NATIONAL PHONOGRAPH COMPANY**  
2 LAKESIDE AVENUE, ORANGE, N. J.

Dealers, with stores, wanted in every town not yet covered



# ONLY ONE HUNDRED MINUTES TIME



## Can You Spare

**Cured After 35 Years.**  
**PERRY, OHIO.**  
 I suffered from Stomach Trouble for 35 years and have tried a great many medicines, but nothing seemed to do me any good until I got hold of Vita-Ore. I used three packages and am cured. It has been seven months since I used the medicine and I feel no return of my ailment.  
**IRA M. DODD.**

**Catarrah of the Head and Throat.**  
**DODOLASVILLE, GA.**  
 I do not need more medicines, as I am cured. I had Catarrah of the Head and Throat, had taken treatment from doctors and they would not allow me to sing or talk. Since I used Vita-Ore I can do as I please, as the trouble is gone.  
**LILLIAN BURNETT.**

**Lumbago Cured.**  
**FIDDLAY, KANS.**  
 I have given Vita-Ore a fair test and it has done me much good. All last fall and winter I had Lumbago so bad that I could not work, or even walk unsupported. Since using Vita-Ore, I have gained 15 pounds, and have not missed a day's work.  
**JOHN LANNING.**

**Threw Away the Canes.**  
**ROCHESTER, N. Y.**  
 I was very badly crippled from the effects of Rheumatism. I was a year and seven months on two canes. I used Vita-Ore and was cured completely. I have thrown away the canes, and praise Vita-Ore for a complete cure.  
**W. J. BROWN,**  
 314 Richard Street.

**One Package Helped Wonderfully.**  
**ESKIPPEE, KANS.**  
 I have been sick for four years and paid out much money to doctors, but received no benefit. One package of Vita-Ore has helped me wonderfully, in fact, almost cured me. I can walk and work nearly as well as I ever could. The doctors said I had Bright's Disease, Dropsy and Rheumatism. I shall continue with the medicine.  
**MRS. A. D. FULLER.**

**A General Toning Up.**  
**NEW HOSS, ILL.**  
 I first heard of Vita-Ore through a newspaper advertisement. At the time I began taking it I was almost helpless, had no appetite, could not sleep and was all run down. I had tried several medicines, but they did not seem to benefit me any, so I decided at last to give the V.-O. a trial, although at the time I had little faith in it. I have now been taking V.-O. for some time, and its results have been very pleasing. I am stronger than for several years, and although I am now 74 years old, I am able to be up on my feet all the time and my system has received a general toning up.  
**MRS. ANGELES HINKLE.**

**Vita-Ore** is not a stimulant, not a narcotic, not a food for every vital force of man—a tonic for blood, brain, brawn and bone—and is worth more than its weight in gold to all who suffer from any of the many ills which afflict men and women for the full enjoyment of life and its duties.

**100 minutes during the next thirty days, if it means health for you? Can you afford 100 minutes of your lifetime to insure for you new strength, new blood, new force, new energy, vigor, life and happiness? That is all it takes—just one hundred minutes. Five minutes to write for it, five minutes to properly prepare it upon its arrival, three minutes each day for 30 days to properly use it—just one hundred minutes altogether, just one hour and forty minutes. This is all you risk—only one hundred minutes of your time. We risk all else. We risk the dollar package of V.-O., risk the postage on it, risk the cost of this big advertisement, risk our name, our reputation—everything. Cannot you afford to spend a stamp to write for it and risk 100 minutes to test it? You are to be the judge. If you need health, if you are sick and suffering, if you want health enough to risk 100 minutes, read our special offer and send for health—V.-O.—today.**

**READ THIS OFFER**  
**No Ailing Person, Man or Woman, Can Afford to Miss This Opportunity to Get 30 Days' Treatment on Trial.**

