

PLEASE SEND BACK DUES AND RENEWALS BY THANKSGIVING DAY, NOV. 29

# ALABAMA BAPTIST

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## PARAGRAPHS

In the latter part of September Rev. Henry C. Hurley, pastor of the Woodward Avenue Baptist church, Atlanta, preached a strong sermon on "How to Save Atlanta."

Dr. Carter Helm Jones lately celebrated his ninth anniversary as pastor of Broadway church, Louisville, Ky. During these nine years there have been over 1,000 additions and the total contributions have amounted to \$85,891.46.—Baptist and Reflector.

Dr. J. C. Hiden is assisting Pastor Shelburn at East Lake. Our readers in Virginia and elsewhere will rejoice to know that Dr. Hiden is well again and that he is engaged in the active work for which he is so well fitted.—J. W. M., in Religious Herald.

Just now the Baptists of Alabama are having stirring times; at least, those of Birmingham and East Lake have the opportunity of their lives to hear great preaching. Dr. T. T. Eaton is assisting Pastor Crouch at Woodlawn church, Birmingham, in a protracted meeting, and already thirteen have joined the church.

Birmingham's board of aldermen has a new committee. The excise committee, whose business it is to attend to everything connected with the liquor traffic appearing before the board. The brewers and saloon people tried mighty hard to kill this committee, but it lives, and we expect to see less saloons in Birmingham as a result.—Alabama Citizen.

The Tennessee Baptists made a fine showing at their state convention at Clarksville. The contributions for the year were as follows: Ministerial relief, \$1,117.50; ministerial education, \$823.11; orphanage, \$4,994.02; Sunday schools and colportage, \$6,741.99; home missions, \$11,273.21; foreign missions, \$18,427.10; state missions, \$27,165.37; total, \$70,542.30. It was an increase of over \$12,000 over the previous year.

Sunday, November 25th, is World's Temperance Sunday in the Sunday school and we want to ask that all Sunday schools who did not make a temperance offering to the Anti-Saloon League of Alabama on September 30th do so on November 25th, sending same to our office, No. 3 Watts building, Birmingham. All Sunday schools should join hands with the organized churches of Alabama in this effort to drive the liquor traffic from our state.—Alabama Citizen.

Dr. T. T. Eaton, pastor of the Walnut Street Baptist church, Louisville, Ky., came to Woodlawn on the 29th of October to help in a meeting. For nine days and nights he did some great preaching. He gave us as fine evangelistic sermon as I ever heard. He preached on such themes as "This Man Receiveth Sinners," "Atonement," "Grace and Glory," "A Commonsense View of Hell," "Heaven," etc. The preacher got hold of our people from the very first service. The congregations were large and very appreciative. There were thirty additions to the church—seventeen for baptism. Dr. Eaton is a preacher great in knowledge and wisdom, great in simplicity and sympathy. Most fraternally, Austin Crouch.



WILLIAM CULLEN BRYANT—1794-1874

### WILLIAM CULLEN BRYANT'S HABITS OF LIFE.

"I have reached a pretty advanced period of life—seventy-one years and four months—without the usual infirmities of old age, and with my activity, strength and bodily faculties generally in pretty good preservation. How far this may be the effect of my way of life, adopted long ago, and steadily adhered to, is perhaps uncertain. I rise early—at this time of the year about half-past five; in summer half an hour or even an hour earlier. I immediately, with very little encumbrance of clothing, begin a series of exercises, for the most part designed to expand the chest, and at the same time call into action all the muscles and articulations of the body. After a full hour, and sometimes more, passed in this manner, I bathe from head to foot. When at my place in the country, I sometimes shorten my exercise in the chamber; and going out, occupy myself for half an hour or more in some work that requires brisk exercise. After my bath, if breakfast be not ready, I sit down to my studies until I am called. My breakfast is a simple one—hominy and milk, or in place of hominy, brown bread, or oatmeal, or wheaten grits, and in season baked sweet apples. Tea or coffee I never touch at any time. At breakfast, I often take fruit, either in its natural state or freshly stewed. After breakfast I occupy myself for a

while with my studies, and then, when in town, I walk down to the office of the Evening Post, nearly three miles distant, and after about three hours, return, always walking, whatever be the weather or the state of the streets. In the country I am engaged in my literary tasks, till a feeling of weariness drives me out into the open air, and I go upon my farm or into the garden and prune the trees, or perform some other work about them which they need, and then go back to my books.

"At the meal which is called tea, I take only a little bread and butter with fruit. In town, where I dine later, I make but two meals a day. Fruit makes a considerable part of my diet.—My drink is water.

"I never meddle with tobacco, except to quarrel with its use. That I may rise early, I, of course, go to bed early; in town as early as ten; in the country somewhat earlier. For many years I have avoided, in the evening, every kind of literary occupation which tasks the faculties, such as composition, even to the writing of letters, for the reason that it excites the nervous system and prevents sound sleep: I abominate all drugs and narcotics and have always carefully avoided everything which spurs nature to exertions which it would not otherwise make. Even with my food I do not take the usual condiments, such as pepper and the like."

## PARAGRAPHS

Cooks Springs, Ala., Nov. 12, 1906. Rev. W. J. Ray will begin a series of meetings at Pell City on the third Sunday in November, much to the delight of the saints at Pell City.

A new departure of the recent Baptist state convention in Tennessee was authorizing the state mission board to employ a man whose duty it shall be to go among laymen and endeavor to promote systematic and liberal giving.

The Baptist Press is now issued from Union, S. C., Rev. Louis J. Bristow having sold an interest to Rev. L. M. Rue, of Union. We regret to know that Brother Bristow had to give up his work on account of a severe throat trouble, which required that he should live more in the open.

Joseph Edwin Ray, the youngest son of Rev. S. O. Y. Ray, and Miss Carrie Muller, both of Pine Hill, were married at the Baptist church by the father of the groom on the evening of November 6th. Miss Muller is prominent both in social and church work and the groom is an energetic young business man, being associated with his brother, J. E. Ray, in the lumber business. We wish the young couple much happiness.

Savannah, Ga., November 8.—Rev. Dr. John D. Jordan, for nine years pastor of the First Baptist church of this city, today submitted his resignation to the Board of Deacons, to take effect as early a date as will not prove detrimental to the interests of the church. Dr. Jordan resigns in order to accept a call to the Jackson Hill Baptist church, of Atlanta. He is one of the best known ministers of the Southern Baptist church.—Biblical Recorder.

We acknowledge with great pleasure the following invitation, and wish for the bride and groom every happiness that life can give and pray God's blessings upon the great work they have set out to do as they go as missionaries to China:

Rev. and Mrs. W. J. E. Cox request the honor of your presence at the marriage of their daughter, Annie Mary, to Dr. Adrian Stevenson Taylor, on Saturday evening, December 1st, 1906, at 6 o'clock at the Saint Francis Street Baptist church, Mobile, Ala. At home after February 1st, Hwang-Hien, China.

Rev. Dr. R. S. Gavin, formerly pastor of the Bessemer, Ala., church, but more recently engaged in evangelistic work, has accepted the call to the pastorate of the First Baptist church, Huntsville, Ala., and will begin his work there the first Sunday in December. Brother Gavin is a strong man in the Lord's harness and great things are expected from his work in the field to which he has just been chosen. The Young People's Union of the First church held a delightful social entertainment in the lecture room of the church on Friday evening. The Union of the Dallas Avenue Baptist church was reorganized Sunday afternoon. Brother Culpepper, of the West Huntsville churches, is doing a fine work, and the denomination is to be congratulated on having such a fine man as Brother Culpepper in charge of these churches.—J. E. Pierce.

## SLEEPING IN THE KIRK.

By John Robertson, Glasgow, Scotland  
"And as Paul was long preaching,  
he sunk down with sleep."—Acts  
20:9.

Of all the "ills that flesh is heir to," insomnia is one of the worst. You toss and toss all night through, but no sleep comes. You turn on this side but the eyelids refuse to close; on that side, but not even a wink; and so on as the slow clock creeps through its weary round of dragging hours the whole wake-rife night. Sleeplessness has got complete possession, and a sad case of alarm is yours. Many are the nostrums proffered for the cure of this disease, and as many the failures of the same; many the methods of treatment prescribed, and as many the breakdowns. Insomnia, when chronic, is nigh the defeat of the doctors. This desperate disease requires a desperate cure, and Hugh Latimer tells of an afflicted lady who had, without avail, tried everything in the whole range of medical pharmacopoeia and at last, in this desperation spirit of "Physic, I'll no more of it!" cried out, "Oh, do take me to the parish church! I've slept soundly there the last forty years, and I think I could sleep again." Taken to the parish church she was, and to be sure sleep soundly she did. Perhaps a patent for this kirk cure of sleeplessness might in this day of disappearing stipends, make many a poor minister's fortune! From this sleep incident in the Bible we are almost glad to find that sleeping in the kirk is not that modern disease many would today insinuate. Some of us ministers "thank God and take courage" when we see here that churchly somnolence is not to be always laid at the door of our proxy preaching, for here the doughty Paul was the preacher. Ay, it's true, many of our slumbering folk do not even wait for that soporific sermon. They exhibit the symptoms at the same stage that unseasoned voyagers get sick at—when they board the vessel and before she starts at all!

It was Troas. The Christian congregation had crowded into the grand cathedral of that early church, an attic loft three stairs up! Eutyclus was there. He had been "fortunate in having got squeezed in, and with boyish agility he had swung up to a splendid seat in the open window. A hard day's work he had had, the hour was very late, and Paul's sermon was at least six hours long! Ye that grudge thirty minutes to the "exhortation" and that grumble at three seconds past the hour for dismissal, how would you have liked that? In Scotland we once could say of our Gospel preacher what the enraptured by the Golden-tongue of old did of theirs. "Better the sun not rise than Chrysostom not preach!" But now, in this degenerate day, it is, "Preacher, hurry up and cut short, and let's home to our broth!" Yes, six long hours Paul's speech went on in unbroken flow, and the weary lad heard it gradually fade into the faraway, and—fast asleep! A nod bigger than the rest, a sinking of the head on the breast and a clean capsize! He is over the window with a cry, and there is the ghastly thud of the fallen sleeper in the courtyard below. Down do the folk nearest to the door rush, and Eutyclus—horror!—is "taken up dead." Paul comes and falls in that prophetic embrace of the olden time upon the lad and speaks the great Christ-given speech of apostolic restoration. "Don't be alarmed, his life is in him," and behold, it is. He is seen to, for rest and repose. Kindly cared for by the deaconesses he is soon all right and into the kirk again. "Not a little comforted," the congregation listened to the preacher till the dawn of the day, and as they wended their way home in the gray of the morning, you may be sure one of them vowed he would never sleep under a sermon again.

I. Ah! but, my brethren, there is in

the church today a sleep worse a million times than this excusable napping of the lad Eutyclus—the slumber inexcusable and profound of the unsaved soul! Asleep in the arms of a sleepless Devil, who keeps cuddling and crooning over you as the anxious mother does over the starting nervous child lest the slumber be anywise broken.

Ay! this sleep in the kirk, worse by infirmity than that of the lad Eutyclus; it is the sleep of the unsaved soul, the dead doze-off of carnal security and unconverted indifference. Oh, what will break in on this awful soul-slumber of the worldling? Would that I could rig up the rolling artillery of heaven and send one zig-zag thunderbolt crashing into your wretched careless spirit! Are you to sleep on and on, never to awake till in hell you "lift up your eyes, being in torment?" Oh, to arouse you! to shake you! and awake you up to "flee from the wrath to come!" Will nothing do it? Oh, to lift the knocker of your slumbering soul-chamber and give one mighty quivering crash this day! Why, I heard of a man on whom this awful sleep of indifference had stolen till nigh shaken to pieces in a railway collision, who remarked as he drew a long breath at the very thought of it, "Ay, God knocks hard sometimes. Before I would awake, he knocked me fifty feet down a railway embankment!" A hard knock indeed, because a loving one! And such may be yours. If God sets his saving love upon you, sleeper, look out! God is not mocked; but better surely to awake with a broken leg than to sleep on with a broken neck! Better even a bloody battering into consciousness than the slipping on with a whole skin to the eternal sleep of the lost life, isn't it? "Sleeper, arise and call upon thy God!" for "now it is high time to awake out of sleep." "The night is far spent, the day is at hand." Awake, awake!

## II. The sleeper is insensible.

Tick-tack, tack-tack goes the clock in the still muffled chamber of sleep. You hear it not. Eyes closed, limbs motionless, you are unconscious. So with the spiritual sleeper. The soul is unconscious and insensible. The mighty movements of God are unheard. Up and down the Bethel ladder do the angels go, but the rustle of the garments of glory never touches the ear; the great daily traffic from heaven to earth passing by your very door and shaking every casement in the house, affects you not the slightest. Revivals come and revivals go, but you go on forever in the same stolid, stubborn insensibility.

## III. The sleeper is inactive.

There is no increase to the wealth of the world from a sleeper. The work is done by active hands lingering along the looms and the distaffs of production, by busy feet erranding the goods and comes of the markets' fluctuations, by broad brows throbbing hot with the fling-off of swarming thought, the mental electricity that's to pulse through humanity and gird the very ends of the earth together. Wheels revolve, pistons plunge, the in-put of the raw and the out-put of the finished—all is done in the full vim and vigor of the wide-awake. But the sleeper there lies his lazy length; nothing he takes, nothing he makes, an inert useless log of unconscious flesh. Some time ago, at Falkirk Station I read this notice of the railway company: "Wanted to dispose of 30,000 old sleepers!" No longer can they uphold the rattling rails of the country's rolling traffic, outlived their usefulness, their day done, sell them for firewood for what they will bring! As I read that I thought, "Well, I know some congregations very like that railway company, surplus stocked with a lot of 'old sleepers' they'd better dispose of!" Stick that notice on many a kirk door and you have gauged the market!

## IV. The sleeper is in danger.

Here is a sleeper. The couch is en-

veloped in a mass of flimsy inflammable gauze-curtains. A table stands ready to topple, and right on the edge of the table a naked candle is burning in its socket. Danger, is it not here? Ay, it is, and the red flames roaring out at your windows will summon in desperate haste the rush and rattle of the fire engines in the dead of night. A matter of life and death it is; danger is here indeed. Unconverted soul, you are the sleeper. The curtains of a delusive dreamland have wrapped your couch in an inflammable cloud, and the candle of time, alit with eternity, is sputtering in its holding bracket before the final flare-up and the never-ending conflagration of the awful, "Too late! too late!"—Oh, my hearer, are you in the grip of this judicial drowsiness of death? In the name of God, awake, awake! "Arise, O sleeper, and call upon thy God!" Flee from the wrath to come! Soul, dare you sleep in the very down suction of the yawning abyss? Recently in an extreme case of cataleptic sleep, of stupor "trance," when everything else failed, a famous doctor managed to awake the sleeper by focussing a beam of light into the upturned eyeball. Yours is this extreme case of trance, you Christ-rejector for years, your heart hardened with the crust of missed gospel privilege, you are dead. Yet here, blessed be God, is the famous Physician, the Lord. "Wherefore He saith, Awake thou that sleepest and arise from the dead, and CHRIS! shall give thee Light."—Baptist Commonwealth.

## FAITH.

By Wayland Hoyt, D. D., LL. D.

What is this Faith, which the Scriptures so insist on of which they make so much? The best statement of Faith I know is this—Scriptural and Saving Faith is assent of intellect and consent of heart to Christ.

I was thinking of it this exquisite June morning, as with the arching sky above and the boundless waters of the sea beneath, I was sitting on the steamer's deck making voyage to England. This was what I was saying to myself—How entire is your faith in this good ship Merion, both in assent of intellect and in consent of heart. You have assented to this ship with your intellect; for good and sufficient reason you have believed her strong, staunch, safe. But you have not only assented to her with your intellect, you have also consented to her with your heart—you have action on the proposition of your intellect, you have taken your place aboard her, you have in the fullest way committed yourself to her, you have risked on her your entire destiny as to getting across the ocean, without reservation you have consented to this steamer Merion with your heart.

I have further said to myself—assenting and consenting thus to this steamer both with intellect and heart, you have a certain liberty aboard her—you can sit on or pace her decks, you can go down into your stateroom or into her saloon, you can visit the various portions of the ship. But your liberty is bounded by the conditions of the ship; you may do what you please but within her limits.

Well, does not this talk with myself about this ship well illustrate a scriptural and saving faith in the Lord Jesus?

For good and sufficient reasons—how many and compelling the reasons are—the Christian assents to Christ as personal Savior and Lord with his intellect. But the real Christian does not stop there—he consents to this Christ with his heart; by determining volition he commits to this Christ his entire destiny, trusts Him as really and wholly as one trusts himself to some vessel of which he goes aboard. And this is faith, the faith which saves—such assent of intellect and consent of heart to Christ.

And the Christian has also a noble

liberty. But it is liberty conditioned. As my liberty is conditioned by the ship to which I have entrusted myself, so the liberty of the Christian is conditioned by the Christ whom he has chosen as personal Lord and Savior. The Christian may do as he will, but only and always in the realm Christ—not apart from Him. This is the safe and glorious liberty of the sons of God.—Ex.

