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# ALABAMA BAPTIST

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## PUPILS OF OTHER DAYS--HARRY AND JAMES GARFIELD

By A. P. Montague, President of Howard College.



HON. JAMES RUDOLPH GARFIELD,  
Secretary of the Interior.

On a bright summer day in 1881 two gentlemen, the foremost men of their time in the United States, left a carriage at the entrance to the Pennsylvania railroad station in Washington and entered that building. Their faces were bright and cheerful; their step was springy and active; their hearts were light and happy; no thought of danger came to throw a cloud over their minds.

They had just entered the station and were approaching the main waiting room, when the sound of a pistol shot startled every one in the building. One of the two gentlemen staggered and fell. The assassin's bullet had done its fell and foul work, and the president of the United States lay, mortally wounded, upon the floor. All was confusion, the companion of President Garfield, Mr. Blaine, secretary of state, bent with white face over his prostrate friend; the horror of the deed struck a chill to his heart, even as waves of righteous indignation swept over the broad land.

Slow months of suffering followed the crime; the nation's heart went out in loving sympathy to the illustrious ruler; but tears of sorrow and cries for vengeance could bring no help to the stricken leader of a mighty people; and his soul found the rest and peace, denied here, "beyond the serene and shining pathway of the stars," as his great secretary of state said in his wonderful memorial address in the hall of the House of Representatives.

The dead statesman left wife and children to mourn his loss. Among the latter were two, the eldest sons, whom it was my privilege to know and to teach.

One of the rewards, dearest to the teacher's heart, is the success of those whom he has tried to lead in the paths of understanding. It has been said, falsely, as I believe, that "a bad beginning makes a good ending." This may sometimes be true, when a false start makes a wise man cautious, and he grows attentive and watchful, and hence builds success upon early failure.

As a rule, in all things in life, it is the good beginning that insures the good ending. "The wild oats" of youth bear the harvest of tares, and too

often choke and destroy the product of good grain.

The successful beginning in the case of President Garfield's two sons, whom I had as pupils, has borne the fruitage of distinguished, useful and gallant lives.

I have never known two more genuinely American boys, hearty, honest, frank, unspoiled, happy and unselfish than Harry and James Garfield. Their home life gave every aid to natures pure and honorable. Their father, then a leader in congress, was an example of energy, wisely directed, bringing the reward of success; of determination to win a great name and to serve his country, gaining in the highest degree its object; of the spirit of sacrifice in earlier years, attaining before old age a position above that of any other ruler of a nation.

Then their mother, a woman of strong mind, broad culture and the highest ideals, teacher and guide of her sons, was to them a daily inspiration. What wonder, then, that with such parents, in a home where simplicity was preferred to empty show, and where honest endeavor had already won a great name, the two boys, blessed in environment, possessing pure hearts and strong minds, built upon these happy foundations the superstructure of honorable lives and fair fame?

Their mother, caring less for society in general than for the companionship of her children, realizing and using the opportunity of real motherhood, grounded her boys in Latin and, what was far better, in wholesome, sane, noble aspirations and ambitions. While many other ladies in Washington, caught by the tinsel of "society" and the glitter of official life, attended daily luncheons and nightly balls and card parties, this noble American woman, looking to that time when a mother's influence would tell for years when she would be no more, by precept and example led her boys to the road by which they would go on, as they have gone on, to the enduring wealth of real wisdom and true riches, the riches of industry, honor and character.

When mothers are spending hours and days at card tables, playing for prizes and feeling the gambler's lust for gain, won without due toil, do they realize, even faintly, that their example may lead, as often it does lead, their sons to gambling hells and to the hazard of play, which debauches manhood

### CHURCH CLERKS AND S. S. SUPTS.

We have mailed coin cards to the church clerks and to the Sunday school superintendents. In a number of instances they are already taking the paper. The coin card with the plea on it is merely to enlist their aid. If you are paid to 1908 and got one it does not mean that we have your figures wrong, but it does mean that we are counting on you to help get new subscribers.



PROFESSOR H. A. GARFIELD,  
Of Princeton University.

and kills forever the manly purpose to win their way by honorable labor and honest effort?

Harry and James Garfield were prepared for college in part in the public and private schools of Washington, in part at St. Paul's school at Concord, New Hampshire, in part by me. They graduated at Williams College in 1885 with the degree of A. B. Then Mr. Harry A. Garfield taught one year at St. Paul's school, entering the next year, with his brother James the Columbia law school of New York. Remaining there one year, Mr. Harry Garfield took a year at Oxford, England, and at the Inns of Court, London, being granted these advantages at the instance of United States Ambassador Phelps and Mr. Bryce, now British ambassador at Washington.

The brothers began the practice of law on July 12, 1888, in Cleveland, Ohio, and continued their partnership until the elder went to Princeton University as a professor in 1903, and Mr. James R. Garfield went to Washington to become a member of the Civil Service Commission.

While Mr. Harry A. Garfield was practicing law, he served for a time as professor of contracts in the Western Reserve Law School. He was married in June, 1888, and has now four children, three boys and one daughter.

While this gentleman's abandonment of law took from the field of practice a man singularly qualified for success and marked for even larger distinction in that vocation, perhaps for the highest judicial honors in our land, his entrance into the work of teaching has added another forceful personality and brilliant and useful character to the long and honorable roll of teachers of American youth. In the great university, of whose faculty he is a distinguished member, he is moulding men for large and noble service in the American commonwealth; he is building for himself a monument, never to be destroyed, in the lives of hundreds who, broadened and uplifted by his precept and example, will bear testimony, long after he has passed hence, to his worth as a man and his power as a teacher. He will live in characters formed and in lives fashioned for civic right.