**WE WILL SEND TO ALL** Readers of this paper a full-sized \$1.00 package of Vita-Ore by mail, postage, sufficient for one month's treatment, to be paid for within thirty days' time after receipt, if the receiver can truthfully say that its use has done him or her more good than all the drugs and doses of quacks or good doctors or patent medicines he or she has ever used. Send this offer again carefully and understand that we ask our pay only when it has done you good, and not before. If it does not, no money is wanted! **WE TAKE ALL THE RISK, YOU HAVE NOTHING TO LOSE.** If it does not benefit you, you pay us nothing. We ask no references, we want no security; just your promise to use it and pay if it helps you. Just say that you need it, that you want it, and it will be sent to you, as it has been sent to hundreds of other readers of this paper. We want you to have it and gladly send it, taking your word for the results obtained. There is nothing to pay, neither now nor later, if it does not help you. We give you thirty days' time to try the medicine, thirty days to see the results before you pay us one cent, and you do not pay the one cent unless you do see the results. **YOU ARE TO BE THE JUDGE!** We know Vita-Ore and are willing to take the risk. You have done so in thousands of cases and are not sorry. Your case, no matter how hard or obstinate it may be, will be no exception. Vita-Ore in its original condition is a natural, hard, ore substance—mineral—mined from the EARTH'S VEINS. It contains Iron, Sulphur and Magnesium, three properties which are most essential for the retention of health in the human system, and one package (one ounce) of the ORE, when mixed with a quart of water, will equal in medicinal strength and curative value nearly 500 gallons of the most powerful mineral water found on the globe, drunk fresh at the springs. The mineral properties which give to the waters of the world's noted healing and mineral springs their curative virtues come from the rock or MINERAL ORE through which the water percolates on its way to its outlet, only a very small proportion of the medicinal power in the ORE being thus assimilated with or absorbed by the liquid stream. The rock contains the much desired medicine, the water serves as the conveyance to carry but a small part of its properties to the outer world. Vita-Ore is a combination of these medicine-bearing minerals, powdered and pulverized, and partly soluble in water, the addition of which makes the health-giving liquid drink. It is the marvel of the century for curing such diseases as

- |  |  |
|--|--|
| Rheumatism<br>Bright's Disease<br>Blood Poisoning<br>Heart Trouble<br>Dropsy<br>Catarrah of any Part<br>Throat Affections<br>Liver, Kidney and | Bladder Troubles<br>Stomach and<br>Femals Disorders<br>La-Grippe<br>Malaria Fever<br>Nervous Prostration<br>and General Debility |
|--|--|

as thousands testify and as no one will deny after using. VITA-ORE has cured more chronic, obstinate, pronounced incurable cases than any other known medicine, and it reaches each case with a more rapid and powerful curative action than any medicine, combination of medicines or doctor's prescription which it is possible to procure. If yours is such a case, do not doubt, do not fear, do not hesitate, do not delay, but **SEND FOR IT TODAY!**

## AN AID TO NATURE

The Rational Method of Curing Disease—Re-Establishes Order and Disease Vanishes.

There is nothing more wonderful than the economy of NATURE, the natural forces that are at work in the body, continuing day and night, waking or sleeping, to recuperate from exhaustion, to eliminate that which has served its purpose, to replenish what has been wasted, to supplant decayed tissue with healthy material, to supply new strength and energy for that which has been expended. It is the same vital force that is at work in all forms of life in the whole universe, whether vegetable or animal, and no better term can be applied to it than "the economy of nature," which is truly "management without loss or waste." And it is an economy which is not parsimony, for nature gives with a lavish hand in bounteous plenty for all the normal and regular duties of life, **WHEN HER ECONOMY IS NOT ABUSED.** But it is an economy, which like all other economies, must have all its workings in PERFECT HARMONY, and is of little value when there is a great leak somewhere, when there is a DRAIN which unnaturally depletes the resources and allows of no accumulation. It is an economy whose usefulness is impaired when there is an organ in some portion of the body which refuses to perform its share of the work and does not properly co-operate in the great natural mechanism which so ably controls life, health and all vital energy. It is when this condition presents itself, when nature, by some abnormal manifestation, is proclaiming her NEED or ASSISTANCE, that Vita-Ore steps into the breach as a MOST EFFECTIVE AID TO NATURE, to assist her in her work of recuperation, to whip up her recumbent force and organ into line, to provide nature with the materials which she demands and the tools she needs in her reconstructive work. **WITH SUCH AID THE CURER EARLY AND SPEEDILY BECOMES A FACT.** It repairs the skin on any part of the body, and nature immediately starts her healing processes, as all know, but if the blood is poor, the vitality low, if the proper materials for nature's work are not in the body, the wound heals slowly, complications may ensue—HELP NATURE AND THE WORK IS ACCOMPLISHED. Give the stone mason his trowel and mortar, but if the stone be not there he is powerless to build, his hands are tied and he accomplishes nothing. IT IS THE SAME WITH NATURE. She is a perfect mechanic, the like of which all man's inventive and creative genius has been unable to duplicate or counteract, but like all mechanics, she needs the PROPER MATERIALS for her work and without them is powerless. As an aid to nature (and at all times, no matter what means are used, we are only assisting nature), Vita-Ore is indeed an ideal creation. It contains elements which, when the body is in ill health, are needed by nature for her work of recuperation, and in supplying such materials, IT SUPPLES HEALTH TO THE BODY, health in all the parts, in blood, brain and nerve tissue; health in those organs upon which health in the entire body is dependent. When there is an abnormal symptom, no matter in what organ, Vita-Ore assists nature to remove the abnormality and thus establishes the cure. It is not a cure-all, though its efficacy covers a wide range of ailments and disorders, but it is a vitalizing, tonic, healing, corrective and strengthening force that assists nature to CORRECT ACTION IN EVERY VITAL FUNCTION. It cures many disorders and has the same wonderfully beneficial action in diseases which seem diametrically opposite, all in the same natural way, all by assisting nature to properly perform the functions which always are properly performed in good health, and thus ESTABLISHES GOOD HEALTH. Many ills and diseases may be traced to ONE DISTURBING INFLUENCE, one underlying lesion, and it is by the removal of these controlling causes that Vita-Ore cures so many seemingly diversified conditions. It cures the cause more than the disease, the origin more than the symptoms, a manner of cure that needs no comment. It assists in re-establishing order, the lack of which is responsible for ill health in any portion of the body, and when this is encompassed, disease vanishes. It is a rational method, the getting down to the very root of the trouble, which should and does appeal to all rational people.