## KNOWLEDGE OF GOD AND HIS WORD.

W. C. Elder.

If I was asked what the greatest need of today is my answer would doubtless be, more and more knowledge of God and of His Word. Paul said, If we think we know anything we know nothing yet as we ought to know. This being the case we need to proceed to the point where we can be absolutely certain we know and are not deceived. Christ said Search the Scriptures, for in them ye think ye have eternal life and they are they which testify of me. So we see again the importance of knowing, not thinking, guessing or speculating about the truth.

The certainty of our condition and of the truth can be obtained by searching the scriptures and by communion and walking with God. Let us pay the price and get the choice treasure of certain and sure knowledge of heavenly things. Let us pattern after the prophets and apostles and accept and do according as Christ commanded in everything that we may be enabled to reach the highest possible attitude in our opportunities. God is the same today, and if we exercise more faith and love than the ones who have crossed over the river we can attain more. I make no exceptions in this truth, not even Solomon, Daniel or Paul. As our faith is so can we be. We need more knowledge of the Bible and this is written to encourage toward this end. Let us by self-denial follow our Master and scale the heights. By the blood of Christ we can triumph and move from victory to victory until all nations are illuminated with the marvelous light.

## COFFEE IMPORTERS.

Publish a Book About Coffee.

There has been much discussion as to Coffee and Postum lately, so much in fact that some of the coffee importers and roasters have taken to type to promote the sale of their wares and check, if possible, the rapid growth of the use of Postum Food Coffee.

In the coffee importers' book a chapter is headed "Coffee as a Medicine" and advocates its use as such.

Here is an admission of the truth, most important to all interested.

Every physician knows, and every thoughtful person should know, that habitual use of any "medicine" of the drug stimulant type of coffee or whiskey quickly causes irritation of the tissues and organs stimulated and finally sets up disease in the great majority of cases if persisted in. It may show in any one of the many organs of the body and in the great majority of cases can be directly traced to coffee in a most unmistakable way by leaving off the active irritant—coffee—and using Postum Food Coffee for a matter of ten days. If the result is relief from nervous trouble, dyspepsia, bowel complaint, heart failure, weak eyes or any other malady set up by a poisoned nervous system, you have your answer with the accuracy of a demonstration in mathematics.

"There's a reason for Postum."



## THE HIGHER CRITICISM.

## What is it and What of it.

I made the statement a few weeks ago that not one single essential to evangelical religion as held by Baptists was subverted by the so-called higher criticism. I make the statement after twenty years' study of that criticism and, after twenty years' preaching the evangelical Christianity. I think I could make good another statement, viz.: that one of the greatest forces in furtherance of evangelical religion in my day has been this same higher criticism. To my mind both the Old Testament and the New are more powerful instruments unto the furtherance of evangelical religion when they are read in the light of this criticism. All this hue and cry about the foundations of the faith being endangered by it is a needless and unwarranted alarm. The distress and harm that has come to the simple Christian in connection with this matter has been due to the baseless outcry of a few nervous and hysterical alarmists who consider that they are sentinels for their sleeping brethren. Two of the best and most convincing higher critics I have studied after and under were both Baptists and evangelical, viz., Dr. John A. Broadus in the New Testament, and Dr. W. R. Harper, in the Old Testament. Both of these great scholars met the problems of the higher criticism with great learning and impartial and critical judgment. In Germany today one will find the most evangelical type of the Christian religion among these same higher critics; but it is, of course, true that even these are not as evangelical as we are accustomed to find in our own country. Any adequate study of the situation in Germany will show that the lack of evangelical Christianity in that land is not due to the higher criticism, but to other and more widely current causes. The evangelical ideas prevail more extensively among those who study the higher criticism of the Bible than among those who do not. The same is true in England. So I believe the opinion that the new learning is subversive of the evangelical faith is one not only not founded in the facts, but is in the face of the facts. I believe that the per cent of truly evangelical Christians among those who could justly be called higher critics is greater than that in any other similar class of men. The lack of evangelical and missionary Christianity among the Baptists of Alabama today is not due to the prevalence of the higher criticism among them, for it may be doubted whether we have a dozen men who have read so much as one line of such criticism intentionally in their lives. My own notion is that the lack of evangelical religion arises from causes which are nearer than this criticism. It is not a little due to the fact that they do not study the Bible sufficiently in any way. All searching of the Scriptures, it matters not how it is done or under what working hypothesis, is a tonic to evangelical faith. I could wish that our people would get down to some serious study of the Scriptures, even though it be for the sake of contention about higher criticism. The evangelical religion suffers from the neglect of the Scriptures, not from the critical attention it receives. What is the higher criticism? It is a discriminating study of a writing to discover when, where, by whom and for what immediate purpose it was composed. When we discovered the Didache some thirty years ago the first thing after we had arrived at the text was to discover from the phenomena, literary and historical, given by the writing itself, when it was written, by whom, for what immediate purpose. So there arose the higher criticism of the Didache. When the code of Hammurabi was brought to light we appealed to this same higher criticism for the determination of these same points with reference to its

composition. It is a species of criticism to which every writing is subjected to discover its date, authorship and immediate purpose of its composition. Its practical purpose is to put the reader as near as possible into the perspective of the author that he may more fully read the writing as the author saw it. So the higher criticism is an effort to discover the literary and historical perspective of a writing. It is easy to see that the Scriptures must be subjected to this criticism if we would read the meaning of the inspired authors as they intended to speak or write it. There are three departments of biblical interpretation, the criticism of the text, the criticism of the words and sentences, lexical and grammatical, and the criticism of the literary form and historical perspective. One must know all of the facts that bear on a writing in each of these in order to read it correctly as its author intended it to be understood. The last is higher criticism proper which, I take it, none will gainsay.

In the problem of discovering the perspective of a writing it becomes us to reproduce the historical situation in which it was produced. Higher criticism therefore involves the problems of history, indeed is a problem of history. So one's view of history will color his conclusions in his critical study. And in the Bible it will specially involve the relations of God to that history. There are two views of history of the Jews as related to God, viz., the static and the dynamic. The former is the older and is the traditional view that the Bible both in its subject matter and its manner of writing is a divine interference in the history of the world; that its substance and form was determined by God and injected at periods into the history of the world just as we have it in the book itself. And so the word of God came into the life of the people statically and occasionally through selected persons such as Moses, Samuel and the prophets and other writers. These men of God mediated the Bible to the world much as the pope is now held to do by orthodox Romanists. Inspired lawgiver, psalmist, prophet, historian and apostle, spake as they were moved of God to the world, much as does the pope to the church. This theory, for it is nothing but a theory, is invented to reconcile the fact that these books are peculiarly the word of God to the old Deistic view of history. It is challenged not because it holds that the book came from God, but because it expels God from the dominion of history. It implies that life is in actual direct converse with God only at intervals and upon occasions and through human mediators. This was the old view of history as related to God.

But there has come to the front in recent days a new view of history which holds that God is imminent in the world working His will in the affairs of men; that history is process, growth, development; that the world is dynamic, a perpetual ongoing and an eternal becoming; that this was the truth in the history of the Jews and their religion as well as of Christianity. Accordingly the Bible was a gradual development, the result of a long and intricate process of history in the life of the people of God. The law, instead of having been given once for all and statically by Moses is the resultant of long experience and process as the people were able to evolve it. So also with the Psalms and the prophets. God was in the history producing its process, and as a part of that process he produced the Bible. So the Revelation was not mediated to the people at all, but was worked out by the finger of God as he worked in them and through them during their history. This theory, and it is nothing but a theory, is an invention to reconcile the facts of the Bible to the modern view of history. Now neither of these theories af-

fects a single fact of the Bible, but are themselves affected thereby. Both of them must be subjected to the facts and will stand or fall according as they explain all the facts. At present it may be safely said that neither of them has explained all the facts, and we may well assume the attitude of waiting on further developments with reference to both. Neither at present has any practical value in the study of the Scriptures except as a working hypothesis and as such I am accustomed to use both. But the evangelical faith and practical every day religion is not based on any theory of the genesis of the Scriptures, but on the Lord Jesus Christ the Lord of life for every one; and its culture, so far as the use of the Bible is concerned, is in the use of the religious teachings of that book not of any theory as to how it came here. I have about as much practical use for a knowledge of the genesis of the Bible to avail myself of its use in the culture of religious life as I have for a knowledge of the genesis of the sun in order to enjoy its light. I would like to know how the sun was brought into being as a matter of scientific curiosity, but I have a notion that if I should ever come to have any knowledge on that subject it would affect the utility of that agent very little in my life. I call your attention to the fact that the Bible is here, and has vindicated its practical utility as the word of God in the culture of the new life in Christ. If you can not explain how it got here, that is your misfortune, not its fault. It stands just as much the word of God on one theory as on the other, and it would be just as effective as an instrument for the culture of the religion of Jesus in your life if the dynamic theory should be established as if the static should be vindicated, or if both should be displaced by a third. My own policy is to stick to the facts of the Scriptures and use all theories to better grasp the meaning of those facts; but not to use any mere theory as of itself possessed of the value of facts.

If I were asked which theory seems to me to best meet all the facts I would say the dynamic, but many a theory has gone by default because it failed to meet one single fact. If I had been raised up with the dynamic view I should by all means make a study of the Scriptures from the static; on the other hand, as is the case with us in these parts, I had been raised up under the static I would make a study from the dynamic. The Bible student in the South who will make a study of the Old Testament as is mapped out for him in Driver's Introduction to the Literature of the Old Testament will have his eyes opened to many things in the sacred books which hitherto he has not probably observed, and which are of great value to him in his culture of religious life. He will probably not agree with the author in many of the inferences he draws from these facts, but that is a matter of comparatively little moment. The thing he will find of special profit is the facts themselves, which are exposed to view better under this hypothesis than under the other according to the testimony of my own experience. There is no book of equal merit to Driver in the higher criticism of the New Testament, but a fairly good presentation may be had from Bacon's little handbook, "An Introduction to the New Testament." It will probably take you five years to go through these studies with any degree of thoroughness, but it will be five years well spent on the word of God. One blessed result will be that it will render you immune to the distress and anxiety now epidemic in these parts through the activity of our demagogical alarmists. A little acquaintance with the higher criticism at first hand is the best cure for this ailment, and the more remote one has held himself from it the more severe seem to be the attacks of the distemper. If you have not the time for a

careful study of the subject, as will be the case with most laymen, get the Student's Bible now being issued by Dr. Kent, of Yale.

It is true that the dynamic view is now accepted by all the leading divinity schools as practically established. There are a few who still adhere to the old static theory in some modified form, among them our own seminary at Louisville. But all the universities seem to have given their voice to its advocacy and their research to its perfecting. But I am persuaded that this is not because they find in it anything that will subvert the faith of the simple, as some would have us believe; but on the contrary, it is because the theory furnishes an explanation to many hitherto seeming contradictions in the writings themselves, and solves many hitherto insoluble problems. The contrary view implies two impossible things. First, that the Scriptures can not stand the test of modern learning to which all other writings are subjected; and second, the men of learning are a set of conspirators against the faith of the people. Both of these are, to my mind, the very opposite of the truth. The time has about come when we should exercise a little common sense as to how far we should let our denominational demagogue lead us blindfolded. It looks now as though we were both headed for the ditch.

A. J. DICKINSON.

After a special service of prayer for the guidance of the Holy Spirit in the selection of a pastor for our church, we are delighted to state that Rev. A. G. Mosely, of Evergreen, was called. We accept him as a leader sent from God and feel that God is with the leader and people and we hope that the Master will greatly use us for his glory. We are also proud of Brother Mosely's interesting family and their reception was not what the ladies had planned, since they could not go into their new home owing to the delay of the car in which their goods were shipped, so they have to be contented in showing their appreciation in some other way.

Success to the dear old paper. Respectfully, yours in the work—Board of Deacons, Enterprise Baptist church.

## BEAUTIFUL COMPLEXION.

## Lady of Fifty Looks Like Sixteen.

A Nashville lady found a way to beautify her complexion without the use of drugs or face creams.

"Before I began the use of Grape-Nuts," she writes, "I was convinced I could not live long. I was sick all the time; heart trouble, kidneys seriously affected, eyesight bad, sense of smell was gone and hearing very poor.

"My family thought I had dropsy and could not get well, and I only ate Grape-Nuts because I slept better afterwards—did not dream I could be entirely cured, had quit all treatment and given up hope.

"After spending a large sum of money, and being under the best physicians for three years without relief, I commenced eating Grape-Nuts food three times a day and now I am sound as a dollar, am in perfect health, fifty years old and my complexion is better than some girls at sixteen.

"I never have headache, nerves are strong, sight so much improved I need no glasses, heart and kidneys in perfect condition.

"Your Grape-Nuts alone cured me and I can not find words to express my thanks to the Postum Co. I have told hundreds of people what cured me. It was simple food that I could digest."

"There's a reason." Name given by Postum Co., Battle Creek, Mich.

It sometimes amazes persons what damage has been done by improper eating, not knowing any better way. A change to Grape-Nuts soon tells the story. Read the famous book, "The Road to Wellville," in pkgs.

## THE TICHENOR MEMORIAL FUND.

Subject to change as we are, there is a strong appeal in the word perpetual. To be allied with something everlasting is a mighty desire. Everlasting usefulness, everlasting love, everlasting life, a God who is from everlasting to everlasting—how we cling to the thought. Instinctively we know that the momentary, the ephemeral is unworthy of us. In a sense for time, but in a deeper sense for eternity, we desire to have part in things that last—buildings, institutions, character.

For two years no need has been more constantly emphasized by our home mission board than the creation of a fund that meets all these desires, a fund which shall be perpetually helping to erect buildings, to house the greatest of institutions and up-build character for all eternity. This is no other than a Church Building Loan Fund, which, as its name sets forth, shall be loaned to churches struggling to build, to be returned by them when grown stronger, as they so soon would by having such a building to be loaned again and again—thus going on and on through unknown years.

The Woman's Missionary Union took the first step in the creation of such a fund six years ago. As a fitting reminder of the life-long desire of a great man, it was called the Tichenor Memorial, and is to be a part of a general church building loan fund. The sum desired was \$20,000. Twelve thousand of this remains to be raised.

Two thousand five hundred homeless churches in the western section of our home territory cry to us for just such aid. The need is living, pulsing, immediate, imperative. Such help given now in West Texas, Indian Territory, Oklahoma, means whole sections, towns, cities, permeated with gospel truth ten years hence. Planted now to grow up with the country, the first small house will burst its bounds into a second and third in the city and multiply its branches throughout the country regions.

The home board wants a fund in the near future of no less than \$100,000. Shall not the Woman's Missionary Union complete the first \$20,000 now? We have not deeply thought on what this means in building Zion!

In the six months remaining before the close of our year in May, we can easily finish what we have so well begun. This is my great desire. Think on this as you study frontier missions. Let it never be said of us, "My people will not consider." The great need is its own best appeal.

FANNIE E. S. HECK,  
President W. M. U.

## CLIPPINGS FROM THE WOMAN'S DEPARTMENT OF "OUR HOME FIELD."

Here is a frontier missionary in very deed. "I am," writes B. F. Dixon, "one hundred and fifteen miles from a railroad, among the cow men of west Texas. I travel two hundred and seventy-five to three hundred miles per month visiting the people and preaching."

W. A. Turnage, although not quite so far from the center of things, writes that the nearest church is eighteen miles, unless we except "the one organized here in our home, which has four members." Like Paul of old we return greetings to "the church in thy house."

A whole frontier section is that from which J. M. Earl, a North Carolinian, writes. "In our Association," he says, "there are nine large counties. Five of these counties have one Baptist church building. I am the only Baptist preacher in two of these counties."

Among the postals is one from Mrs. H. E. Summers, whose help evidently makes her husband at least a missionary and a half. "Husband and I," she tells me, "have just returned from a two hundred-mile missionary tour, in

## Woman's Work

## CENTRAL COMMITTEE.

President—Mrs. L. F. Stratton, 1135 12th street, Birmingham.  
Vice President—Mrs. H. L. Mellen, Livingston.  
Vice President—Mrs. A. J. Dickinson 517 North 22d street, Birmingham.  
State Organizer and Sunbeam Superintendent—Mrs. T. A. Hamilton, 1127 S. 12th St., Birmingham.  
Leader Young Woman's Work—Mrs. J. W. Vesey, 4804 10th avenue, Birmingham.  
Secretary—Mrs. D. M. Malone, 736 S. 29th street, Birmingham.  
Treasurer—Mrs. N. A. Barrett, 7900 Underwood avenue, East Lake.  
Auditor—Mrs. Peyton Eubanks, Ensley.  
Recording Secretary—Mrs. T. W. Hannon, 431 S. McDonough street, Montgomery.  
Advisory Board—Mrs. Charles A. Stakely, Montgomery; Mrs. S. A. Smith, Prattville; Mrs. George M. Morrow, Birmingham; Mrs. H. P. McCormack, Birmingham; Mrs. D. H. Montgomery, Woodlawn.  
(All contributions to this page should be sent to Mrs. D. M. Malone.)

a one-horse buggy, camping out around the howl of wolves and coyotes. But the Lord was with us in power all the way."