(Continued on Page Eight.)

# A CALL TO SERVICE TO THE BAPTIST LAYMEN

By JOSHUA LEVERING.



Dear Brethren—Permit me to present for your thoughtful consideration a matter which I believe was born of the Holy Spirit in answer to prayer, and which has in it the possibility and promise of the early fulfillment of the great commission.

In connection with the commemorative exercises of the Centennial Hay Stack Prayer Meeting held in New York city in November last, a call to prayer for the consideration of the great question of foreign missions was issued by some leading Christian laymen. This meeting for prayer took place on November 15th, the day following the Centennial exercises, and was marked with the manifest presence and power of the Holy Spirit.

The conviction of those attending this meeting was expressed in the resolutions adopted, setting forth the strong belief that the time had arrived when men calling themselves Christians, if worthy of the name, should give to the great subject of the evangelization of the world the same thought, concentration of effort, and generous offerings as has been, and is being done, in this country today along commercial and financial lines, resulting in that marvelous success which has been as great a surprise to the people of this country as it is to the outside world. This expression of conviction took practical shape in the formation of an organization styled the Laymen's Missionary Movement.

The definite purpose of this movement is not the establishing of another missionary board, the appointing of missionaries or the solicitation of funds beyond those needed for its own incidental expenses, but, on the contrary, its sole object is, in co-operation with existing organizations, to stimulate the thought and activity of Christian laymen to a more thorough consecration of their time, talent and material things, all the gifts of a bountiful Providence, to the evangelization of the world. In other words, the application of practical business ideas and methods to a religious, but equally practical, question, as that in which we are engaged in our daily pursuits.

Is it not true that owing to the demands of business upon our time and thought during these past years of commercial and financial expansion, we have been content, as laymen, very largely to satisfy our consciences by giving a stipend of our income to the cause of foreign missions, leaving the burden and responsibility for the planning and carrying on of the work to the women, the pastors and the boards with their secretaries. If this be not so how are we to account for the absence of our business men, with but few exceptions, from our annual gatherings, especially that of the Southern Baptist convention?

The aim of the Laymen's Missionary Movement is to bring about a radical change in this respect by laying upon the hearts and consciences of Christian men their responsibility for an equal share, with others, in the active work of carrying out the great commission.

During the past few years, as God has in a marvelous way opened up the entire non-Christian world to the gospel, there has been born deep in the hearts of some of his people the conviction that the door of opportunity has been opened for the literal carrying out of the great commission, and as a result the evangelization of the world, and that within a generation.

The Lord has done His part in breaking down every barrier and preparing a highway along which His people can enter in and possess the land, if they will. Does the thought of the evangelization of the world in a generation seem visionary or savoring too much of presumption?

Before deciding this question, my brother, ponder it well, as you do the many recurring business propositions which demand a decision at your hands, and at the same time, remembering the Master's last command, ask him, upon your knees, for the answer.

But is the proposition, in itself, an impractical one? Already the United Presbyterian church, a denomination, perhaps second only to the Moravians in their zeal and liberality to the foreign mission cause, has

seen the vision, and is preparing, in the fear of God, to discharge its duty in this particular. And what does it regard its measure of responsibility for the giving of the gospel to the world?

This, that as a denomination they must have on the foreign field not less than one missionary for every twenty-five thousand of population in those sections where their missions are located. Only recently, there met in Omaha, Nebr., a gathering of Presbyterian laymen for the consideration of foreign missions.

That large body of Christian men of the west, accustomed to undertake great enterprises and carry them to successful conclusions, also saw the vision and resolved as follows: "That it is the judgment of the convention that the number of human beings for whose evangelization the Presbyterian church is responsible is apparently 100,000,000 distributed as follows:

Mexico, 2,500,000; Central America, 500,000; South America, 10,000,000; Japan, 4,000,000; Korea, 6,000,000; China, 40,000,000; Siam, Laos, etc., 5,000,000; Turkey, 2,000,000; Africa, 5,000,000; Philippines, 2,000,000. In the opinion of the convention, American foreign missionaries should be increased as soon as possible to 4,000, one for each 25,000 unevangelized persons in non-Christian lands, and it is estimated that it will cost this Presbyterian convention not less than \$6,000,000 a year to carry out the program.

This God-given thought and determination has only to take root in the hearts and convictions of other Christian denominations, including our own, to make real the highest ideal which has animated the hearts of Christians since the time of the Apostle Paul.

What is necessary for its accomplishment? Simply a quadrupling of the number of missionaries now in service, and the increase of the contributions, to the same extent, for their support. Is this an impossibility? Surely not, if viewed from the standpoint of the material blessings God is showering upon this country, and especially upon our own Southland. The Laymen's Missionary Movement is based on a thorough belief in the reasonableness and practicability of this idea, and has it as its basal thought in its line of work. These are tersely set forth as follows:

1. To project a campaign of education among laymen, to be conducted under the direction of the various boards:

2. To devise a comprehensive plan (in conjunction with the several board secretaries) looking toward the evangelization of the world in this generation, and

3. To endeavor to form, through the various boards, a Centennial Commission of Laymen, fifty or more in number, to visit as early as possible the mission fields and report their findings to the churches at home; and these are already being put into active operation.