**Catarrah of the Head.**  
**Mr. ZION, MISS.**  
 My son, who suffered with Catarrah of the Head, has found Vita-Ore a sovereign remedy for that disease. It has benefited him more than all the doctors who have treated him and the patent medicines he has taken. He could do no work before he commenced its use, but he can now labor as well as anybody.  
**JOHN L. FOLK.**

**Not an Ache or Pain.**  
**DANVERS, MASS.**  
 I have taken nearly three packages of Vita-Ore, which has done me a wonderful lot of good. I have been troubled for 25 years with lameness in my right limb, pain commencing near the spine, then to the hip joint and to the fleshy part of my leg. For weeks past I have not felt an ache or pain.  
**J. Q. A. BATHURST.**

**Feet Swollen From Rheumatism.**  
**SPENCER, IOWA.**  
 I have suffered much with Rheumatism, but I must say that Vita-Ore has given me wonderful relief. My feet were so swollen that I could not walk around the house. After taking Vita-Ore the swelling all left my feet and I can walk anywhere with ease. Vita-Ore is a grand medicine.  
**OTTO MICKLEY.**

**Sick Headache and Constipation.**  
**MONTGOMERY, IOWA.**  
 Vita-Ore has done for me what no other remedy could. It cured me of Sick Headache and Constipation, for which you may be sure I am happy. My wife also says Vita-Ore is the best remedy she ever used.  
**O. S. MCCORMICK.**

**Cured the Child of Dropsy.**  
**BIO FOOT, TEX.**  
 Vita-Ore is the best remedy on earth, in my opinion, and I ought to know, for I have tested it. It cured one of my grandchildren of Dropsy after the doctor declared he could not live. I thank God first for creating it and Theo. Noel for discovering its use for man's ills.  
**W. M. NOWLIN.**

**Gall Stones.**  
**KANSAS CITY, KANS.**  
 I have been troubled with Gall Stones, and did not know what it was to be without pain until I commenced the use of Vita-Ore, since which time I have been steadily improving. Vita-Ore deserves all the credit for my improved condition, as I have taken no other medicine since commencing its use. Doctors have said that there was no cure for my disease except an operation. I am 60 years old and now am doing my own work, something I could not do before using Vita-Ore.  
**MRS. J. M. HAIRD,**  
 1225 WATVELL AVE.

**Vita-Ore** will do the same for you as it has done for thousands if you will give it a trial. Send for a \$1.00 package at our risk. You are to be the judge! What sensible person, who desires a cure and is willing to pay for it, would hesitate to try Vita-Ore on this liberal offer? One package is usually sufficient to cure ordinary cases, two or three for chronic, obstinate cases. Write today for a package at our risk, giving your age and ailments, and mention this paper.