Another wife, Mrs. G. Lee Phelps, writes from Aztec, New Mexico, the very name of which suggests much that is foreign, and indeed to all intents and purposes this is a foreign field: "We are," she says, "in the northwest corner of New Mexico among Navajo Indians, Mexicans and Whites. There is only one Baptist church in northwest New Mexico, an area of two hundred square miles, where there are thousands who never heard a gospel sermon and thousands who never even hear of our Savior. We are undertaking to build the only Baptist church building in this great and growing country. Pray for us."

"What a plea this letter! Indeed, every one of these messages for the speedy completion of the Tichenor church building loan fund.

## A Western Camp Meeting.

"Everything centers around the Trans-Canadian camp meeting which was held in August. It was a glorious victory for the cause of our blessed Master. Fifty conversions. People for hundreds of miles came and camped for ten days to hear Dr. George W. Truett and Dr. J. B. Gambrell, of Dallas. It is impossible to estimate the good that was done. One thing I do know, I was the happiest man on the ground, because my field reaped the greatest good from the meeting."

How western churches have grown could not be better illustrated than by the following letter—from W. B. Soney, pastor at Welutka, I. T.:

"The First Baptist church at Welutka is three years, five months and three days old. During this time it has received into its fellowship one hundred and fifty-eight members, with a present membership of one hundred and seventy-four, and it has built a nice little brick church and seated it with chairs, and have the house otherwise well furnished for worship, and this all paid for. The church has been assisted in the sum of \$200 per year by our home mission board during the last three years on pastor's salary. They have supplemented this \$400 per year. They pay also to our mission work in its various departments. We have a fine Sunday school, B. Y. P. U., Ladies' Aid and W. M. U. We are planning for a pastor's home in no great future."

In a recent magazine some one undertook to answer the question, "What kind of Boston is Chicago?" These letters from our home field suggests the query: What kind of foreign missions is our home work? This item from Caldwell, Texas, may help those who would answer:

"Recently I baptized," writes W. L. Lackey, "a German Lutheran, a Bohemian and a Catholic."

Just one more illustration of how things grow in the west, and what it means to give help at the right moment: "At Liberty," says G. W. White, "and at Rosea, we have erected church buildings at a cost of \$1,000 each and have secured two lots at Lo-

rairie, Texas, and think we can build there some time during the year. I write you this that you may know how fast West Texas is building up."

## SOUTHWESTERN STUDENT CONFERENCE OF YOUNG MEN'S CHRISTIAN ASSOCIATION.

One of the most remarkable movements in the history of the Christian church is the uprising of Christian students for the bringing in of the kingdom. This movement is remarkable not only for the large number of men enlisted, but for the great latent power embodied in its membership. It is also remarkable for its thoroughness of work and careful methods of training.

Probably no other factor has had such a prominent place in training college men for Christian work as the summer and winter conferences. The first of these conferences was established at Northfield, Mass., just twenty years ago. There two hundred and fifty-one men gathered to study the Bible, to study the problems of missions and discuss methods and plans for Christian work in the colleges. Since that time the number of conferences for college men has grown to seven, with more than two thousand of the choicest fellows from the colleges attending each year. These two thousand men are given ten days of careful training and are inspired to go back into their colleges to lead other men to know the "riches of grace in Christ Jesus."

The programs of these conferences have become very comprehensive. An hour each day is given to Bible study, under the leadership of expert Bible students. An hour is set aside for the study of missions. During one hour of the day the conference is divided into a number of groups, one group studying the problems of the Christian ministry, the call, the qualification, the need; another group gives itself to the study of the need and preparation for missionary candidates; still another group studies the problems of the city, the open church and the city Young Men's Christian Association. One hour each day is given over to a discussion of methods, and two hours each day to inspirational addresses.

These conferences have marked an epoch in the lives of thousands of college men. It is here that many a college man has learned the value of the Bible in the building of his character. It is here that the vision of what can be done in Christian work for students is brought before men, and here also hundreds of college men have dedicated their lives to the service of God, in the Christian ministry, in the mission field, in the work of the Young Men's Christian Association.

So prominent and helpful have these conferences become that many Christian students are beginning to feel that their college education is not complete until they have attended one or more of these gatherings.

At the present time there are two of these conferences held in the South—one at Asheville, N. C., during the

summer, and one at Ruston, La., during the Christmas vacation. The latter will meet this year December 28 to January 6, inclusive. The speakers who have been secured for this conference are most representative. Among them are such men as Dr. Julius W. Millard of the Baptist church, Atlanta, Ga.; Bishop Seth Ward, of the Methodist church; Rev. A. O. Brown, of the Presbyterian church; Mr. Clayton S. Cooper, of New York; Mr. Bruno Hobbs, of Kansas City; Mr. J. E. McCulloch, of Nashville, Dr. H. F. Laflamme, of India; Mr. A. C. Hart, of Mobile, Ala., and a number of secretaries of the Young Men's Christian Association. The conference will be held at Ruston as usual, and more than two hundred speakers and delegates are expected to be present.

## DR. JOHN CLIFFORD HONORED.

The British Weekly gives several columns, as does the Baptist Times, to the celebration of Dr. John Clifford's seventieth birthday. The Baptist Weekly's editorial note sums up its reporter's description:

"The congregation of Westbourne Park Baptist church celebrated Dr. Clifford's seventieth birthday at a crowded and enthusiastic meeting on Tuesday evening. Telegrams of congratulation were received from public bodies and private friends in all parts of the world. Only one or two Englishmen—and these the foremost leaders of our national life—have ever received such an ovation, and the events of Tuesday are only preliminary to the grander celebration which is to come. Tuesday's offerings of love came from the office bearers, the women, the children connected with Dr. Clifford's schools and missions; theirs were the only voices which addressed him from the platform. But myriad voices from the world outside mingled in the rejoicings, bringing their tribute of gratitude and affection. Dr. Clifford's most strenuous opponents feel today, 'We are all proud of him.' His speech in reply was like a talk at the family table, full of quips and fancies, light jests and tender reminiscences. The beautiful modesty of his personal allusions impressed every one. 'I have worked,' he confessed. 'I may even say I have worked hard.' Then he turned at once to praise the hard work of his deacons, the devoted help he has received in all his public service from Mrs. Clifford. He assured his people that he has no thought of retirement. 'In the strength of this day I hope to go for many a day. That he may be spared for many years to lead the army of progress is the earnest prayer of all his countrymen.'

I will be here—teaching for four more months, and feel lonely on Saturday and Sunday without the paper. Am always anxious to know how the cause of Christ is progressing. On Thursday during the association at Rehoboth, Bibb county, Dr. Montague was giving us such an excellent sermon that those that were there hardly realized the terror of the storm. Many of us are rejoicing at the removal of a government still just below us in Chilton. Whether it is popular or not to say a word, fond mothers and wives can not be hushed at a throne of grace to remove these evils from our midst. There are examples of sons trained the way they should go, and even then, bitten by the serpent and a diseased appetite acquired, which requires grace of God and Christian firmness to control.—Mrs. A. G. Dunlap.

## AN ANNOUNCEMENT.

I am glad to announce to our workers that at the last meeting of the Central committee Mrs. H. P. McCormack, was elected a member of the advisory board. We are delighted to have such an acquisition to our force. Her experience as a missionary for nearly twenty years will be of rare benefit in our conferences.

William Cullen Bryant--Some of His Poems



THE BRYANT OF THE WORKSHOP.

George Cary Eggleston, the novelist, was recently indulging in some reminiscences, and drifted on to anecdotes about William Cullen Bryant, when Mr. Bryant was half owner and editor-manager of the New York Evening Post, and Mr. Eggleston was an editorial writer and literary critic on that paper.

When the Post building was erected it was the skyscraper wonder of the city, being nine stories high. Elegant offices were fitted up for Mr. Bryant, although he seldom used them, preferring to do what writing he did on an old table beside the imposing stone in the composing room. Whenever he did ascend to the top story of the building, he usually walked, shunning the elevator. He would not admit that he was afraid of the elevator. Although he was nearly an octogenarian, he insisted that he needed the exercise.

When the Emperor Dom Pedro of Brazil, visited the United States, as one of the show places of New York city he was taken to the Post building. He had also expressed a desire to meet Mr. Bryant, who was well known for his thoroughly democratic ways. Mr. Eggleston was delegated to show the emperor around the building. Mr. Bryant was not in his offices but when the composing room was reached he was found writing at his old table.

"Mr. Bryant, this is Emperor Dom Pedro, of Brazil," said Mr. Eggleston. "How are you? Glad to meet you. Have a chair!" bluffly replied Mr. Bryant, not deigning to arise from his seat.

One morning when he came to the office Mr. Bryant seemed to be disturbed. He went to the bookcase, took down a volume, hurriedly turned a few pages, impatiently put it back, and then repeated the operation with another book. Finally he entered Mr. Eggleston's room and sat down. Mr. Eggleston ceased his work and looked up, expecting that he was to receive a "calling down" for some mistake.

"No, it isn't anything that I want to say to you," said Mr. Bryant, noticing Mr. Eggleston's expectant look. "But I feel mean. When I was coming down to the office I passed a small boy flying a kite. The string struck me across the face and in my irritation I—I seized the string and broke it. I feel mean to think that I would permit my temper to spoil a boy's sport."

One day Mr. Bryant took Mr. Eggleston to task for having written a sarcastic criticism of a poem.

"Well, but you ought to have read the poem," explained Mr. Eggleston.

"Yes, I suppose it might have been pretty bad, but you can always find something good to say about even a bad poem. It is better to find a good feature to write about than to write such a criticism."

A few days later Mr. Eggleston had a book of alleged poems to review. Mr. Bryant happened to come into his room, whereupon the reviewer asked him if he would spare a few moments and help to pick out the good features.

Mr. Bryant sat down, with the assurance of an easy task, and began to glance through the pages, pretty soon beginning to express his thoughts in broken sentences:

"Well, it is pretty bad, pretty bad—there don't seem to be any ideas to it—the metre is wretched—poetic expression is entirely lacking—but then you can say that the printing is—no, you can't say it is well printed, for it is not—but then you can say—say the binding is—no, you can't either, for it is a hideous binding—"

By that time the old man had lost patience and seized the two covers in his hands, giving the volume a violent twist.

"Well, the binding is well put on, at any rate!" he exclaimed, throwing down the book and leaving the room.

Mr. Eggleston accordingly wrote out a review, beginning with the regular title-page form which was followed for book reviews at that time, and then simply said: "The publishers have bound the book with covers that are put on well."

Like many other people, Mr. Eggleston had noticed that in most printed copies of *Thanatopsis* several lines near the beginning were always printed in different type from the rest of the poem. He had wondered about it, but supposed that those lines must be a quotation from some other poem. Finally one day he ventured to ask Mr. Bryant about it.

"My boy," was the prompt reply. "I have been waiting for forty years for some one to ask me that question. Those lines have nothing to do with *Thanatopsis*. They were not a part of the poem. When my father took the manuscript of *Thanatopsis* to a publisher, those lines on another scrap of paper happened to get in with the manuscript. The publisher afterwards explained that he could find nothing to indicate where they belonged in the poem, so he said he 'just stuck them in near the top.' I tried to have the poem published without those lines, but people then said that it was not complete. So I was forced to leave them in, but always had them set in different type."

—Harry Newton Gardner.

THE LOVE OF GOD.

All things that are of earth shall wholly pass away,  
 Except the love of God, which shall live and last for aye.  
 The forms of men shall be as they had never been;  
 The blasted groves shall lose their fresh and tender green;  
 The birds of the thicket shall end their pleasant song,  
 And the nightingale shall cease to chant the evening long.  
 The kine of the pasture shall feel the dart that kills,  
 And all the fair white flocks shall perish from the hills.  
 The goat and the antlered stag, the wolf and the fox,  
 The wild boar of the wood and the chamois of the rocks,  
 And the strong and fearless bear, in the trodden dust shall lie,  
 And the dolphin of the sea and the mighty whale shall die.  
 And realms shall be dissolved and empires be no more,  
 And they shall bow to death who ruled from shore to shore;  
 And the great globe itself, so the holy writings tell,  
 With the rolling firmament, where the starry armies dwell,  
 Shall melt with fervent heat—they shall all pass away,  
 Except the love of God, which shall live and last for aye.  
 —Translation by William Cullen Bryant.

"NO MAN KNOWETH HIS SEPULCHRE."

When he, who, from the scourge of wrong  
 Aroused the Hebrew tribes to fly,  
 Saw the fair region, promised long,  
 And bowed him on the hills to die.

God made his grave, to men unknown,  
 Where Moab's rocks a vale unfold,  
 And laid the aged seer alone  
 To slumber while the world grows old.

Thus still, whene'er the good and just  
 Close the dim eye on life and pain,  
 Heaven watches o'er their sleeping dust  
 Till the pure spirit comes again.

Though nameless, trampled and forgot,  
 His servant's ashes lie,  
 Yet God has marked and sealed the spot,  
 To call its inmate to the sky.  
 —William Cullen Bryant.

FOREST HYMN.

The groves were God's first temples.  
 Ere man learned  
 To hew the shaft and lay the architrave,  
 And spread the roof above them—ere he framed  
 The lofty vault, to gather and roll back  
 The sound of anthems, in the darkling wood,  
 Amid the cool and silence, he knelt down,  
 And offered to the Mightiest solemn thanks  
 And supplication. For his simple heart  
 Might not resist the sacred influences  
 Which from the still twilight of the place,  
 And from the gray old trunks that high in heaven  
 Mingled their mossy boughs, and from the sound  
 Of the invisible breath that swayed at once  
 All their green tops, stole over him, and bowed  
 His spirit with the thought of boundless power  
 And inaccessible majesty. Ah, why should we, in the world's riper years, neglect  
 God's ancient sanctuaries, and adore  
 Only among the crowd, and under roofs  
 That our frail hands have raised?  
 Let me, at least,  
 Here in the shadow of this aged wood,  
 Offer one hymn—thrice happy, if it find  
 Acceptance in his ear.  
 —William Cullen Bryant.

THE GLADNESS OF NATURE.

By William Cullen Bryant.  
 Is this a time to be cloudy and sad,  
 When our mother Nature laughs around;  
 When even the deep blue heavens look glad,  
 And gladness breathes from the blossoming ground?  
 There are notes of joy from the hang-bird and wren,  
 And the gossip of swallows through all the sky;  
 The ground squirrel gaily chirps by his den,  
 And the wilding bee hums merrily by.  
 The clouds are at play in the azure space,  
 And their shadows at play on the bright green vale,  
 And here they stretch to the frolic chase,  
 And there they roll on the easy gale.

There's a dance of leaves in that aspen bower,  
 There's a titter of winds in that beechen tree,  
 There's a smile on the fruit and a smile on the flower,  
 And a laugh from the brook that runs to the sea.

And look at the broad faced sun, how he smiles  
 On the dewy earth that smiles in his ray,  
 On the leaping waters and gay young isles;  
 Aye, look, and he'll smile thy gloom away.

William Cullen Bryant in the quiet country heard the bugle of the wild migrating swan as the bird passed southward in the twilight, and he wrote these beautiful lines:

Whither, midst falling dew,  
 While glow the heavens with the last steps of day,  
 Far through their rosy depths dost thou pursue  
 Thy solitary way?

There is a Power whose care  
 Teaches thy way along the pathless coast,  
 The ebber and the illimitable air,  
 Lone, wandering, but not lost.

He who, from zone to zone,  
 Guides through the boundless sky thy certain flight,  
 In the long way that I must tread alone,  
 Will lead my steps aright.

ROUNDED UP THE ASSOCIATIONS.

I have rounded up the last association for the year. It has been a season of great joy in spite of the hardships of constant travel, I hardly think the meetings this season have averaged up with those of other years. I can't tell why, but somehow, I seemed to miss the usual enthusiasm. Possibly the trouble was in me. However, there was much of good in them. I grieved that I could not attend more. I made twenty-five during the season. The outlook is not at all gloomy. How much more have we to cheer us than had Adoniram Judson and the Baptists of his day. Six long years had passed and not a convert had been made. Brethren at home began to be impatient and complained. One wrote: "Brother Judson, write us and tell us what are the prospects." The lone missionary replied in these immortal words: "The prospects are as bright as the promises of Almighty God." That is the sublimest sentence in the language. I hold that up to the Baptists of Alabama with all the promises of God fulfilled from the days of Judson until now. Burma, where Judson labored, is almost a Christian country today, and God's people are marching gloriously forward everywhere. Let there be no discordant notes this year. With every man at his post, cheerful and happy and all prying and pulling together, we are going to make the landing. I trust November will round up a great sum for the orphanage. Then comes foreign missions for December. Our state convention year ends with the oard meeting November 27th. May I not hear from everybody who has money for the board before that day?

The treasurers of the associations are more prompt than usual. I trust it will keep up and that all treasurers, whether of churches, Sunday schools or societies, will catch step with those of the associations. I am anxious to make the best showing possible at the board meeting.

W. B. CRUMPTON.

Blue Springs, Miss., Nov. 3, 1906.  
 Tennessee Valley Fertilizer Co., Florence, Ala.  
 Gentlemen: There is no fertilizer on the market equal to Tennessee Valley Fertilizers, and I am going to increase my amount five times next year. Yours truly, J. Y. LUKE.