The officers of the organization are Hon. Samuel B. Capen, of Boston, chairman, and Mr. J. Campbell White, of Pittsburg, secretary.

Mr. Capen is president of the American Board of Commissioners of Foreign Missions (the Congrega-

tional Board) and Mr. White the secretary of the Foreign Mission Board of the United Presbyterian church, but temporarily released by it to serve in this capacity.

Already the purposes of this movement have been presented to the Christian laymen of Philadelphia and New York at large dinner gatherings, and in both places have been received with much enthusiasm and promises of hearty co-operation. Similar meetings in other cities in this country are being planned for, as also in England, assurances having been already received from Christian laymen there of their desire to participate in this great forward movement.

Some of the representatives to visit the foreign fields for the purpose of reporting on the work through actual contact with it have already started on their mission, while others will follow during the next few months. At the Fourteenth Annual conference of the Foreign Mission Boards of the United States and Canada held in Philadelphia in January last, this Laymen's Missionary Movement was heartily and unanimously endorsed in the following paragraph in the series of resolutions adopted by it:

"We recognize this movement as providential, having been born of prayer and of the spirit. In its spontaneity and timeliness it gives evidence of the hand of God, and we are profoundly convinced that this is but another step in advance toward the completion of His great purpose in the redemption of the world.

Now the important, far-reaching question for us, as Southern Baptist laymen to decide, are these: 1. How far shall we join in this movement which has received already the seal of God's approval, and thus share in the blessings which are to follow its efforts? 2. What is the measure of our responsibility, and how shall we meet it? 3. What are we called upon to do now?

If I may be permitted to answer these questions, I would do so, reversing the order somewhat, as follows:

1. That by individually increasing our contributions, and using our influence upon the membership of our churches to do the same, to resolve, God helping us, there shall be paid into the treasury of the Foreign Mission Board by April 30 next the full four hundred thousand dollars required by it to meet the obligations of this year, and which were contracted by instruction of the convention.

2. That we will take it under prayerful consideration whether the measure of our responsibility towards the evangelization of non-Christian lands for our next convention year can be fairly met with an income to the board of less than one-half million dollars.

3. That we will endeavor, by the help of God, so to plan our business affairs as to attend the meeting of the convention in Richmond on May 16th next, and there help to decide the above important question.

4. To come to the convention prepared, if God should open the way, to meet in conference as Christian laymen for the consideration of our individual responsibility for the evangelization of the world in this generation.

5. To ask myself the question in God, through His spirit, calling me to visit the mission fields during this year, or, if not me, is He saying to me, help with your means to send some of the brethren who can go, and ought to go, but are prevented by lack of the necessary funds from doing so?

The motto expressive of the purpose of the Laymen's Missionary Movement as suggested by Mr. Capen in his address at Philadelphia was:

"We can do it, if we will.  
We can do it, and we will."

May something of this spirit animate us as Southern Baptist Laymen as we consider the responsibility for our share in the world's evangelization.

Baltimore, March 1, 1907.

Did you receive a dozen hooks and eyes and wonder what on earth Bro. Barnett meant by sending them? Well, he will tell you. It was to try and impress on your mind that you could hook and fasten a lot of new subscribers for the Alabama Baptist by using the \$1.00 offer as a bait to catch them. If you do not believe it, just fish awhile.

# TWO PIONEER LOVERS IN THE BIBLE

By LIDA B. ROBERTSON

A God-fearing pioneer of long ago moved out from amid his kindred and friends and journeyed westward. He, his wife and son, a young man, lived in a humble tent, with his cattle and herds grazing upon the meadows. The wife and mother of the home sickened and died, leaving the two men bereft and desolate. They were strangers in the land and had to buy a cave from the settlers of the land to lay her away. Any home without a woman is desolate, especially so among strangers. The father's insight and wisdom that his son would wed one of the western girls around his tent-home if not provided with a sweetheart from the east, called his head servant his overseer, as we would call him, over his ranch herd and made him swear an oath to go east and bring a bride back for his son, fearing to let the young man himself go for her lest he should stay east and not return to his tent-home. The overseer inquired naively: "Peradventure, the woman will not follow me?"

"If the woman will not follow thee, then thou shalt be clear from thine oath," answered the father.

The faithful servant loaded and equipped ten beasts of burden and took other men with him and departed for the journey to seek the bride for his young master. He journeyed until he came to the city of her habitation, and halted his men and beasts at the well of water outside of the city and waited, for it was eventide in which the maidens came to the well to draw water. The faithful man eager to discharge his master's commission aright, sought a higher wisdom than his own to guide him, and he took his entreaty to God, prayed over it, saying: "Let it come to pass that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink, and she shall say, drink, and I will give thy camels drink also, let the same be she that thou hast appointed and thereby shall I know that thou hast showed kindness unto my master."

Before he had done speaking a damsel, very fair to look upon, with a pitcher on her shoulder, came and went down to the well and filled her pitcher and came up. The praying overseer ran to meet her and

asked for a drink of water out of her pitcher. She answered precisely what he had prayed, "Drink," and hastened and let down her pitcher from her shoulder upon her hand and he drank from it, and when he finished she eagerly offered to draw water for his beasts. She hastened and emptied her pitcher of water into the trough for the beasts to slake their thirst, and ran back to the well and drew more, and ran again and again until she had watered the beasts. The man stood looking at her in silence, wondering if the Lord had made his journey prosperous or not for his young master. Then he took from his baggage golden earrings and two bracelets for her arms, asking her: "Is there room in thy father's house for us to lodge in?"

She answered promptly: "We have both straw and provender enough, and room to lodge in."

With the bracelets and earrings the damsel hastened home and told what had happened. It stirred her brother's curiosity and he came to the well to hear and investigate and found the overseer and his men and invited them to his house, giving food to the beasts, water for the men to wash their feet and set something to eat before the overseer and his men. But the faithful overseer refused to eat, saying: "I will not eat until I have told my errand." The brother and father said speak out, and he told his story, what he had come for, a bride for his young master. They consented. "Take her and go; let her be your young master's wife." He then presented jewels of silver and of gold to the damsel, to her mother and brother precious things. The eager man wished to depart at once and return with the bride, but her mother and brother begged: "Let the damsel abide with us a few days, at least ten, and after that she shall go." They were loath to give her up, loath to say farewell to her, but the urgent overseer replied: "Hinder me not; send me away that I may go to my master."

"We will call the damsel and inquire of her," and they called her and asked her: "Wilt thou go with this man?" And she answered: "I will go."

Then came the partings and the very first chape-

ron. The fair damsel's old nurse accompanying her on her bridal journey and her damsel friends riding on the animals part the way with her.

The groom was wondering, waiting and watching if she were going to come, and at eventide went out in the field to meditate and saw the travelers coming. Eagerly the young bride asked: "What man is this that walketh in the field to meet us?"

The overseer replied: "It is my master," and she blushing took a veil and covered her face. The fair bride was escorted into the dead mother's tent and the groom loved her and married her and was comforted over his mother's death.

Many have already recognized this love story as that of Isaac and Rebekah in God's book. No instance is recorded therein without its lesson "for our learning" and this pure, pretty wedding is recorded therefor, chiefest of which is the practical import of seeking God's guidance in selecting a bride and in all other affairs of human life instead of depicting Him or enlisting Him as afar off and hidden in the remoteness of things labeled strictly as "religious." God is not apart from human life, but a Father in every act of it to those who seek Him. This lesson-story of such intense point of contact to the young because romanticism is the all-engrossing absorption to youth is omitted by the lesson committee. Much of our failure, in teaching the young, at least I have found it so, is we pitch our lessons out of the reach of the young and thereby do not secure their giddy interest and apprehension. The faithful servant asked for such a simple thing as the guiding cue to his prayer and asked for that which was in the damsel's plane of life and which so graciously exhibited her responsive courteous kindness. This 24th chapter of Genesis is fraught with a very deep lesson to those of us who have stepped beyond the romantic age of "valentines" in the eager faithfulness of the servant to discharge his master's commandment—going to the Lord for guidance! What an example to us who have our Master's message to the unsaved to bring His bride: The Church unto the Bridegroom.

## "BURIED WITH HIM IN BAPTISM"

By BOB BURDETTE

Buried with him in baptism. Did you ever attend a joyous funeral? Ah, man, if your bitterest enemy died today, and you wanted to keep on hating him, you would have to stay away from his funeral. For the dumb lips would plead with you to forget all the angry words that had ever flamed and hissed upon them. The white face, touched into gentleness by the soft caress of death, would say to you that all the frowns that had ever darkened it, had been smoothed away by the infinite calm of eternity. The muffled sobs and the whispered words of endearment, hovering above that poor handful of dust in the flower-strewn casket, would tell you that something sweet and lovable there was in that man's life which you had missed. You could not rejoice at your enemy's funeral.

You have heard men say, when some one, hated and despised, had passed from the busy ways of life to the great judgment seat, "Well, he was a thoroughly bad, wicked, dangerous man, I am glad he is dead." But the man who says that didn't see him die. And he didn't help bury him. The human soul has gone down to the level of the brutes of prey when it can rejoice at the destruction of life that only the power of the almighty God can create. A funeral is never joyous. There is no laughter in a tragedy. There is pathos even in the awful death of Judas. Gray and brown with its crumbling towers and broken embattlements twined with the love of the climbing ivy, an old castle looks down from the beetling crags upon the storied Rhine. "It was a robber's castle," some one says, "and the stories of the life it held are too terrible to tell." It is a ruin, but it is majestic. You wish that it could be rebuilt—not to the old fierce, cruel life, but to a new life,

joyous and sweet and Christlike in its human divinity.

If there be pathos and something of tenderness in the burial of your enemy, what heartache and heart-break at the burial of your friend—man or woman—whom you loved. Here in this dear land of perpetual summer we lay our dead to rest—not amid the blooms and fragrance that typify the resurrection, but amid the tokens of a deathless life. The grave is a bower of greenery, of vines and palms of victory. We never hear the dull falling of the clouds upon the casket that holds the cherished dead. We scatter petals of the ever-blooming violet, falling silently into the grave like snowflakes of perfumed color. But, oh, the very sweetness and beauty of it all starts the tears, even as the warm kisses of the sun turn the ice-bound brooks in winter climes into streams of sobbing crystal. Beauty and art, and love and faith, and hope, dear and joyous in themselves, come to the burial, but alas! they come as mourners. They can not make the chamber of death glad some. And when some false faith, denying human anguish, comes into the silence of the death-sorrow with laughter and lightrome songs, the mirth and the calypso music is blasphemous. Jesus Christ, Lord of life, wept before the sepulcher of His friend Lazarus.