## LETTER FROM BRO. HAMBERLIN'S SON.

My father wrote me on the Sunday before his death a very bright, cheerful letter, and sent me the inclosed clipping to be forwarded to you after reading. His death was so sudden it is very hard for us, but we know that it was his desire to depart and be with his Savior. Very truly yours,

J. C. HAMBERLIN.

## Edison on a Very Prevalent Vice.

Thomas A. Edison, the man whose keen brain and unsleeping will have made many of the luxuries and necessities of modern life a possibility, and who has, we sometimes think, rifled the storehouse of the magicians and embodied their dreams in tangible form, expresses himself trenchantly concerning an injurious custom by no means confined to any one section of this country. He believes that Americans shorten their lives and sour their hours by overeating. We have dignified this practice with the name of vice. In many cases we honestly think it reaches that degree of offensiveness. Hardly one of our readers will deny that in his own circle of personal acquaintances he remembers one or more individuals whose worship of food is carried to a deliberate and almost brutal excess. Mr. Edison was drawn into speech by an interviewer who wanted his ideas on the effects of cigarette smoking; the controversy over which promises to revive in all its futile and unending substance. Mr. Edison admitted the infinite harm of cigarettes to growing boys and many men. No competent physician will dispute his opinion to THAT extent. But he went on to surprise his questioner with the statement that many of the persons who are exhausting their vituperation against the cigarette are either themselves perpetrating or countenancing in their children the practice of gluttony, every bit as harmful and very little less disgusting.

Mr. Edison believes that Americans, as a nation, are too hearty eaters. He believes that they pamper their stomachs at the expense of their brains and other no less vital organs. He intimates that the work of the world would be done with much more dispatch and much less groaning if the advocates of temperance instituted as determined a propaganda against overeating as against the undoubtedly deadly cigarette.

Which brings us to the reflection that human nature is so constituted that it takes more delight in studying and reforming the faults of its neighbor, than in turning the microscope and the ax on its own imperfections.

For instance, you kindly inform a certain friend that he is smoking himself into a quick perdition. Do you ever pause to consider that you may be eating yourself in the same direction, through the protection of the kindly cloak custom throws around the dinner table? How much more do you eat daily than is necessary for the sustenance of life, and how many "favorite dishes" do you exempt from the moderation you display with the regular bill of fare?

In the following extract Mr. Edison gives some very wholesome advice, citing his own case. We presume, however, that his continence in diet will excite the mirth of many people who regard eating as the end itself, instead of the means:

"For two months I lived on four ounces of food for each meal. That made twelve ounces of food a day. Of course, I varied my food. I would take a teaspoonful of peas, a small piece of toast and caviar, a tiny sandwich, a little bit of ham, a fragment of rye bread with Swiss cheese, and so on.

"What was the result? At the end of two months of this diet I weighed just as much as when I began, exactly 185 pounds.

"I found that living on twelve ounces of food a day for four weeks had made me mentally brighter and had neither diminished my strength nor my weight. And, mind you, I had been working just as hard as before I cut down the size of my meals.

"You know about Louis Cornaro, the Venetian, who wrote a book on how to live long? He had lived a life of excess until he was nearly 40 years old. He was weak, melancholy and could accomplish nothing. His doctors told him he was on the straight road to death. Then he decided to change his way of living. The principal change he made was to eat less. He grew strong, his mind became brighter and more cheerful and he lived to be 100 years old.

"Now, my father lived to be 94 years old. My grandfather lived to be 102 years old. My great-grandfather lived to be 104 years old. All these were disciples of Cornaro and lived according to his ideas.

"Of course, while I was living on twelve ounces of food a day I was taking no exercise. If I had been walking about my laboratory much or if I had been going up and down stairs a good deal I would have added four or five ounces more of food a day to make up for the waste tissues. But there can be no doubt that twelve ounces of food a day is enough for a man who takes no physical exercise.

"A big eater has got to take exercise—no doubt about that; it is an absolute necessity. The great masses of men engaged in manual toil need plenty of food simply because they have plenty of bodily exercise.

"In my judgment, a hod carrier, for instance, requires three or four pounds of food a day. The strain upon his body due to the carrying of heavy weights up long ladders calls for extra food. But the average machinist eats 30 or 40 per cent too much. He would be a stronger, brighter and happier man on less food."

Rather iconoclastic, eh?

Ask any doctor who is not given to condoning the weaknesses of his patients, and he will tell you there are basic hygienic truths in Mr. Edison's statement.

We believe with him when he calls many Americans "food drunk." We believe that overeating, as well as hasty eating, are apt auxiliaries of the falsely touted "strenuous life" in spreading organic diseases and previous breakdown among our people.

It is all very well, of course, to want to lop off the sins that grievously beset our brethren. Pulling out the mote is as smug a pastime today as it was in scriptural days. In the meantime let us, CONSCIENTIOUSLY, inquire if we ourselves are not perpetrating vices almost as injurious. The fact that the vice is respectable or of universal observance, does not mitigate it. Still, we frankly anticipate it will be some fifty or a hundred years before Mr. Edison's views gain any considerable popularity.—Sunny South.

His Last Letter.

Healing Springs, Ala., Oct., 1906.

Dear Bro. Barnett: I inclose you something from Edison about eating. Perhaps you can, some time, give us a page in the Alabama Baptist on the subject of eating or something like it, where Edison's views would come in with other wholesome truths about this great question among the human family.

It seems a capital idea you have inaugurated—that of whole page subjects done up to a finish. May your success with the paper continue, and may your reward be ample from the Master Himself. Fraternaly,

J. B. HAMBERLIN.

An Appreciation.

Rev. John Burgess Hamberlin, for five years pastor of the Palmetto St. Baptist church, Mobile, Ala., prior to 1889, died at Healing Springs, Washington county, Alabama, Friday, Oct. 26, 1906, after an illness of only two

days of inflammation of the bowels at the age of 75 years, 11 months and 5 days, having been born in Franklin county, Mississippi, November 21, 1830, an only son of William Hamberlin and Susanna Yarborough. He was a graduate of Mississippi College, Clinton, 1856, and of the Baptist Theological Seminary, Rochester, N. Y., 1858. He was ordained to the ministry at Clinton in 1858, serving that church four years, afterwards serving numerous churches, including Meridian, Forest, Enterprise, Handsboro, Ocean Springs, Biloxi and Vicksburg, Miss., Livingston and Mobile, Ala., and at the time of his death was pastor of the church at Millry, Ala., being well known in the denomination both in Alabama and Mississippi. During the civil war he served as chaplain in the confederate army under Generals Breckenridge and Jos. E. Johnson, and later was state superintendent of army missions for Mississippi. Was founder and president of Meridian Female College, Meridian, Miss., 1865 to 1872; was secretary Mississippi Baptist State Convention; president Ministerial Education Society of Mississippi; editor Christian Watchman, weekly, Jackson, Miss., four years; editor and proprietor the College Mirror, Meridian, four years; co-editor the Baptist Union, monthly, Mobile, four years; was moderator of Bethlehem Baptist Association, Mississippi, and Mobile Baptist Association and Antioch Baptist Association, Alabama. Since resigning his pastorate in Mobile in 1888 on account of threatened loss of eyesight, he has resided at Healing Springs, Ala., where he founded in 1890 the Healing Springs Industrial academy, under control of the Antioch Baptist Association, being its first principal for five years, and the school's largest benefactor. This institution is now the property of the Alabama Baptist State Convention, and is being fostered under its control.

After impressive funeral services at the church Sunday 10 a. m., conducted by Rev. R. S. Brock, the body was borne to its resting place by the Masons, of which order he had early become a member, interment being at Healing Springs.

Rev. Mr. Hamberlin was three times married: First, January 12, 1860, to Miss Virginia Louisiana Stone, in Hinds county, Miss., of which union a son, Lafayette Rupert, died at Richmond, Va., in 1902, being at the time a professor in Vanderbilt university, Nashville, Tenn.

He was married to his second wife, Miss Sallie Elizabeth Mullins, December 17, 1863, in Copiah county, Miss., of which union a son, John Coleman, is now living at Dallas, Tex., and who left for his father's bedside as soon as the wire reached him of his father's illness, but arrived too late for the funeral.

Mr. Hamberlin was married a third time to Miss Mary Jane Pearce, at Mobile, Ala., January 28, 1879, who survives him.

He also leaves a half-brother, William Ewell Hamberlin, residing at Greensburg, La.

Mr. Hamberlin's long and eventful life, it might be well said, was a busy and useful one, and his passing will be mourned by a host of friends in the South, endeared to him by his achievements, his pastoral labors, his kindly nature and sterling qualities of mind and heart.

## LETTER FROM THE SEMINARY.

I wish every young preacher could spend at least some time at the seminary. One can not realize what is in store for him here until he comes and experiences it. I have just heard an expression from a professor of a northern university that the Southern Baptist Seminary is the greatest one in America. To be under the sweet-spirited, noble-hearted and God-gifted Dr. Sampey in Old Testament is worth more than pen can write or words express. It is wonderful how he can

take a portion of Scripture which seems of little value to one who does not understand it, and in a few moments expound it in such way as to make one rise from his seat in spiritual interest. In fact, each teacher seems specially fitted for his line of work, but I mention Dr. Sampey because he is from the good state of Alabama. Our president has promised us a turkey dinner when the number reaches three hundred. We only lack a few. Can't Alabamians help to finish out the required number? It would be a spiritual feast as well as a turkey feast to any one who might attend.

We have recently been delighted with several splendid lectures given by noted ministers from England. Dr. Willingham made us all happy with his presence on November 1st and stirred our souls as he always does when he has an opportunity to speak on missions. Though very busy with my studies, yet I always find time to read the Alabama Baptist. May God continue to bless you in the advancement of your paper.—Lamar Jones.

## SOME KIND RESOLUTIONS.

Resolutions adopted by First Baptist church, Thomasville, Ala., upon accepting resignation of Rev. G. L. Yates.

For three years the pastorate of Thomasville Baptist church has been ably filled by Brother G. L. Yates. The membership has grown greatly; spirituality has evidently increased in large measure; Christian union marks the action of the church in every good word and work. In view of these facts the church feels a burden of serious loss in the necessity of accepting his resignation, but believing that he has acted under the influence of fervent prayer and in obedience to the call of the Holy Spirit in deciding to go to a new field, we accept it, extending to him and his household our prayers that great blessings of God may rest upon them in the new home and new pastorate; furthermore, we express but poorly our appreciation of him and them in the following resolutions:

First, That having found Brother Yates an able, faithful pastor, we acknowledge his efficient service to us in every line of pastoral work.

Second, That we recognize the good fortune of Central Church, New Decatur, in securing him as pastor, and feel assured of good works there under his pastorate.

Third, That in pastoral work, and all kinds of auxiliary church work his wife is active, energetic and proves herself a mighty power in Christian service. Further that his father and mother, in their old age, after long continued growth in grace, wield a mighty influence for good by their excellent Christian example.

Fourth, That a copy of these resolutions be sent to the Thomasville Echo and Alabama Baptist for publication, and also the Central church, New Decatur, Ala.

J. E. Hendley, J. G. Cunningham, John S. Henson, Committee.



## SPECIAL RATES VIA L. AND N.

The Louisville and Nashville railroad will sell special low round trip tickets to the West, Northwest and Southwest.

Winter tourist tickets on sale daily until April 30, 1907, final limit May 31st, to all winter resorts.

The L. and N. offers the finest sleeping car and dining car service in the South. All meals served on through trains, service a la carte.

For rates, reservations, etc., call on or write to P. Sid Jones, D. P. A., or R. G. Peirce, T. P. A., both phones 825, Birmingham, Ala.

## A Page of Interest to the B. Y. P. U.

### ABOUT LUTHER RICE.

Our former lecture on Luther Rice at Huntsville will be remembered by some who attended the session of the State B. Y. P. U. that year. Having been put up to take the place of one who had been put down for the subject, we had short time for gathering facts about Luther Rice, but promised later on to write something of him for the Alabama Baptist. Upon learning that Dr. Whitsitt was preparing a lecture on Luther Rice we decided to wait until he delivered it and then publish extracts. We take the following from his address delivered at the S. C. convention, held in Columbia, and published in the Baptist Press:

### Dr. Whitsitt's Luther Rice Address.

The first thing on the program for Saturday night at the convention in Columbia was an address by Dr. William H. Whitsitt, of Richmond, on Luther Rice, who for seventy years has slept in a South Carolina grave. It was raining, but the auditorium was thronged. Dr. Whitsitt said that there are three periods in Baptist history in America. The first was that of the General Baptists in the early eighteenth century. Then came the Separate Baptists and in the early nineteenth century the Missionary Baptist period was ushered in. Rice and Judson were pioneers and fellow giants in bringing this period. Judson has received more attention, but the achievements of Rice were more extensive. He was probably the foremost Baptist in the nineteenth century.

Rice became a Baptist at thirty years of age. He was large and striking in appearance. He got into trouble by differing on a scheme with the New England Baptists. He wanted a national rather than sectional Baptist organization. In 1813 he began to travel America, making adherents for his side of the question. The Baptists of America seemed to be hypnotized by him. They followed him with docility.

In the winter of 1814 he was active in the states south of New England, especially in South Carolina. In 1814 the general convention for foreign missions was established. Rice was victorious. He united the Southern and Middle states against New England. He made Richard Furman president of the tri-ennial convention.

Rice stood for Christian education, particularly of young ministers. He ignored Brown university, and in this his position seems to have been unjustifiable.

He had admirable powers, an acute mind, wonderful eloquence, a sunny temper. But he had no vocation for financial management. Many eloquent men fall here. He fell into financial grief. He might have saved himself, but for an expensive dream he had of the Columbian university at Washington. Of all things he was set in purpose for the Baptist general convention to be located in Washington. He did not want Baptists to be in a corner. He wanted a college in hailing distance of the president.

In 1820 the convention assembled in Washington. The Washington movement was not approved in Philadelphia, and other places. In 1822 the college opened. Outwardly he seemed victorious, and Boston in the dust. But this was only an appearing. In 1823 the convention met in Washington again, but there was disaffection which Rice's eloquence could not stop. By the next meeting of the convention Rice's prestige had waned sadly. The body met in New York. The Baptists owe him a debt which they will never pay.

He was defeated. The Boston hegemony of Boston was re-established. Rice bore his downfall well; he opened not his mouth. But many of his brethren opened theirs quite a lot.

Rice came not to produce peace on

earth, but rather schism. When he died there was war in the land. He was the father of Missionary Baptists. To him was due the origin of the Southern Baptist convention in 1845. He was a man of many potencies and influences; his spirit is marching on.

If I can induce you to lay a flower on his grave when you pass yonder where his body lies, I shall have accomplished the highest object which I had in view in bringing to you this address.

### TRY AGAIN.

We so often hear the complaint, "We can't have a B. Y. P. U. in our church. We have tried more than once and have always failed." To these discouraged ones I should like to tell a little story that has been an inspiration to me.

A few years ago a young girl found herself in a small western village. Situated in the heart of the cattle raising belt, out on the wide-spreading prairie, with the fresh sea breezes sweeping continually over it, there could have been no more ideal spot for health and happiness. But so little real happiness was there. The older people were absorbed in the pursuit of riches, and the young people—oh, the pity of it—were left mostly to their own devices. So it happened that the opera house was patronized by all, or nearly all, without much regard to the character of the play to be presented, and the attractions of the dancing hall were entirely irresistible.

But her heart yearned for these boys and girls, she longed to be of some service to them, to see them brought into the true way, to the only really happy life. After much thought and prayer, she enlisted the sympathies of an older woman, and they carried the matter to their pastor and asked his help in organizing a Young People's society. He was sorry, but it would be impossible; there were too few Christian young people in the town; they could not be induced to attend; it had been tried before, etc. To each pastor in the village they went in turn, only to be met with the same objections. But they believed God wanted them to begin the work there, and with patient persistence finally succeeded in getting one of the preachers to call a meeting of all who would be interested in such a project. And there were found six who took the solemn pledge to do whatever He would have them do. Thus, amid much opposition, the seed was sown. And the spirit of the Lord was with them. Time would fail me to tell of the wonderful work of grace that has been wrought in that little village. Less than a year after its organization, during one week, forty young people surrendered their hearts to the Savior and entered into active Christian work through the channels of the Young People's Society. Often the church will not hold all who wish to take part in the service. Even the most ungodly, coming to the meeting through mere curiosity, say with awed voice as they go away, "The Lord is there." The sick are visited, the poor are fed, orphans find home and shelter, the maimed find help and healing. No task is too great for them to undertake in the name of the Lord.

"In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Baptist Advance.

### FUNDAMENTAL PRINCIPLES.

The following fundamental principles should characterize all young people's societies in Baptist churches: Every young people's society should be—

- 1st, Devotional. It should maintain a weekly prayer meeting.
- 2d, Evangelistic. Its constant aim should be to draw souls to Christ and

into the church.

3d, Stimulative to Christian service. It should urge active participation by the young in church and general Christian work.

4th, Educational. It should seek the edification of the young people in systematic Scripture knowledge and definite understanding of Baptist doctrine and history.

5th, Missionary in its plans. It should seek the enlistment of the young people in all forms of missionary activity through existing denominational organizations, and seek thus the proclamation of the gospel to all men in this generation.