Yet only a few moments ago you watched a burial that made the heart of every Christian throb with joy—that made the soul of every believer thrill under the touch of joy divine. You saw the robed candidates walk down into the crystal tomb; you saw them "bury Christ unto His death," and as the translucent grave closed about them for one moment, smiles of more than human joy lighted your faces and from every Christian soul went up a glad prayer of thanksgiving that these dear disciples were buried

with Christ in baptism, into His death. Oh, wondrous paradox of infinite love, that makes the burial a festival—that transforms the grave of darkness into the resplendent dawn of a new, glad, radiant day of promise and hope and faith! "Buried with Christ." And He was buried that all generations of men forever might know down deep in the faith and certainty of the soul, knowledge that there is something in God's world mightier than this terrible conqueror we call death.

### THE PRICE OF NEWSPAPERS.

The United Presbyterian, Pittsburg, Pa., some years ago reduced its price from \$2 to \$1.50 a year. This it did in expectation of a large increase in circulation. In a statement recently made the business manager says: "Increase in number of subscribers as a consequence of the reduction was small." Evidently, people who clamor for cheapness in a paper really do not want the paper at any price. Experience has shown this. The manager continues: "The cost of publication has steadily increased. An authority fixes the increase in the cost of publishing religious papers during the past six years at more than 40 per cent. As a result of this, there has been a general move on the part of the papers whose subscription price had been reduced to return to former price. Besides these, a number of the very widely circulated popular magazines, and weekly literary papers—even though their income from advertising is enormous—have advanced their subscription prices." And the Presbyterian restores its old price—\$2 a year—and says: "The addition of less than one cent a week to each subscription is surely not of serious moment to any one who now takes the paper and appreciates its value."

TO JANUARY FIRST

**\$1.00**



ENCOURAGING LETTERS FROM PASTORS

TO JANUARY FIRST

**\$1.00**

The pastors are enthusiastic about the \$1.00 offer and many are thanking us for giving them such a chance to put it into the homes of their people. Up to date we have received more than 100 cheering letters and each mail brings dozens of new subscribers. Unless signs fail, this March whirlwind campaign is going to be a record breaker. We are so busy entering up new names that we have no time to answer all the good letters we get, but we have time to appreciate to the fullest the hearty co-operation of the brethren. By the way, others besides pastors are joining in the movement. We are waiting for the church clerks and the Sunday school superintendents to fall in line. Already some of our noble laymen moderators have joined in the work and sent in lists, and when the good women get to work there will be still further joy in our hearts, for when they take hold they make things come to pass. We have given the missionary societies a great chance to add to their treasuries by doing some canvassing on the \$1.00 offer. Don't wait for anybody else, but when you read this get out and see how easy it is to get a list of new subscribers and how much easier still it is to get a handsome present for your trouble.

I am willing to help.—J. Asa Glasscock, Cullman, Ala., Route 3.

Send me a few copies of the Alabama Baptist. I will try to get some new subscribers.—W. J. Ray.

I am going to do more for our state organ than I ever have. I'll send you every subscription possible.—H. J. Holliday.

Your liberal offer of the Baptist till January next has been received. I do hope I shall be able to secure you some new subscribers. Fraternally, J. H. Wallace.

Dear Brother Barnett—I have been sick for some time. I hope to get the Baptist in many homes this year. I have three churches and I give them all of my time. Yours for Christ, B. C. Hughes.

Please send me some sample copies for further use. I will try to get some more subscribers, though it is difficult to get any, for we are beset badly with the drink influence. Respectfully yours in Christ, J. H. Mize.

I got your letter asking me to get up and send subscribers to our paper, but have made poor success to date. Herewith I send money order for \$4. Will send money for the paper as I can get the people to take it. Success to you and yours. Fraternally, J. L. Taylor.

I shall ask my ladies' society to take up the matter of pushing the Baptist in our church. If they should be willing to lay themselves out for it for that 25 per cent commission they could work it up well. If they do not, I shall work at it myself. Yours, A. G. Moseley.

So far I have seen some of the saints, and three old subscribers have renewed and four new ones have come in on the one dollar plan. I send herewith postal order for \$10. You kindly asked me to take 25 cents out of each dollar. I have gratitude and appreciation for your kindness in sending me the paper gratis for the last four years. I do not feel like withholding anything. I will see more of the saints next week. God bless you in your great work. Faithfully your brother, L. C. David.

**ABOUT PREMIUMS.**

We have been so rushed that we have been unable to send out the presents rapidly, but will try and get all of them out this week.

**TEN CENTS A MONTH.**

For \$1.00 cash we will send to new subscribers the paper from now until Jan. 1st, and will divide the dollar with those who help in the "Whirlwind Campaign" during March.

1. Get 5 new subscribers at \$1.00 each and keep one dollar and send us four.
2. Get ten new subscribers at \$1.00 each and keep \$2.00 and send us eight.
3. Get twenty new subscribers at \$1.00 each and keep \$5.00 and send us \$15.00.

I shall gladly assist you in your campaign for new subscribers. If the Alabama Baptist was in every home in the United States every week, and every article diligently read, I believe there would be a great reformation morally and spiritually.—Chas. E. Montgomery.

Dear Brother—I will try to get some of the brethren to subscribe for the Alabama Baptist. One brother told me he would send and get the paper. On our next meeting day I will lay the matter before our brethren. Hope I will get some subscribers.—F. H. Hester, Lamar, Ala.