6th, Fraternal to all similar organizations of Baptist young people. The distinctive teachings and particular missionary work upheld by Baptist churches demand the rally of all Baptist young people in periodical conventions, that they may feel the dignity and power of their common faith, and be aroused to the necessities of these great denominational enterprises.—Ex.

### NOT AN EXPERIMENT.

The B. Y. P. U. is no longer an experiment. It has been tried and tested and found up to the standard. Where the church encourages the union the results show more progress in the church. The general work of the young people is better. More workers are to be had to assist the pastor. Elishas are trained to receive and wear the mantles of the Elijahs who pass to their reward.

The religious natures of the young folks are made more sociable and their social natures more religious. Educated, trained, vigorous Christian minds and active, useful lives, "loyal to Christ in all things and at all times," are the attainable results of the B. Y. P. U. in the churches of our state.—Baptist Courier.

### SOME "ALWAYS REMEMBER" FOR OUR MEETINGS.

- Always remember:
1. To fill your place.
  2. To be ahead of time.
  3. To pray for the meeting three times—before, during and after.
  4. To give the speaker sympathetic attention. You help or hinder him.
  5. To furnish part of the spiritual capital essential to the life and success of the meeting.
  6. To thank the leader if his message helped you and to recognize your part in the failure if you were not helped.
  7. To make the welcome so genuine, the "hand shake" so cordial and the meeting generally so enjoyable that the visitor just can't stay away next time.—Ex.

### MAKE MUCH OF UNIONS.

Let us make much of our Union work this winter in every way. The local Union is not a place for mere drill or practice, but for actual worship and work. It would be a matter of great joy to know how many young members have given money to state missions this year. The most hopeful and pleasing phase of many collections has been the heartiness and loyalty with which the young people have responded to the call for money to carry on our State mission work.

### A DEPARTMENT OF CHURCH.

The proper sphere of a young people's society in the church is that of a department of the church; its function should be to provide the necessary drill ground for the development of the young people of the church in Christian knowledge, responsibility and efficiency.—Baptist Standard.

### WHAT IS A GOOD MEETING?

't is a meeting in which you have had some part.  
It is a meeting in which Christ's presence has been felt.

It is a meeting for which the leader has made careful preparation.

It is a meeting that begins on time and ends on time.

It is a meeting that moves briskly, yet thoughtfully.

It is a meeting with much prayer.

It is a meeting with much praise.

It is a meeting full of personal testimony.

It is a meeting that emphasizes a few easily remembered thoughts.

It is a meeting that gives you something to do during the following week.

It is a meeting that takes one out of himself.

It is a meeting that brings one nearer God.—Ex.

### MAKE LARGE.

Michael Angelo is said to have written on the canvas of one of his pupils—"Amplius," "Make larger." The modern great religious movements come to the aid of young people in even the remotest and most commonplace spheres of life. By linking himself or herself to a Young People's society, to the missionary enterprise or to some great religious cause, a young woman is given a broader outlook on life. New interests evoke new powers. The young person feels himself a part, a working part, of a big thing. He becomes a sharer in a world-wide project and a fellow laborer with a myriad of kindred spirits, who possess a real fellowship which barriers of space and tongue cannot hinder.—East and West.

### SOLVE THE PROBLEM.

H. L. Ereckman, president of the B. Y. P. U. in Citadel Square Baptist church, of Charleston, says in Baptist Courier:

We think we have solved our difficulty in regard to the Christian Culture Courses. Heretofore we have tried to arrange for them in our work, but failed as most of our members were too busy to give an evening in every week. We now have one of our young men to specially study and prepare these lessons, and the last Sunday afternoon of each month we devote to Christian Culture Study. The members are supposed to have prepared themselves in the lessons of the month, and the young man makes a special talk based on said lessons. In this way we get the benefit of these studies.

### THE PECAN TREE.

We have received from the G. M. Bacon Pecan Co., Inc., of DeWitt, Mitchell county, Georgia, a most interesting booklet called "The Pecan Tree: How to Plant It, How to Grow It, How to Buy It." It is well illustrated and we feel sure it will be of great interest to any one interested in pecan culture. Write for a copy.

### CHRISTMAS PRESENT.

Nothing could be more appropriate or more appreciated than a beautiful International Teachers' Bible for a Christmas present to most any one. Every child, as well as older persons, ought to have a nice clear type, attractively bound Bible that they can call their own. Take advantage of the Special Liberal offer made by the Pentecostal Publishing Co., of Louisville, Ky., on another page of this issue and get a \$3.00 Bible for \$1.50, postpaid.

### NEVER FAILS.

Convincing facts. "For the past several years I have been using Hughes' Tonic in my family for chills and fever, and have found it to be the best remedy I have ever used. It has not failed in a single instance." Sold by Druggists—50c and \$1.00 bottles. Prepared by Robinson-Pettet Co. (Inc.), Louisville.

FRANK WILLIS BARNETT  
Editor and Proprietor.



J. W. HAMNER  
Corresponding Editor  
A. D. GLASS  
Field Editor

#### ARE YOU FOND OF POETRY?

We have met men who seemed ashamed to own their fondness for poetry, fearing to be thought effeminate, and yet some of the world's greatest thinkers and most courageous men have been glad to own the pleasure which the poets had given them.

Poetry teaches gentleness of manners, inspires and instructs, creates ambition and educates, makes people happier, heightens their pleasures, dries their tears, binds up their wounds, clears up their mental vision, purifies and directs their spirits, girds them for the daily fight and braces them in endurance. In fact, poetry reflects every phase and condition of living, and consequently performs a most practical part in the world's work. It is immortal and teaches immortality. It has a message which enriches, enlarges and ennobles the soul. It transforms all the experiences of life; poverty, hardship, toil, affliction, temptation, as well as its joys, hopes and triumphs, into evangelisms of God calling us to a greater and a richer inheritance.

In the Greek the word poet signifies maker, and in the old English a poet was at all times called maker. The ancient prophets were all poets, divinely inspired teachers, and the poet throughout all the ages has been considered the nearest approach to the Divine Creator. Nearly eighty per cent of the Bible (as shown by Richard Moulton, professor of English Literature, University of Chicago, in his analysis "The Literary Study of the Bible") is made up of epics, lyrics, dramas, songs and sonnets—poetry in all its different forms.

For several years we have been gathering a selection of poems which we wanted to make familiar to our readers, not only by publishing them, but when possible to give both the likeness of the poet and some facts of interest about their lives.

And recently, when the prospectus of what purposes to be one of the greatest collections of poetry ever printed fell into our hands. Upon reading it we made up our mind to adopt its divisions and edit the material in a way to interest our readers in the hope that we might not only give pleasure to those who already love poetry, but awaken a love for it in the breast of those who heretofore have never joyed in it. We have never ceased to be thankful that our father loved books and that from our earliest childhood we had an opportunity to read the world's choicest literature. One of the books which was our constant companion was the "Library of Poetry and Song," that remarkable collection made by William Cullen Bryant.

Children should be brought in contact with poetry—language in its singing mood—for they will find that the fight against materialism later on in life will in consequence be much easier waged and more surely won. The reading and study of poetry uplifts the ordinary, idealizes the commonplace, beautifies the little every-day occurrences of life, emphasizes the reality of the present and pierces the veil of the mystic future.

There be poems of fancy, tragedy, childhood, love, home, sorrow, pleasure, peace, war; in fact, poems running the whole gamut of human experience. But enough of this preparation of what is to come, for we hope sufficient has been said to not only whet the appetites of the poet-mongers, but to stir the curiosity of the most prosaic.

#### THE DESIRE OF MANY.

A ruling desire in the most of people in our land is to get benefits from others without any cost to themselves. In homely phrase, we often say that many people want to get something for nothing. When a street fakir comes along, offering to make a present to each one in the crowd, there is sure to be a crowding to get the gift. There are people who will go a mile for the sake of obtaining some small thing without cost to themselves, rather than pay five cents for the same thing at their doorstep. And there are many people who will eagerly accept the free service of some person who is charitably disposed, and yet they would hesitate to give him a bit of a lunch without pay, even though he spent an hour or two in freely serving them. A man who has written many free articles for religious papers has stated that not a few of the editors of those papers decidedly object to furnishing him the postage, to say nothing of the stationery which he uses in serving them. They are more than willing to receive, in the aggregate, days of hard work in the course of a year, without any cost to themselves. Of course those men would not like to receive such treatment from others, but they do not concern themselves about the great "golden rule" unless they are being hit by the sharp edge of it! Very

unlike such ones was King David, for he said that he would not offer burnt offerings unto the Lord which cost him nothing. He was not a religious sponge, receiving much and giving out nothing. Nor was he like too many in our day who manage to get the reading of a religious paper a year or two on credit and to their discredit refuse to pay anything for it. They want a thoroughly sound denominational paper, yet they are morally so unsound that they get angry at the publisher when he insists that they should pay him his dues! And what an injury such ones inflict upon their own moral nature! By a course of avarice they stunt their lives. By indulging in penuriousness they wither the finer qualities of their character. While they should be denominated by the qualities of noble manhood they are really mastered by the low impulses of greedy selfishness and pitiless smallness. We charge our young readers to build up a character which shall be free from the lust of greed, free from the control of ignoble passions and free from the ruling desire to unduly profit themselves at the sole expense of other people. Cultivate the qualities of fairness, honor and honesty. Be a worthy example to all others!

#### TAKE TIME TO LIVE.

A retired merchant one night poured out his soul to us. It was a complete revelation. We had known him as an active, aggressive, acquisitor; but we had never thought of him save as a money maker. And yet as he looked back over his life he saw that he had not taken time to live, but had slaved in order to accumulate. Having done business in a village, he had worked early and late and had taken no rest, for years even having his dinner sent to his store and going home at night so tired that his one thought was to get to bed as soon as possible. He did not seem to have minded the hard work, but he grumbled the time he had given to his business instead of having saved for himself some leisure in which to have cultivated himself and to have enjoyed his wife, his boy and his friends. His wife being a charming and cultivated woman had filled the home with pictures and books and everything which goes to the making of a fitting place in which to take one's ease. But with a wave of his hand around his comfortable library he said the room is filled with the treasures of literature, but I am too old to start now to read, for my mind having run in a rut so long I take no pleasure in books. Literature, art and music have no message for men like me who have spent their life simply in piling up dollars. Sadly, he said: "I ought to have taken time to live, but I was too eager to get rich." And then he talked of his boy, and of how he hoped to start him right and to impress on him to take time to live. But you may say, that because he did not rest the money he laid by will give his son the leisure in which to enjoy, which may be true as far as the boy goes, but it was a needless sacrifice for the father to make. We hope our young men will be hard workers, but we trust that none who read this will degenerate into mere money making machines with no time for their own self-culture.

#### IMPORTANT NOTICE.

We are at work revising our subscription lists, which means that some who have taken the paper for several years without paying us for it are going to get mad because they are dropped.

This will affect many good friends of the Alabama Baptist who are delinquent only because they have forgotten or neglected to pay for a renewal. Our policy heretofore has been to carry such subscription, trusting our field agents and to repeated billing to collect our dues. The present arrangement tends to negligence on the one hand and poverty on the other.

We are ambitious for the Alabama Baptist and we have come to feel that we would rather print a better paper for the smaller number who will gladly and promptly pay for it than double as many, not so good, for those who do not pay. But the real, ugly, controlling fact of it is that we can't afford to continue advancing so large a sum as it requires to publish hundreds of papers for those who do not think enough of themselves or of us to make any effort to pay up.

We shall be more than happy to retain those who have fallen in arrears if immediately on reading this notice they will forward the amount shown by the label of this paper to be due, or if there is anything wrong or if you think so, or if there is anything you do not understand, write us; we will cheerfully give your request prompt attention. We are more concerned than any individual subscriber could be to have everything precisely right.

#### THE CHINESE EDITOR REJECTS POLITELY.

The British author, in his days of struggle, knows what it is to have his manuscripts returned with the formula, "Declined with thanks." The struggling French author is accustomed to the stereotyped phrase, "Impossible, mille regrets." But how much better they manage this affair in the Far East! What does a Chinese editor say about the MS. he is returning? "Illustrious brother of the sun and moon, look upon the slave who rolls at thy feet, who kisses the earth before thee, and demands of thy charity permission to speak and live. We have read it with infinite delight. By the holy ashes of our ancestors we swear that we have never seen so superb a masterpiece. His majesty the emperor, our exalted master, if we were to print it, would command us to take it as a model, and never publish anything of a less striking quality. As we could not obey this order more than once in ten thousand years, we are compelled to send back your divine manuscript, and beg a thousand pardons. See—my head is at thy feet and I am the slave of thy servant."

Possibly if we could sit at the feet of our celebrated brother sufficiently long we might be able to return articles without giving offense, but at present despite all of our diplomacy the temper of our correspondents become ruffled and they frequently indite letters which convey the idea that we know nothing whatever about editing a paper.

#### A "BIERKRIEG" OR BEER WAR.

A "blerkrieg" or beer war has broken out in Germany. The reichstag, at the last session, voted additional duties on beer amounting to about three marks per hectoliter. Thereupon the brewers pooled their issues and raised the price of their stuff five marks per hectoliter, thus making a clear profit of two marks out of every hectoliter sold, on account of the additional tax. Now the saloon keepers have jumped into the game by charging an extra five pfennings per glass which makes them collect from the consumer twenty times as much as they pay the brewer. To prevent this calamity the brewers have formed a combination to compel the saloon keeper to keep down his price, threatening to sell him no beer at all if he refuses. Thus far, the row is between the brewers and the saloon keepers, each boycotting the other. But the people at large are catching on to the situation and by the thousands are pledging themselves to drink no beer at all, and manufacturers are providing their men with seltzer water instead of beer. Let the old "blerkrieg" go on!

#### THE DEATH OF BROTHER HAMBERLIN.

Elsewhere we have an account of the death of Rev. J. B. Hamberlin, a man who gave his life to his Master's service, having been teacher, preacher and editor and always in sympathy with everything which made for the betterment of his fellow man. We were deeply touched upon receiving his kind letter written shortly before his death and published in this issue. It not only manifested a keen interest in the paper, but showed that although he had reached a ripe old age, he not only kept in touch with what was being written, but had fertile suggestions for the improvement of his paper. We are glad that Brother Hamberlin gave us an opportunity to say something about diet, as for months we have been getting ready for just such a page.

#### TEMPERANCE SUNDAY.

As next Sunday is set apart as world's temperance Sunday we hope temperance will not only be made prominent in the Sunday schools, but that pastors will preach on the subject. It gives them a great opportunity to bring the subject before their people. Those pastors who do not care to preach a sermon on the subject can aid the cause by at least making a short plea for temperance before or after the sermon. Brother Crumpton, as president of the Anti-Saloon League in Alabama, is hopeful that the sermons and talks on next Sunday will give the work a great impetus throughout the state.



A Page of Miscellaneous Items

DR. EATON'S VISIT TO BIRMINGHAM.

The writer had a pleasant visit to Birmingham, preaching for nine days for the Woodlawn church. Pastor Austin Crouch has had charge for less than two years, and he has taken a strong hold on the entire community. He has a fine field and a fine force. The church is the leading religious body in the community and it contains many choice spirits.

The election excitement was running very high, chief interest centering in the race for sheriff between a deacon of Woodlawn (who was elected) and a deacon of South Side church. While this stirred up the community, it specially stirred up the Baptists. This office of sheriff of Jefferson county is the best paying position in Alabama, netting some \$35,000 a year. The excitement increased steadily till the election, and on the night of that day the writer returned home. Still the Lord was with us, and during the nine days there were thirty additions to the church, seventeen of them for baptism and nearly all of them grown people. The interest grew steadily to the last.

Another meeting was going on at East Lake, where Dr. J. C. Hiden was aiding Pastor Shelburne. The doctor's health seems fully restored, and he preaches with his wonted clearness, originality and vigor. It was a joy to be with Dr. Hiden and to be entertained in the elegant home of his daughter and son-in-law at Idle Wild. Dr. and Mrs. Hiden are making their home there with Mr. and Mrs. Wilkinson, who have four as bright and beautiful children as one can find in any home.

Howard College at East Lake is flourishing. The writer made two addresses there, the first to the faculty and all the students (a splendid body) and the second to the theological students, of whom there are 52. President Montague was absent, looking after the outside interests of the College. All rejoice over the recent adding of \$100,000 to the assets of this institution. Its future is bright.

Our two most prominent churches in Birmingham are the First (Dr. A. J. Dickinson, pastor) and the South Side (Dr. H. P. McCormack, pastor). The First church worship in their new, handsome and solid edifice in the heart of the city, while the South Side church occupy a part of their burnt building until their new building on the Heights can be erected. Both of these churches are strong and aggressive. But they may well look to their laurels, in view of what Woodlawn church is doing, and contemplating doing. They, too, have decided to arise and build, and it is especially arising that they have determined not to allow any mixture of styles of architecture in their new edifice. Alas! that hardly any of our churches are pure in architecture and hence hardly any of them are beautiful. The writer recently looked upon a new and costly, as well as much vaunted, house of worship, and noted four distinct styles of architecture therein along with variations of those styles. The result is an architectural eyesore and abomination. Such ugliness is more costly than pure architecture and beauty would have been. Somehow our modern architects are unwilling to have pure edifices. At Third and St. Catherine streets, Louisville, for example, we had to go through a struggle to get a pure edifice.