I insist that the paper recognized as the state organ ought to have first place in every Baptist home. Your paper is good. You have improved it a great deal since I first began to read it. May you and it continue to grow in usefulness. Surely I shall get a few subscribers on your last proposition. Best wishes. Sincerely, C. N. James.

I assure you it will be nothing less than a genuine pleasure for me to do some personal work among my people for the Alabama Baptist. It ought to be in every Baptist home. The pastors can almost accomplish the work if they will co-operate with you by rolling up their sleeves above the elbows and make a long, hard pull for the paper all over Alabama. People who take the Alabama Baptist pay the preachers and give to missions. There is not anything that develops more of the missionary spirit among our people than information. Brother pastors, get your people to read the Alabama Baptist. It will help your work in a hundred ways. Just try it a little and watch results. Your fraternally, Emmet Preston Smith.

Think I can send you another club of five or more next week. H. M. Long, Phenix City, Ala.

I will do all I can to help circulate the paper. It is good and getting better.—T. E. Tucker.

I received your hooks and eyes and I am trying to catch you some new subscribers. Truly yours, J. J. Patterson.

I will try to get some new subscribers for your most appreciated paper. May the Lord bless you in the work this year for our state paper.—J. N. Billingsley.

I certainly prize your paper above all others. Hoping for you and yours a long and prosperous life and a crown in glory, I am your venerable brother, (Rev.) A. M. Perry.

You may count on me to do all I can to extend the Baptist to every home of my church members. May the Lord richly bless you in giving us so valuable a paper. Your brother in Him, S. W. Langley.

Will try to do what I can for the Alabama Baptist among my flock. I had a good service at old Crawford church yesterday. I am taking a collection every month for missions in my work. Yours in work, F. M. Flanigan.

Inclosed find \$2.50 money order for names on the order. I am going to try to get more names if I can. I received yours last week, and have had but little time to work. I love you and the old Alabama Baptist. I have been a reader of it for about seven years.—Rev. J. Black.

I count myself honored even to get a circular letter from the proprietor of the grand old Alabama Baptist, and will be proud to be numbered as one of the workers for the best Christian paper in the State. I will do my best to get up some new names. Your friend and brother, R. H. Hudson.

Enclosed find list of five names, new subscribers, under the \$1 proposition sent me by you. I would like to get them on your subscription list in time to get this week's paper, and hurry them off this morning for that purpose. Yours fraternally, H. W. Caffey. (He also sent us five renewals.)

**HAVE SENT IN CLUBS.**

The following brethren have delighted our hearts and helped to swell our bank account by sending in lists of names on the \$1.00 offer: J. G. Dobbins, J. I. McCollum, F. Tidwell, W. F. Clark, J. L. Harbin, J. A. Smith, N. D. Hutchins, J. L. Jackson, W. G. Hubbard, J. S. DeLache, J. H. Haynes, W. P. Wilkes, W. T. Foster, R. W. Carlisle, J. W. Dunlap, W. J. Ray, S. O. Y. Ray, Charles M. Brewer, C. W. O'Hara, J. W. O'Hara, W. M. Olive, W. J. D. Upshaw, B. W. Matthews, W. M. Garrett, J. O. Colley, J. H. Creighton, J. R. Curry, H. W. Caffey, L. T. Reeves, Judson Strock, M. T. Branhams, Wallace Wear, J. B. Keown, J. W. Jones, T. F. McCullough, F. M. Flannigan, W. W. Grogan, P. J. Corley, J. Windsor, O. P. Langston, J. M. Smoke, J. L. Taylor, J. A. McCrary, R. D. Shell, F. W. Franklin, C. H. Smith, S. H. Bennett, J. T. Applewhite, Miss Laura Bishop, W. P. Neman, J. M. Bradley, T. E. Tucker, M. M. Wood, H. J. Holliday, J. R. G. White, Alex Glasscock, S. W. Clements, A. H. Mynatt, N. T. Quarles, W. H. Phillips, J. G. Lourey, R. F. Stuckey, J. H. Hester, A. C. Dillard, J. J. Patterson, J. Black, B. C. Hughes, F. M. Humphries, W. V. Bell, H. M. Long, Hoyt Enloe, H. Ross Arnold, F. C. David, J. H. Mize.

**WHAT DO YOU THINK OF THIS?**

We stopped the paper of two pastors because their subscription was overdue and told them why we did it. Instead of getting mad they paid up and each sent in five new cash subscribers.

**A MISSIONARY MOVEMENT.**

1. We want Brother Crumpton to stir the Alabama Baptists on missions.
2. We want Brethren Montague and Patrick to enthuse the Alabama Baptists on education.
3. We want Brother Stewart to thrill the Alabama Baptists on caring for the orphans.
4. We want Brother Magill to lead the young Alabama Baptists on to greater work.
5. We want Sister Hamilton to rally our Alabama Baptists women and give encouragement to the Sunbeam Bands.

**SEND IN A NEW SUBSCRIBER WITH \$1.00 AND GET A PRESENT**

## LITERATURE FOR THE WEEK OF PRAYER.

As the literature was received so late doubtless many societies will not have time to prepare for observing the week of prayer during the third week of March. If this is true, let me beg you to observe the fourth week, or even the first week of April. The needs of the Home Board are too urgent for us to do less than put forth our best endeavor to make the meetings a success and to give the greatest offering of our lives. The delay of the literature was unavoidable. The work of the missions rooms this year has been marvelous. Although all officers were new, there has not been a break in our work. Things have gone on so smoothly and the literature has been superior to anything we have had before. So let us do our part in helping to readjust matters this year. Carefully prepare for the week and then give twice as much as you can! May our Alabama women far exceed their apportionment in both home and foreign missions!

Remember the Scottsboro school during the week of prayer.

The week of prayer and offerings for home missions has been so long observed and become so much a part of the missionary year that a plea for its observance is unnecessary. It shares, however, the dangers of all established customs. What we did last year becomes the criterion for what we shall do this. It is here that a plea is needed.

The facts hinted at in the brief statements given in each day's program are stupendous. The south is not the south of ten or even five years ago. We must have a recast of thought and proportions. In this sense we should "forget the things that are behind" and look at facts as they stand today.

The home board needs three times what it had five years ago and we, judged by the scale of our personal expenditures, are thrice as able to give it. My plea, therefore, is that we come to the studies of this week, unhampered either by our previous conceptions or gifts. Looking out upon the field, with seeing eyes, may we with attentive ears ask, from the first day until the last, Lord what wouldst thou have me to do?

FANNIE E. S. HECK, Pres.

**The South in 1907.**—In 1845 the south had a population of about 6,500,000. The whole country had a population of just a little more than 17,000,000. Today the south has a population of 25,000,000, and the whole country a population of 85,000,000. It is worthy of universal acceptance that it is within the power of the south to become the richest and most potent section of this, the dominant nation of earth. In the last five years the real wealth of the south has increased by over \$3,000,000,000. We are at a critical time in the history of our section—a time in which enormous expansion of riches may result in a concentration of our thought and energy upon mere money-getting. To whom much hath been given, of him shall much be required.

**The South and the Baptists.**—Of the entire population of the south at least 5,000,000 adults are either members of Baptist churches or under the influence of Baptist teachings. It is estimated that the wealth of Southern Baptists increases more than \$1,000,000 a day. If the Baptists got only their share in the south's increase of wealth in the last five years, then in this brief period their possessions increased over \$300,000,000. If a tithe of that had been given to the Lord's work it would have aggregated \$30,000,000. In every Baptist home and in every Baptist pulpit it should be proclaimed that material prosperity will prove a curse instead of a blessing unless with it there is developed a deeper sense of responsibility to God, a deeper realization of the truth that we are indeed our brother's keeper. Never, I believe, has the Almighty placed any other denomination in such a position of influence, of power for good, in any other country or section. O, that the Baptists of the whole south, of the mountains and the valleys, the cities and the farms, may awaken to this God-given opportunity.

Remember the Scottsboro school during the week of prayer.

## WOMAN'S WORK

## CENTRAL COMMITTEE.

President—Mrs. L. F. Stratton, 1135 12th St., Birmingham.

Vice President—Mrs. H. L. Mellen, Livingston.

Vice President—Mrs. A. J. Dickinson, 517 N. 22d St., 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 Ave., Birmingham.

Secretary—Mrs. D. M. Malone, 736 S. 29th St., Birmingham.

Treasurer—Mrs. N. A. Barrett, East Lake Station, Birmingham.

Auditor—Mrs. Peyton Eubanks, Ensley.

Recording Secretary—Mrs. T. W. Hannon, 431 S. McDonough St., Montgomery.

Advisory Board—Mrs. Chas. 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.)

## MONDAY, MARCH 18—HOME MISSION WORK IN THE MOUNTAINS AND AMONG FOREIGNERS.

"The eyes of every land are upon this land and men of every tongue are coming to live with us."

**The Schools Among the Mountains.**—The mountain school work is mission work in a very concentrated form. The home board now has under its care twenty-two schools in the mountain regions of Alabama, Georgia, Kentucky, North Carolina, South Carolina and Tennessee. In these mountain schools there were enrolled last year 3,919 students. Among these students 164 conversions were reported. A mountain population of 2,000,000 sturdy, faithful and with great natural ability, needs the stimulation, guidance and culture of consecrated Baptist teachers. The mountain school property operating in connection with the home missionary board aggregates \$170,000. More than two-thirds of this has come from the Baptists in the mountains. The dollar we send calls for two and the result is that the schools are in the hearts of the people.

**Foreigners Among Us.**—Already more than 25,000,000 have moved into our country. More than half of these have come since 1880. The year just closed registered the arrival of 1,100,000 immigrants. There are about 35,000 Swedes in Missouri. At Ensley, Ala., on a pay day the bank employs three or four interpreters in paying off the employees. At Thorsby, a town of a few hundred inhabitants just below Birmingham, they have preaching in English, Swedish and Norwegian. In a few years the south will be receiving much the larger portion of the foreigners coming to America. Through the coming of immigrants, as well as people from the older states, the southwest will doubtless show in the next decade a larger increase in population than any other section of the United States. In every American city of over 100,000 inhabitants there are to be found at least thirty nationalities. From the point of view of Southern Baptists, the uttermost part of the earth is not China, or Tibet, or the heart of Africa; but the negro quarters in your town, your village, your plantation. The negro here is a severer test of our loyalty to Christ than the Chieftain in Canton. The spirit of Christ toward the negro question is one thing and the spirit of the political press is another and very different thing. Which spirit will you serve?

## TUESDAY, MARCH 19—OUR FOREIGN MISSION WORK.

"If you want to serve your race, go where no one else will go, and do what no one else will do."