A reform in church architecture is sadly needed.

While in Birmingham we were indebted for special courtesies to Pastor Austin Crouch and family, to Mr. George Hopson, Jr., and family, to the Robertsons, to Dr. D. D. Jones, to the Andersons, to the Hidens and the Wilkinsons, besides Editor Barnett, of the Alabama Baptist.

IN MEMORIAM.

On the 23d of September, Sunday, about noon, the spirit of one of our best and greatest hearted citizens and brethren took its leave of mortality and entered into glorified immortality. Essex Barge, born and raised in Butler county, as well known and as truly respected and loved as any of the best in the county. He was 47 years of age, professed faith in Christ at 16, joined the Methodist church, but four years ago he, from clear conviction as to Scriptural teaching, united with the Baptists and his life has been a strong exemplification of his faith. His liberality measured up well with his ability. He sought to do good in the best and quietest way possible. He was privately aiding a young preacher at Howard. He made large gifts to missions, always ready to do what he could. He was married fifteen years ago to Miss Ibbie Shepherd, daughter of our oldest and highly honored citizen, Thomas Shepherd, and sister of our brethren, Zema, Henry, Morton and Robert, all of our church and leading merchants here. He leaves his wife sorely bereaved and stricken in grief, two Christian little boys and two still younger girls, a brother and four sisters to miss his cheerful presence in the flesh. He had made a model citizen, a trustful friend, a peaceable neighbor, never saying aught of any one, but ever ready to show sympathy and give aid as he could. He died without fear of the grim shadow, but with a calm resignation to God's will.

His "Is the saint's visit," the victor's crown and the welcome applaud. Come, thou blest of the Lord, inherit the kingdom prepared for thee. So while loved ones mourn his absence he rejoices in the presence of his Lord and Father. His beautiful life and examples in noble deeds are still ours to cherish and enjoy. May his life ever be an inspiring incentive to his two little boys to make the good and useful men in the church that he was. His Pastor.

CORRECT THE "DR."

Dear Bro. Barnett:  
How funny! Where in the world did you get my title in your last issue? Correct it! Brethren now are fearful that I am trying to step up into the "pulpit" because I teach publicly "How to teach childhood." They think it far more scriptural to let "women keep silence in the churches" and let childhood run wild in the woods of evil, untaught and untrained in the Bible, than to gather them together and conduct a Sunday school in the church, where the men won't do it, and I do not agree with them.

I am just plain "Miss Lida" as the children call me, seeking after them—not after pulpits nor titles—for there I would never find them! So call down your distinguished appellation of "Dr." and leave me in my humble vocation of childhood's Bible-teacher.—Lida B. Robertson, Mobile, Ala.

GADSDEN.

My Dear Mrs. Malone: Enclosed please find check for \$20.00 from the Ladies' Missionary Society of the First Baptist church. Sixteen dollars of this is for the orphanage and the remaining \$4 for the expense fund. We have already sent Mrs. Barrett checks to cover the pledges made at the convention for the chapel in Cuba and the Italian Compound. Both of these our society was glad to double. And our \$5 pledge to the Margaret home has also been redeemed.

At present we are working to complete the Sunday school room of the church, and as soon as this is finished we will send in the amount pledged for the Aid Society toward the Library of Howard college. I remain yours in the work, Mrs. L. E. Jones, corresponding secretary of society.

FROM BROTHER ADAMS.

I'm temporarily located here, Brad-leyton, but intend moving to Tallassee about the middle of next March. On last Saturday night I accepted the call to the First church and on Sunday afternoon in the presence of a large crowd baptize one who united with this church when I was there on a former occasion to preach my trial sermon. Others are seriously considering this matter and I believe on account of the good spiritual condition of the church, accessions will be frequent. Our congregations are large, the singing, directed by the efficient leader, Professor Woodall, is the best of any church I know. We have a live prayer meeting and interesting B. Y. P. U. and good Sunday school.

Have recently organized our forces a more aggressive work for Christ. Will do my best to get the Alabama Baptist in every Baptist family, for it has been my experience, not one exception, that those who read the Alabama Baptist are the most loyal members of Christ's church. Permit me to ask a question: Who crucified Christ; Jews or Gentiles? Had I been asked the above question until recently would have said: "Why, the Jews, of course." Read Matthew 26: 19. How about it? Yours in Him, W. R. Adams.

GIRLS' DORMITORY OF THE SCOTTSBORO MOUNTAIN SCHOOL.

The new dormitory for girls of the Scottsboro Mountain school contains seven bedrooms, a dining room and a kitchen. The cost of furniture for the dining room is about \$35, for the kitchen \$50 and for the bedrooms \$40 each. The articles of furniture in each bedroom are as follows: Two beds at \$5, \$10; two springs at \$1.85, \$3.70; two mattresses at \$2.50, \$5; one washstand, \$3.25; one dresser \$10, four shades at 50 cents, \$2; one table, \$2.25; one toilet set, \$2; four chairs, \$2; total; \$40.20.

The following letter was not written for publication, but it breathes a spirit so sweet that I want the friends of our home to read it, and I'm sure the writer will allow it.—John W. Stewart.

Blotson, Ala., Oct. 15, 1906.  
Rev. J. W. Stewart, Evergreen, Ala.  
Dear Sir: Inclosed is a check for \$30, sent from the church of Schultz Creek, in River Bend, for you to use for the orphanage. This is a small and rather poor neighborhood, but we sympathize very much with you in your great work. My mother noticed in the Alabama Baptist that you were in need and told the church of it, and every one was very good to help. I wish we had more to give, but what was given was given gladly and thankfully. We hope you will get all you need, for surely there is not a nobler work than caring for the little orphans. I have thought so often that I would like to hear of the children and how you were getting along.

With the best wishes of River Bend church and your sincere friend, Lily Pratt.

The editors of the Youth's Companion in planning the forthcoming volume have spared no effort to give to each week's issue in 1907 an unusual literary value. A definite program for the year has been arranged and published—a program free from partisanship, sensationalism or those departments which appeal to only one portion of the family. The constant purpose is to make the paper of equal interest to every member of the family and to cherish and uphold the best traditions of family life.

A BAPTIST RALLY.

We are arranging for a big Baptist rally to be held at Jasper December 28th, 29th and 30th, and we want you to come up and tell us about the Alabama Baptist and act as chairman of finance committee for the same. Please tell all the preachers you see to come and be with us, for we are expecting a good time. Tell them that you are authorized to extend a special invitation. You might also send word to those you can not see that they, too, are cordially invited. We want all the preachers, deacons, Sabbath school superintendents and teachers of the North River Association and the surrounding associations to be with us. All of our denominational interests will be represented, and the gospel will be preached by some of our very best preachers. I want you to get acquainted with our good people of Jasper, so that you will come to see us often. Brother W. B. Crumpton has already promised to be with us, and I am sure that a number of our leading brethren will be here. I may send you a program later, but if I should fail to do it, it will be a sign that we will not have the rally. We want to begin the new year, 1907, with all our denominational interests upon our minds and hearts.—A. J. Preston.

Altoona, Ala., October 26, 1906.

Dear Sister: Will you be so kind as to read this letter to your society and ask them to give the small sum of one dollar to the Altoona Baptist Ladies' Aid and Missionary Society to aid a few faithful workers pay a heavy church debt. We would be so thankful. May God bless you in the work. Your sister, Mrs. J. N. Rickles, pres.

To the Friends of Howard College:

At the suggestion of our beloved brother, Dr. W. B. Crumpton, I write to ask that subscribers to the endowment fund, who may find it perfectly convenient, consider the matter of paying now the full amount of their pledges for five years. Of course we have no right to ask this, but it would be a great favor to the institution if such friends as can afford this, would follow the above suggestion.

Again let me urge all whose payments are now due, to send the same to Brother W. A. Davis, Anniston, Ala., and all who have not sent in their bonds, to do this before December 1st. This is a matter of grave importance.—A. P. Montague.

I have learned recently that our beloved brother, Rev. G. L. Yates, now of Thomasville, Ala., will soon take charge of the church at New Decatur, and I wish thus publicly to felicitate Brother Yates and to congratulate the New Decatur brethren.

In a state where strong men abound Brother Yates is easily among the first, since, by reason of great ability, marked power as a speaker, and devotion to the Lord's cause, he draws to himself the respect and admiration of all who know him.—A. P. Montague.

You are bringing the paper up to a high standard of excellence. If your Field Glass shows up as well on all other pastors' fields as he has on mine you can go right on to the zenith of religious journalism. I hope he will do it, and even better on many. I wish every family in my territory had the paper coming weekly into the home. They need to know what Baptists are doing for the world. It will enlarge their own lives. Yours fraternally, J. M. Stone.

Lamp-chimneys with my name on them live to a ripe old age unless an unusual accident happens to them. They never break from heat.

They give the best light, too, because they fit and are made of tough glass, clear as crystal.

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**MRS. SUSIE HORTON GAY.**

Sister Gay was born February 27, 1869. She was the daughter of Rev. and Mrs. H. H. Horton. She was married to J. W. Gay February 24, 1889, and died October 23 at her home in Scottsboro, Ala., where she had lived during the last eleven years. She leaves behind an aged mother, a large number of brothers and sisters, her grief-stricken husband and four small children, besides a host of warm friends.

Sister Gay's life was marked by unusual gentleness and goodness and all who knew her were made to feel the power of these sweet Christian graces.

Her home life was ideal. It is impossible for us to understand why she should have been called away from those who needed her so much, but God is both good and wise and in that knowledge the bruised hearts of her husband and little children can rest.

Sister Gay is sorely missed by her co-laborers in the church. Her whole heart and mind were in the Master's work. But He who is the Lord of the harvest knows best when his reapers are to labor and when to rest from their labors. She is still among us doing good in the lives of those whom she blessed while with us. Her good deeds which she did are now hallowed by the memory of her and are more mighty than in the doing.

May God grant to her aged mother and all who love her the comfort of His spirit. Her pastor,

W. T. DAVIS.

Scottsboro, Ala., November 8.

**IN MEMORIAM.**

The little church at Bethany and vicinity at Ware, Ala., are greatly bereaved in the death of Sister Payne, wife of Deacon John C. Payne. Mrs. Henrietta Payne was a daughter of Judge F. C. Slappey, of Russell (now Lee) county, Ala.; was born June 5, 1845. She grew up to womanhood in that community and before she was grown professed faith in Christ and united with Old Concord Baptist church during the war of the sixties. She was married to John C. Payne September 14th, 1865. They lived happily together for a little more than forty-one years.

For many years she had been a great sufferer, although her last illness was of short duration, only lasting about five days. The summons came on the night of October 12th, 1906, and she was gathered to her people. For one short year only it had been the privilege of the writer to know Sister Payne and to be her pastor during that time, I feel to say of a truth "She hath done what she could." Though feeble in health her place in the church was rarely ever vacant. She loved the church and the association of her brethren and sisters. The cause of the Master had been her delight for many years. It was her joy and pride to care for her pastor when in her home. But most of all, her devotion to her husband was most touching and tender. I have never known a more devoted companion.

Our sympathies go out to the bereaved husband and relatives. May the God of all grace comfort their hearts in this sad hour of their bereavement.—D. S. Martin.

**IN MEMORIAM.**

Rev. W. H. Cheatham, of Butler county, Alabama, born 78 years ago, after a long and useful life, died at his home on Wednesday, the 7th day of November, 1906. An aged wife, one son and one daughter survive.

The writer knew him well for nearly fifty years. A man of high character, earnest nature, fearless, in defense of his convictions of truth. He loved God and his fellow man and died honored, loved and respected by all. A good man has fallen in Israel. Peace to his ashes.

"He has laid his armor by  
To dwell in peace at home."  
C. C. LLOYD.

**How to Get Rid of Catarrh**

A Simple, Safe, Reliable Way, and It Costs Nothing To Try—Send For It and See.

Those who suffer from it well know the miseries of catarrh. There is no need of it. Why not get it cured? It can be done. The remedy that does this is the invention of Dr. J. W. Blosser, an eminent Southern doctor and minister, who has for over thirty-two years been identified with the cure of catarrh in all its worst forms.

He will send you, entirely free, enough to satisfy you that it is a real, genuine, "home cure" for catarrh, scratchy throat, stopped up feeling in the nose and throat, catarrhal headaches, constant spitting, catarrhal deafness, asthma, etc.

His discovery is unlike anything you ever had before. It is not a spray, douche, atomizer, salve, cream or any such thing, but a genuine, tried-and-true cure, that clears out the head, nose, throat and lungs, so that you can again breathe the free air and sleep without that choking, spitting feeling that all catarrh sufferers have. It saves the wear-and-tear of internal medicines which ruin the stomach. It will heal up the diseased membranes and thus prevent colds, so that you will not be constantly blowing your nose and spitting.

If you have never tried Dr. Blosser's discovery, and want to make a trial of it without cost, send your address to Dr. J. W. Blosser, 352 Walton St., Atlanta, Ga., and a good, free trial treatment and also a beautiful illustrated booklet, "How I Cure Catarrh," will be sent you at once, free, showing you how you can cure yourself privately at home.

Write him immediately.

Do you want to act as agent for the best medicine made for Fever or La Grippe? Send money order for \$4.00 and we will send express prepaid 12 bottles of Johnson's Chill and Fever Tonic, with 200 pieces of advertising matter with your name on same. Write the Johnson's Chill and Fever Tonic Co., Savannah, Ga.

The State of Alabama, Jefferson County, City Court of Birmingham. In Chancery.

Susie Tolson, complainant, vs. W. T. Tolson, defendant.

In this cause it being made to appear to the Judge of this court in term time by the affidavit of James M. Russell, solicitor for complainant, that the defendant, W. T. Tolson, is a non-resident of the state of Alabama, his particular place of residence being unknown, and further that in the belief of said affiant, the defendant is over the age of 21 years. It is therefore ordered that publication be made in the Alabama Baptist, a newspaper published in Jefferson county, Alabama, once a week for four consecutive weeks, requiring him, the said W. T. Tolson, to answer, plead or demur to the bill of complaint in this cause by the 17th day of December, 1906, or after thirty days therefrom a decree pro confesso may be taken against him.

This 7th day of November, 1906.  
CHAS. A. SENN,  
Judge of the City Court of Birmingham.

JAMES M. RUSSELL, Complainant's Solicitor.

Probate Court, Jefferson County, Alabama.  
William H. Graham, deceased, Estate of.

Letters of administration upon the estate of said decedent having been granted to the undersigned on the 7th day of July, 1906, by the Hon. S. E. Greene, Judge of the Probate Court of Jefferson county, state of Alabama, notice is hereby given that all persons having claims against said estate will be required to present the same within the time allowed by law, or that the same will be barred.

DOLLEY A. GRAHAM,  
Administratrix.

**A NOTED MINISTER AND DOCTOR OF ATLANTA, GA., IS MEETING WITH WONDERFUL SUCCESS.**

Those who have long doubted whether there really is a permanent cure for catarrh will be glad to learn that a southern physician, Rev. J. W. Blosser, M. D., 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 \$1.00 for a box containing one month's treatment.

The Doctor's remedy is radically different from all others, and the results he has achieved seem to 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.

The State of Alabama, Jefferson County.

In Chancery. At Birmingham, Alabama, Fifth district, Northwestern Chancery Division of Alabama.

George R. Rockhold vs. Mary M. Rockhold.

In this cause it being made to appear to the register by affidavit of complainant that the defendant, Mary M. Rockhold, is a non-resident of Alabama, and her last known address is Dutch, Granger county, Tennessee, and further that in the belief of said affiant, the defendant is of the age of twenty-one years, it is therefore ordered by the register that publication be made in the Alabama Baptist, a newspaper published in the city of Birmingham, Alabama, once a week for four consecutive weeks, requiring her, the said Mary M. Rockhold, to answer or demur to the bill of complaint in this cause within 30 days after the 22d day of November, 1906, or a decree pro confesso may be taken against her, the said Mary M. Rockhold.

Done at office this 24th day of October, 1906.  
J. W. ALTMAN,  
Register.

**NOTICE OF MORTGAGE SALE.**

Default having been made in the payment of the debt secured by a mortgage executed to M. H. Everlin, on the 24th day of August, 1903, by Tom Rensford and his wife, Mrs. Mary E. Rensford, as recorded in the probate office of Jefferson county, Alabama, in volume 341, page 334 of records of mortgages, which said mortgage and the debt thereby secured, was for value received, transferred and assigned to Mrs. Ellen Rew, by said M. H. Everlin; the undersigned transferee of said mortgage, after giving thirty days' notice by publication once a week for three consecutive weeks in the Alabama Baptist, of the time, place and terms of sale will offer for sale and sell, under and by virtue of the power in said mortgage, on Saturday, December 15, 1906, in front of the court house door of Jefferson county, Alabama, during the legal hours of sale, at public outcry, to the highest bidder for cash, the following described real estate, situated, lying and being in Birmingham, Jefferson county, Alabama, to-wit:

That certain lot of land situated in block 791, in the city of Birmingham, Alabama, as now surveyed, forming the southeast corner of 15th street and Avenue I, south side, fronting 50 feet on the east side of 15th street and running back along said Avenue I 140 feet, between parallel lines, to an alley ten feet wide, together with all buildings, rights of way and appurtenances, belonging thereto, and being the same property conveyed in the above described mortgage.

MRS. ELLEN REW, Transferee.  
WARD & RUDOLPH, Attorneys.

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### THE ORPHANS' HOME.

Stanley Roberts, second child of Brother and Sister J. B. Roberts, born at Camphill, Ala., April 22, 1898, died at Albertville, Ala., October 25, 1906.

Little Stanley was an invalid all his life, but he had a bright mind. His sister was happily converted during our meeting in August and united with the church. Shortly after this he dreamed that he had awakened in heaven and could walk as other children walked. After this dream he would pray every day, not only for himself, but for everybody, and every day he would ask for his favorite hymn. "When the roll is called up yonder I'll be there."

The mother who is a devout Christian, believes the child was in close touch with the Lord through faith. He prayed for death that he might be delivered from his affliction and gave many evidences of a changed heart. It should rejoice all our hearts that Christ should reveal himself in redeeming love to one so young. Affectionately, J. R. Stodghill.

### A NEWSY LETTER.

Situated six miles west of the little village of Kellyton, is one of the best country churches in the Central Association. To know those who constitute her membership is to love them. For a little over two years it was my happy and delightful experience to be with them two years as pastor, the rest of the time as substitute for Brother J. M. Johnson, whose health had partly failed, and to him surely is due much of the sunshine which it was my delight to enjoy, while others who served this church are noble men of God, and if space would allow should be glad to speak of them. However, I must say some of them have been quite a help to me as a young preacher. The Lord's blessings upon them all. Here at this church, where many prayers have reached the Father's throne, where in humble humility, as I trust, the writer did service which was acceptable to the Great Shepherd, shall ever be precious to memory. During the time of my stay the Lord was pleased in adding twenty-seven by experience. May it be the good pleasure of Him to lead some of these into greater service yet, even to carry the gospel.

The following is a brief history of the church: Organized third Sunday in December, 1836, by Rev. Joseph Hill and William Powell, a deacon, with the following members: Benjamin Robbins, Elizabeth Robbins, James Goggans, Casandra Goggans, Charles Buckner, Susan Buckner, Isaac Suttle, Sarah Suttle, and Alford, a slave. First belonged to the Mulberry Association. However, Shloh entertained the first session of the Central Association, which met in 1845, and became a member of the same in 1848. As pastors—and let me say just here this church has never been without a pastor—the following James Eden, three years; Benjamin Foscue, three years; William Yates four years; Joseph Bankston, six years; James Russell, one year; Bright Skipper, sixteen years; A. G. Rains, five years; J. H. Colley, one year; A. K. Tribble, one year; C. H. Smith, four years; T. A. Kelly, one year; W. J. D. Upshaw, two years; D. S. Martin, nine years; C. J. Bentley, one year; C. H. Morgan, three years; J. R. Canger, three years; J. M. Johnson, four years; W. A. Darden, two years. There has been baptized into the fellowship of this church 531 and the present membership is 101. Surely God has been with this church.

Dr. Montague visited the church this year and rightly spoke of her history as seventy years' service for God, for the Lord Jesus Christ. "A city upon an hill which can not be hid." The church has a Sunday school and Ladies' Aid Society and contributes to all our denominational work. Brother I. Windsor is the present pastor and with his leadership the banner will float.—W. A. Darden.

What You Can Do



With This Oil Heater

With a Perfection Oil Heater you can heat a cold bed-room, make a sick-room more comfortable, warm a chilly hallway, heat water quickly, and do many things better than can be done with any other stove no matter what fuel it burns. The superiority of the

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(Equipped with Smokeless Device)

lies in the fact that it generates intense heat without smoke or smell. The oil fountain and the wick carrier are made of brass throughout, which insures durability. Gives great heat at small cost. Fountain has oil indicator and handle. Heater is light and portable. Absolutely safe and simple—wick cannot be turned too high or too low. Operated as easily as a lamp. All parts easily cleaned. Two finishes—nickel and japan. Every heater warranted. If not at your dealer's write nearest agency for descriptive circular.

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can be used in any room and is the best all-round house lamp made. Gives a clear, steady light. Is the safest lamp you can buy. Brass throughout and nickel plated. Equipped with the latest improved burner. Handsome—simple—satisfactory. Every lamp warranted. Write to nearest agency if you cannot get it from your dealer.



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If length of service is an important consideration this stylish, easy fitting shoe is unexcelled. Various Leathers and Patterns 2.50-3.92

## FARM LANDS

I am making up a large list of Alabama farm lands that are for sale, which I shall place before buyers through an extensive scheme of advertising. I shall not list any property that is not placed with me exclusively for a reasonable time, say six months. My commission for furnishing a buyer will be 5 per cent. Further particulars furnished on request.

### JEROME A. TUCKER REAL ESTATE AGENCY

308 21st St. Birmingham, Ala.

## CHILDREN'S PAGE



## TOMMY'S THANKSGIVING.

I'm thankful for a lot of things:  
I'm thankful I'm alive,  
I'm thankful that I'm six years old  
Instead of only five.  
I'm thankful for my tops and toys  
And for my-Kitty Gray;  
I'm thankful for the big outdoors  
Where I can run and play.  
I'm thankful for the things that grow,  
The apples, aren't they good?  
That corn where we played hide and  
seek,  
As in a little wood.

I'm thankful for the pumpkins round,  
Just like a golden ball,  
And jack-o'-lanterns, big and queer,  
They don't scare me at all.  
I'm thankful for Thanksgiving Day,  
For pies all in a row;  
I'm thankful grandma made them  
sweet,  
She knows I like them so.  
I'm thankful for the Turkey, too,  
How brown it is, and nice—  
And I'd be very thankful, please,  
For only one more slice.  
—Elizabeth H. Thomas, in Youth's  
Companion.

## REASONS FOR THANKFULNESS.

I'm thankful for my father kind and  
for my loving mother;  
I'm thankful for my sister small and  
for my good, big brother.  
I'm thankful for so good a home in all  
this stormy weather;  
I'm thankful for our schoolhouse, too,  
where we work and play to-  
gether.  
I'm thankful for my eyes that see so  
many a pleasant thing,  
And thankful for my ears that hear  
you laugh and sing.  
I'm thankful that I'm well and strong  
and can work and run and play,  
And that I can help mother, too, and  
go to school each day.  
I'm thankful for warm clothes and  
food, and parents' loving care,  
And that I'm not an orphan child, with  
no home anywhere.  
I'm thankful that I've learned to read  
and have such jolly books  
That tell such pretty stories and how  
the whole world looks.  
All. We're very glad and thankful for  
many and many a reason,  
And so we think each one should be  
this dear Thanksgiving season.  
—Achsá B. Canfield, in American Pri-  
mary Teacher.

THANKSGIVING AT GRANDMOTH-  
ER'S.

By Helen M. Richardson.  
There's a smell of cooking all over  
the house;  
Hurrah for the pudding and pies,  
Arranged on the shelves where not  
even a mouse  
Need meddle with Grandma's sup-  
plies!  
Keen glances steal in at the half-open  
door,  
Sly feet cross the threshold to see  
Grapes, apples and nuts—such a  
tempting display—  
I think that with me you'll agree,  
Very much of the pleasure Thanks-  
giving brings  
Is to smell and to taste and to see;  
Nor can you deny that on Thanksgiv-  
ing Day  
Grandmother holds court in a right  
royal way. —Standard.

## THANKSGIVING EVE.

A True Incident.  
Hand in hand, through the city streets,  
As the chilly November twilight fell,  
Two childish figures walked up and  
down—  
The bootblack, Teddie, and his sis-  
ter Nell.  
With wistful eyes they peer in the  
shops,  
Where dazzling lights from the win-  
dows shine  
On golden products from farm and  
field,  
And luscious fruits from every  
clime.  
"Oh, Teddie," said Nell, "let's play  
for tomorrow  
These things are ours, and let's sup-  
pose  
We can choose whatever we want to  
eat;  
It might come true, perhaps. Who  
knows?  
Two pinched little faces press the  
pane,  
And eagerly plan for the morrow's  
feast.  
Of dainties their lips will never touch,  
Forgetting their hunger for a while  
at least.  
The pavement was cold for shoeless  
feet;  
Ted's jacket was thin; he shivered  
and said:  
"Let's go to a place and choose some  
clothes."  
"Agreed!" said Nell, and away they  
sped.  
To a furrier's shop ablaze with light;

## LOOK AHEAD

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Are you satisfied with the present?  
Or have you ambition—a desire to  
better your condition, to rise above  
your fellows?

Then let us make you a business  
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Set your mark high! Resolve to  
press forward and upward day by day  
until the goal of success is reached.

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### For Thanksgiving

Wm. A. Rogers' silverware for  
the table commends itself particular-  
ly at Thanksgiving—when you want  
the best. We also make it a point  
to name the best prices—that is the  
lowest:



Teaspoons, set of six, regularly 75c, special	62c
Soup Spoons, set of six, regularly \$1.38, special	\$1.15
Tablespoons, set of six, regularly \$1.50, special	\$1.25
Tablespoons, set of six, regularly \$1.50, special	\$1.25
Medium forks, set of six, regularly \$1.50, special	\$1.25
Knives, 12 dwt., set of six, regularly \$1.88, special	\$1.75
Forks, 12 dwt., set of six, regularly \$1.88, special	\$1.75
Knives, 16 dwt., set of six, regularly \$2.25, special	\$2.00
Forks, 16 dwt., set of six, regularly \$2.25, special	\$2.00
Butter forks, regularly 35c each, special	.25c
Sugar shells, regularly 35c each, special	.25c
Oyster ladles, regularly \$2.00 each, special	\$1.50
Oyster forks, per set of six, regularly 1.75, special	\$1.50

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BIRMINGHAM, ALABAMA

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Light enough for one mule, strong enough for two.

is the Cotton and Corn Planter's greatest labor-saving invention since the Cotton Gin—used from bedding the land to laying by the crop—compact—strong—best cast steel—steel or wood beam. Extra point free. My free booklet gives convincing testimonials from practical users all over the South—straight-from-the-shoulder words on economy for you, telling why. Price moderate. Write for free booklet.

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Eczema Broke Out Also on Hands and Limbs—Suffering Intense—Doctors Said Too Old to Be Cured—An Old Soldier of 80 Years Declares:

## "CUTICURA TREATMENT IS A BLESSING"

"At all times and to all people I am willing to testify to the merits of Cuticura. It saved me from worse than the tortures of hades, about the year 1900, with itching on my scalp and temples, and afterwards it commenced to break out on my hands. Then it broke out on my limbs. I was advised to use salt and water, which I did, to no effect. I then went to a Surgeon, who commenced treating me with a wash of borax. This treatment did me no good, but rather aggravated the disease. I then told him I would go and see a physician in Erie. The reply was that I could go anywhere, but a case of eczema like mine could not be cured; that I was too old (80). I went to an eminent doctor in the city of Erie and treated with him for six months, with like results. I had read of the Cuticura Remedies often. I was strongly tempted to give them a trial, so I sent for the Cuticura Soap, Ointment, and Resolvent and continued taking the Resolvent until I had taken six bottles, stopping it to take the Pills. I was now getting better. I took two baths a day, and at night I let the lather of the Soap dry on. I used the Ointment with great effect after washing in warm water, to stop the itching at once. I am now cured.

"The Cuticura treatment is a blessing and should be used by every one who has itching of the skin. I can't say any more, and thank God that He has given the world such a curative. You can use this letter as you please. A very much befriended man, Wm. H. Gray, 3303 Mt. Vernon St., Philadelphia, Pa., August 2, 1905."

Complete External and Internal Treatment for every Itch, from Pimples to Scrofula, from Infancy to Age, consisting of Cuticura Soap, 25c., Ointment, 50c., Resolvent, 50c. (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. \*Mailed Free, "How to Cure Itching Humors."

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## A First Showing Fall Jewelry Styles

With the advent of Fall, we are ready with the latest in the jewelry that is to be favored most this coming season.

We've taken especial pains in selecting our Fall stock this year, and we confidently invite any comparison that any one may make with any other display of jewelry.

Real pearls in solid gold brooches, \$3 up; Gold Crescent shape brooch, pearls, \$5; Heart or Bowknot Brooch, pearls, \$8; Stick Pins, real pearls, \$1.50 to \$3.

**C. S. Ruth & Son**

15 Dexter Ave., Montgomery, Ala.

In its fancied warmth they place their hands, And play their scanty garments are changed For softest furs from far-off lands.

"A grand Thanksgiving we'll have!" cried Nell.

"These make-believe things seem almost true; I've most forgot how hungry I was, And, Teddie, I'm almost warm, aren't you?"

O happy hearts that rejoice today In all the bounty the season brings, Have pity on those who vainly strive To be warmed and fed with imaginings!

—The Congregationalist.

### THE TURKEY'S DREAM.

By Emma A. Lente.

Last night I had a fearful dream; I tremble even yet! I saw a table long and wide, with many dishes set; And at one end, I seemed to lie, helpless, and fat, and hot, And could not move a foot or wing to hasten from the spot!

My stomach was uncomfortable; I could not draw my breath, Nor make a sound, how'er I tried; I really felt like death! I couldn't seem to find my head; my heart was out of place, And somehow I had sadly lost my dignity and grace!

Then such a racketing arose, and scurrying through the hall, And then a lot of people came—master and wife and all The children who have been so kind and given me loads to eat— They danced around my prostrate form; my downfall was complete!

Deceitful creatures! that they are; for in my dream they said, "Ha, ha, Old Turkey! Where's your pride now you have lost your head?"

I quivered with my burning wrongs, but no one seemed to care, For all sat down around the board and bowed their heads in prayer.

And then my master, that good man, took up a dreadful knife, And held it slantwise over me; I trembled for my life!

But when a great fork pierced my breast, I gave a jump and scream,

And nearly tumbled off my perch in waking from my dream!

### NON-RESIDENT NOTICE.

The State of Alabama, Jefferson County, Probate Court, November 1st, 1906.

This day came P. J. Powell, administrator of the estate of Elizabeth Fields, 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 distribution, on the ground that same can not be equitably divided among the heirs of said estate without a sale. And it appearing from said petition that the following named heirs of said decedent are non-residents of the state of Alabama, to-wit:

Annie Miller, residing at Clearwater, Fla., and Elbert Fields, residing at Buffalo, N. Y.

And whereas, the 12th day of December, 1906, has been set as a day for hearing said application and the proofs to be submitted in support of the same.

Notice is hereby given said non-residents to be and appear before this court on the 12th day of December, 1906, and contest said application if they think proper so to do.

S. E. GREENE, Judge of Probate.

## IF YOU ARE SICK Write Us a Letter



J. NEWTON HATHAWAY, M. D.  
Graduate Northmouth Med. College, 1881. Ex. Pres. S. Wash. Med. Society. Ex. Member State Med. Soc., Board of Health, etc.

We are Specialists in the treatment of Chronic Diseases of Men and Women. We have had over 20 years' experience and have established a reputation for conscientious medical service, which we believe is second to none. We do not claim, nor is it possible, to be able to diagnose and cure every case by mail, but a great many CAN BE CURED by our home treatment plan. If you suffer from Nervous Exhaustion or any nervous disorder, Kidney and Bladder Diseases, Diseases of the Heart, Liver, Stomach, Bowels, Throat and Lungs, Skin and Blood Affections, Rheumatism, Catarrh, Piles, Special Diseases of Men and Diseases peculiar to women, write us for an examination blank if you can't call. Our practice is straight and legitimate and our treatment is the best to be had, no matter where or to whom you may go. Severe and difficult cases especially solicited. Call or write at once. Personal examination advised. Address DR. HATHAWAY & CO., Suite 90, Inman Building, Atlanta, Ga.

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It is  
DURBON PAINT.

The King of Paints who holds his sway  
O'er metal's rust and wood's decay.

## "DURBON"

Is not a tar smear, but a true protective coating that is positively guaranteed against any kind of weather or acid. Black is our standard, but we furnish iron brown and grey. A trial order will be shipped on request in either dry, paste, semi-paste form, or ready for the brush with directions and suggestions for use.

Ask your dealer for Durbon and if he doesn't keep it, send his address and we will send you a sample package of Durbon free of cost to you. You can use it on anything from a street car to a hen coop, on iron, tin roofs, or wood. You will never use any other. The reason is that Durbon can not decay or wash off. It is as unaffected by temperature and weather as a diamond or a piece of glass.

Write today and we will send full particulars regarding our DURBON PAINT which will positively preserve your structures from decay or rust.

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**ESTEY ORGAN & 50 SONGBOOKS**

For what the organ only will cost you. Write me and I will tell you how it's done.

**Charlie D. Tillman,**  
Atlanta, Georgia.



**Athletics and Morals**

By Rev. Endicott Peabody

The rules of football have been changed. This year, more than ever before in its history, football is on probation. In more than one of our universities (if the result of the new rules does not modify the abuses which have been so apparent, football will become a forbidden sport.

"It is sure to be better, for the rules are changed," the hopeful and enthusiastic believer in the game will tell you. The alterations, it is true, are aimed at remedying the evils of the game. In consequence of the new rules there will be less opportunity for personal contact, because the men in the rush line will be kept farther apart before the ball is snapped back; there will be a great reduction in the mass plays; there will be fewer men allowed behind the line, and the ten-yard rule will open up the game. That is one kind of gain.

A second advantage is that there will be more officials, and they may consult other people more freely. It will therefore be easier to detect foul play, and the individual official, not having so great responsibility, will not be so much tempted to overlook misdemeanors.

A third advantage lies in the fact that the penalties are of a more serious nature. A man who is disqualified will be punished more severely than before, and the team as a whole will be averse to its members running such a risk.

But, as a former university coach once remarked: "It is difficult to frame rules which eleven men, lying awake nights to circumvent, can not find a way out of." The alterations in the rules seem to promise improvement, and yet the rules can still be evaded. The dangers of pulling muscles and sinews, which was the result of mass plays, are certainly reduced; but there will be breaking of bones and serious accidents from tackling in the open field, and men who are bent upon injuring others will always find a chance in such a game as this. Umpires and referees, even though there be dozens of them, can not see everything, and the very fact that the punishments are more drastic may make the officials a little less ready to inflict them.

The record of history gives evidence that severe punishments do not deter from crime. There was more stealing when the penalty for stealing was death than there is today. A perfectly organized police system does not produce perfect obedience. Russia would lead the world if it did. The making of laws does not necessarily eradicate the offense against which they are aimed. There are on the statute books of Massachusetts laws against profanity. One has only to pass along the streets of our villages to realize how little these laws affect the swearing habit.

This question of fair play in football and in athletics generally (for there is about as much attempt at foul play in baseball, track athletics, basket ball and hockey as in football) is one which goes down towards the roots of our national character. It is worth while for us to look it squarely in the face.

There are certain admissions that we shall have to make if we are entirely frank.

During the past ten years—or more

**MRS. WINSLOW'S SOOTHING SYRUP**

has been used by Millions of Mothers for their children while teething for over Fifty Years. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.

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CHALK WET.

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Original Perfection

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that has never been equalled. The guard on the spring prevents tearing the cloth. The only pin that fastens from either side and can't slip through. See that all cards have our name on.

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Every sick woman should read the convincing words of truth, written by Mrs. Blanche E. Stephano, of 1228 S. 42nd Ave., Chicago, Ill., who says: "For five years I suffered fearful backache, sideache, falling feelings and other misery, every month. My husband spent hundreds of dollars on doctors, who did me no good so I began to take

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and can truthfully say that the first bottle brought relief. I am now well, the pain has gone, and I feel like a different person." Cardui is a pure, non-intoxicating, vegetable tonic, for women. Try it.

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describing symptoms and stating age. We will send you FREE ADVICE, in plain, sealed envelope and a valuable book "HOME TREATMENT FOR WOMEN." Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

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School Furniture  
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For prices and description address W. H. BOWEN  
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**COMPLETE ONLY \$15.00**

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and I will ship C. O. D. to any railroad station in the U. S. this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay Agent \$14.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 17-inch oven; 15-gal. reservoir; large warming closet; top cooking surface, 20x34 ins. Guaranteed to reach you in perfect order. Shipping weight, 400 lbs. Thousands in use and every one of them giving satisfaction. Write for full description and testimonials.

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**15 NEW Solos, Duets and Quartets. 15c**

ROUND AND SHAPED NOTES—  
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GRIP-IT cures ordinary colds in 3 hours; the worst colds in from 10 to 15 hours. GRIP-IT grips the gripper. Contains neither opiates nor narcotics. It simply cures. Sold on guarantee. Try it.

Don't let the Grip-Devil grasp you, with GRIP-IT at only 25 cts. a box, in each box enough to cure three colds. If, however, you have neglected your colds until catarrh has attacked you, you have a malady worse than a cancer; and you need

**PORTER'S CA-TARRH-O.**  
The sufferer, in the first stages of catarrh, can secure a half state of cleanliness by a frequent use of his handkerchief; but that dreadful "dropping down" into the throat finally sets in, and the victim is absolutely helpless; for he is often forced to swallow the same material as that which is discharged from the nose. The offensive mucous discharges are quickly relieved by **PORTER'S CA-TARRH-O.**  
A single box will cure all discharges, either outward through the nose or inward into the throat. Promptly relieves all sneezing, Hay Fever, and colds in the head. Contains no opiates or narcotics; it is simply antiseptic and curative. Price 50-cs; send stamps if not kept by your dealer. PORTER MEDICINE Co., Paris, Tenn.

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With it, any one can learn to play Guitars, Mandolins, Banjos, etc. Instantly attached. Special Offer—Fingerboard and celebrated "Howard" Self-Instructor, regular price, 50c, post-paid, for 50c. Same kind of instrument. Big, handsome, musical text-book, with prices FREE on every known instrument. If you state article wanted. Write today. The Rudolph Wurlitzer Co., 357 East 4th St., CINCINNATI, or 221 Wabash Ave., CHICAGO.

—we have lost sight of the fact that sports are fun. A successful freshman football player was asked if he enjoyed playing on his freshman eleven. He replied that he was glad to make the team, but there was no fun in it. The Harvard crew crossed the water to row against Cambridge. There are not wanting critics who have complained that the Harvard eight were not the "champions" of America, and therefore they were presumptuous in racing as our representatives. But they did not go to represent all-America rowing. They were a body of men who found pleasure in rowing, and they met other men who enjoyed the sport, and they did it for fun. It is a good sign of a better time that is surely coming.

A result of our entering sports in order to win and not to get recreation from them is that we have concentrated all our energy upon one, or at the most, two teams. The rest of the college have been neglected in coaching. Everything has been done to make the "varsity team" successful. We have lavished money upon them, and they have lavished it upon themselves; we have wasted hours loafing upon the side-lines in order to "encourage the team;" we have shouted ourselves hoarse in order to rattle the other side; we have been persuading ourselves that it is all right for men to do in football, in baseball and in other branches of athletics what gentlemen would not do in a few of our games. It is very like the old heresy that a man may be a blackguard in public life and yet worthy of our admiration if he is kind to his wife and children. It is this position which we must surrender if athletics are to have the beneficent effect upon young men which they are well calculated to have.

In many respects the college life of today is far superior in its standards to the life of former days. There is less immorality, there is less drunkenness, there is more interest in philanthropy, more religious enthusiasm; but in two respects we linger. We are not honest in studies; we are not honest in athletics. The statement looks ugly set down in black and white. But it is true. It is not yet recognized that it is as bad for a student to lie to a teacher as for a teacher to lie to a student; that a man who mets marks in an examination through cheating is doing the same kind of thing as the clerk who gets money by cheating his employer.

We have allowed a similar code to grow up in games. It would still be impossible for a man who swindles at cards to remain in college. The place would be too hot for him. No gentleman would take an unfair advantage of an opponent in lawn tennis. Popular opinion will not go much further today. Nevertheless, cheating at football or baseball is exactly the same thing as cheating at tennis, and cheating at tennis is the same in principle as cheating at cards. What we need today in our colleges and schools and in those institutions in which young men are living a common life, is the development of a spirit of amateur sport, a spirit of love for the game itself, of delight in activity and health and physical development, a spirit that cares for success, as every right minded man enjoys success, as a result of vigorous effort, but which can take defeat in a simple, manly way, and would rather give up any game than attempt to win it through means unworthy of a Christian gentleman.

If the members of Christian associations would enter upon a movement to bring this about they would have a vast influence in rescuing the great sports from the suspicion which surrounds them today; they would help to train men in habits of integrity which would tell through life, and they would be doing for young men in this country what can be done only by young men who are strong in body and soul.—The Intercollegian.

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Has many special features. Doctrinal Lessons, Bible Study Lessons, Mission Lessons, Devotional Lessons. One of each for each quarter. Just the thing needed for our young people in their meetings.

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Don't spend a cent, just ask us to send it. Don't send any money for it—not a penny. Send for it today, then watch its action for 30 days. Be prompt in sending for it, in trying it—be slow in judging it, in paying for it. Wait until you know, until you see, until you are sure. We give you thirty days to try it, to use it, to test it, to make sure, to see for yourself whether it is not just the thing for you, the remedy for which you have long sought.

## Don't Send A Penny

as you use all we send you. Your final judgment, Yes or No, not a penny. How can you refuse such a fair, plain spoken, liberal offer. Over a million people have already accepted it.

until you are sure—keep your wallet closed until you know. If you are not sure, you do not pay at any time—not a cent, for there is nothing to pay for. You pay for the benefit—not the medicine. You pay for results—not the treatment. If it does not help you the matter is ended. You have nothing to return, not help you the matter is ended. We take all the risk, you have nothing to lose, not a penny. How can you refuse such a fair, plain spoken, liberal offer. Over a million people have already accepted it.

## If You Don't Feel Right

If there is something wrong in the workings of your system, something wrong with your sleep, your digestion, your blood, your nerves and your vitality, you cannot afford to suffer another day when the thing that has set thousands right is offered you without a penny's risk, when it takes but a letter to start you on the treatment which has won international reputation by the work it has done for thousands. You cannot lose a penny—you win back health or pay nothing. Read our 30-day trial offer and judge for yourself. Then send today for that which thousands have used and are using with the success denied them in other treatments.

### KIDNEY AND BOWEL DISORDERS

ALSO RHEUMATISM, STOMACH AND FEMALE TROUBLES

IS TODAY SOUND AND WELL

My kidneys were badly affected, my bowels were out of order and my stomach was in such a bad condition that I could not eat anything without it almost killing me. I also had rheumatism and had gone down from 225 pounds to 125 pounds. I had been in this state for a year, but the first of October, 1923, I grew worse; my back and side pained me so much I could hardly go about, my kidneys acted continually, day and night, as did my bowels; there seemed to be a fire in my stomach and at times the suffering was so great it seemed I could not live. I took everything I knew of, including several kinds of patent medicines; some relieved me for a short time, but none cured me. My periods lasted from two to three weeks, and no one but a woman can know what I suffered. In February, 1924, I saw the Vitae-Ore advertisement and I decided to see what it would do and sent for a package. It helped me right from the start. I kept on using it and today I am sound and well because of it and think it the grandest thing on earth. We now use it for every ailment in the family and it always helps. Too much cannot be said of it.



MRS. J. B. MAHAFFEY, Cumby, Texas.

## Our 30-Day Trial Offer

If You Are Sick we want to send you a full sized \$1.00 package of Vitae-Ore, enough for 30 days' continuous treatment, by mail, postpaid, and we want to send it to you on 30 days' trial. We don't want a penny—we just want you to try it, just want a letter from you asking for it, and will be glad to send it to you. We take absolutely all the risk—we take all chances. You don't risk a penny! All we ask is that you use V.-O. for 30 days and pay us \$1.00 if it has helped you, if you are satisfied that it has done you more than \$1.00 worth of positive, actual, visible good. Otherwise you pay nothing, we ask nothing, we want nothing. Can you not spare 100 minutes during the next 30 days to try it? Can you not give 5 minutes to write for it, 5 minutes to properly prepare it upon its arrival, and 3 minutes each day for 30 days to use it. That is all it takes. Cannot you give 100 minutes time if it means new health, new strength, new blood, new force, new energy, vigor, life and happiness? You are to be the judge. We are satisfied with your decision, are perfectly willing to trust to your honor, to your judgment, as to whether or not V.-O. has benefited you. Read what V.-O. is, and write today for a dollar package on this most liberal trial offer.

### WHAT VITAE-ORE IS.

Vitae-Ore is a mineral remedy, a combination of substances from which many world's noted curative springs derive medicinal power and healing virtue. These properties of the springs come from the natural deposits of mineral in the earth through which water forces its way, only a very small proportion of the medicinal substances in these mineral deposits being thus taken up by the liquid. Vitae-Ore consists of compounds of Iron, Sulphur and Magnesium, elements which are among the chief curative agents in nearly every healing mineral spring, and are necessary for the creation and retention of health. One package of this mineral substance, mixed with a quart of water, equals in medicinal strength and curative, healing value, many gallons of the world's powerful mineral waters, drunk fresh at the springs.

### PERMANENT CURES.

Cures with Vitae-Ore are like a house built on a rock, in their permanency, in their positiveness, in their completeness. First is created a structure of health in the blood, a substantial basis for all else to rest upon. Then the edifice is built naturally, stone after stone, day by day, nerve, tissue, muscle and ligament are placed in a normal, healthy, natural condition, the drains put in thorough working order, the parts cleansed, healed and purified, and the completed work is then turned over to the tenant's hands. The foundation is right, the work is right, and it lasts. Dosing stops—there is nothing to require it. Suffering ends—there is nothing to cause it. Vitae-Ore strikes the disease at its root. Its cures are permanent and for this reason it itself is a permanent remedy, one that has come to stay, that is growing in popularity and selling more rapidly from year to year, curing with permanent cures, satisfying with permanent satisfaction.

## Out of the Jaws of Death

Permanently Cured in One Month's Time of a Serious Kidney and Rheumatic Trouble.

Was Broken Down, Disheartened and Almost Helpless.

ATLANTA, GA.—When I look back on my condition and suffering during recent years, and think of the herbs, roots, barks, tinctures, powders and liniments I have taken and rubbed with, all to no purpose, and think that I was cured at last in one month with Vitae-Ore, I stand dumb and amazed at the result. I feel that I have in truth been drawn out of the jaws of death.

Thirty years ago I contracted a disease of the kidneys and commenced passing gravel from them, the pain often throwing me into spasms, though only those who have passed through this ordeal can give an idea of the suffering connected with it. These spells continued at irregular but frequent intervals down to a month ago. During all this time my urine was highly colored, sometimes profuse and sometimes scant, but at all times charged with a yellowish, albuminous brick-dust deposit.

About three years ago I was attacked with rheumatism in my right hip joint, knees and the muscles all over my body. Physicians told me I had Diabetes and marked symptoms of Bright's Disease and commenced to dope me with mercury, soda, lithia, salicylic acid, potash, etc., all of which were constantly constipating me, and nearly everything I ate disagreed with me. You can well imagine my condition and state of mind. I was broken down, disheartened and helpless.

By chance I had placed in my hand a paper containing an advertisement of Vitae-Ore, and, like a drowning man, caught at it, sent for it, and it has proved to be the "Ore" that enabled me to palliate my frail harque into the haven of health. I used it in hot water and it commenced to benefit from the first dose. In four days I saw a marked change for the better. My urine became cleared up and natural in color. In six days the brick-dust deposit was gone. My bowels became regular, I could eat what I wanted, and what I did eat did not hurt me and was perfectly digested. I slept soundly at night without those terrible hallucinations that had haunted my slumbers so long; but best of all, the pain was leaving my limbs. I could walk without crutch or stick.

Now, after taking a dollar package of Vitae-Ore, I say I am better in health than I have been in thirty years. All this wonderful change in my condition is due to the virtue contained in one ounce of substance from Mother Earth. It would eat what I wanted, and what I did eat did not hurt me and was perfectly digested. I slept soundly at night without those terrible hallucinations that had haunted my slumbers so long; but best of all, the pain was leaving my limbs. I could walk without crutch or stick.



M. V. Estey

Re-affirmed Over One Year Later.

ATLANTA, GA.—My faith in Vitae-Ore grows stronger every day. I suffered with Kidney Trouble for years and never got any relief until I used Vitae-Ore, more than a year ago. That did the work, and I am still well. Can get insurance on my life in any company that accepts men of my age.

M. V. ESTEY

## THOUSANDS OF PEOPLE

In all parts of the United States and Canada have testified to the efficacy of Vitae-Ore in relieving and curing such diseases as Rheumatism, Kidney, Bladder and Liver Diseases, Dropsy, Stomach Disorders, Female Ailments, Functional Heart Trouble, Catarrh of any part, Nervous Prostration, Anemia, Sores and Ulcers, and worn out, debilitated conditions.

## THESE LETTERS PROVE WHY VITAE-ORE CAN BE OFFERED ON THIRTY DAYS' TRIAL, THE USER TO BE THE JUDGE.

TIMBER RIDGE, TENN.—Seventeen years ago I was afflicted with Bright's Disease, and Scrotula of Bowels. I tried all our doctors but none did any good. Our home physician gave me up to die. I then heard of Vitae-Ore. It saved my life. It is my joy to now tell the great good it did me Seventeen Years Ago. MARY A. HALE.

SAULT STE. MARIE, ONT.—I had Rheumatism and Dyspepsia very bad for three years and a friend recommended Vitae-Ore as being good for my complaint. I used two packages, which cured me completely. That was eight years ago and the trouble has never returned. W. T. YULL.

HEMANSVILLE, MICH.—I had been pronounced incurable of Bright's Disease by three eminent physicians, when I commenced using Vitae-Ore. I weighed about 100 pounds, but in three months I weighed 145 pounds and was well and hearty. I have not had a trace of Kidney Trouble since, and it is twelve years since I used the V.-O. W. H. NORCROSS.

Address, Theo. Noel Co., Vitae-Ore Bldg. Chicago, Ill. A.B. Dept.