**Foreign News Notes.**—Forty million heathen die every year. With every breath we draw, four souls

perish never having heard of Christ. The Southern Baptist Convention has work in seven foreign lands. We have 189 foreign missionaries aided by 300 native helpers. The labors of our missionaries were blessed in the baptism of 2,445 last year. Southern Baptists in foreign fields number 12,894. These twelve thousand gave more than twenty-six thousand dollars for the spread of the gospel in their own lands. What an example to American Christians. Never were southern Baptists so able to send the gospel to all the world as now. There are hundreds of thousands of our people in easy circumstances who can and should quadruple their offerings to God. Home missions are the base of supplies for foreign missions. God has led us from the time of giving pennies to the time of giving pounds. He who holds his hand how holds back the chariot of God. Whatever may be the duty of others, your duty is to the present generation. Unless you send your contemporaries the gospel they will not receive it.

Remember the Scottsboro school during the week of prayer.

## WEDNESDAY, MARCH 20—OUR SOUTHLAND.

**FORWARD**—Forward is the cry all over our southern land. Forward in manufacture, forward in agriculture, forward in education, forward in population, forward in wealth. Shall it not also be forward in God's kingdom?

Forward! Lift the ringing cry;

Raise the standard, poise the lance,

Forward! foes are pressing nigh,

Let our serried host advance.

Forward! for the Lord we love,

For the world oppressed and sad.

Forward! for the heaven above,

And the faith the fathers had.

**A Boy's-eye View.**—While I never tire of hearing grandfather tell of the grand times before the war, or of the grand deeds of bravery during those four years of strife, yet, after all, I am glad I am a boy today, in 1907. Every paper I pick up, every man I hear talk tells of the prosperity of the South. By the time I am a man, which will not be very long, this is to be, they say, the richest and most prosperous section of the United States, filled with factories, cities, schools, and above all, people. But there is another side to this which I hear. What kind of people will these be? They will need no end of churches and preachers. It's high time that we began helping the home mission board to meet the thousands that have already come and the millions that are coming.

## THE WHOLE FAMILY

**Mother Finds a Food for Grown-Ups and Children as Well.**

Food that can be eaten with relish and benefit by the children as well as the older members of the family makes a pleasant household commodity.

Such a food is Grape-Nuts. It not only agrees with and builds up children, but older persons who, from bad habits of eating, have become dyspeptics.

A Philadelphia lady, after being benefited herself, persuaded her husband to try Grape-Nuts for stomach trouble. She writes:

"About eight years ago I had a severe attack of congestion of stomach and bowels. From that time on I had to be very careful about eating, as nearly every kind of food then known to me seemed to cause pain.

"Four years ago I commenced to use Grape-Nuts. I grew stronger and better and from that time I seldom have been without it; have gained in health and strength and am now heavier than I ever was.

"My husband was also in a bad condition—his stomach became so weak that he could eat hardly anything with comfort. I got him to try Grape-Nuts and he soon found his stomach trouble had disappeared.

"My girl and boy, 3 and 9 years old, do not want anything else for breakfast but Grape-Nuts and more healthy children can not be found." Name given by Postum Co., Battle Creek, Mich. Read the little booklet, "The Road to Wellville," in pkgs. "There's a reason."

# “JUST BETWEEN YOU AND ME”

By M. E.

Did you read in an Argus of several weeks ago an account of a moral reformation that is on in Frankfort, Ky.? It was written by M. B. Adams, the Baptist pastor, whose bald head is so becoming that they do say he is a grievous stumbling block to dealers in hair restoratives. That in the article which most impressed me was the statement that a potent factor in this moral upheaval was preaching from the minor prophets. The several pastors of the city would meet during the week, study together one of the prophets and on Sunday all would preach from that book. Now, while there was nothing in the Argus letter for or forinist the conjecture, I am strongly of the opinion that those Frankfort pastors had Scotland's (and the world's, for that matter) George Adams Smith with them in those weekly studies. I should not wonder if Adams fetched him along. Not George Adam in the flesh, but George Adam—none the less alive—in his “Book of the Twelve” of the “Expositor's Bible.”

Dr. Smith is not quite so orthodox as you and I and MacLaren (ahem!), but if you will go through those twelve prophets with him, they will become new books to you; and your preaching material will pile up on you so rapidly that you will feel impelled to put out some additional appointments. If that young brother who preached, as is said, all over Texas from Prof. Tigliath P. Sampey's chart, had gotten hold of Smith's “Book of Twelve,” he would have extended his itineracy right on through Mexico itself.

But in order that we may get an idea as to the bearing of Dr. Smith's commentary on that practical moral preaching of those Frankfort pastors, let me read you from the preface of his “Book of the Twelve”:

“All criticism, however, is preliminary to the real work which the immortal prophets demand from scholars and preachers in our age. In a review of a previous volume, I was blamed for applying a prophecy of Isalah to a problem of our own day. This was called ‘prostituting prophecy.’ The prostitution

of the prophets is their confinement to academic uses. One can not conceive an ending at once more pathetic and more ridiculous to those great streams of living water than to allow them to run out in the sands of criticism and exegesis, however golden these sands may be. The prophets spoke for a practical purpose; they aimed at the hearts of men, and everything that scholarship can do for their writings has surely for its final aim the illustration of their witness to the ways of God with men, and its application to living questions and duties and hopes. Besides, therefore, seeking to tell the story of that wonderful stage in the history of the human spirit—surely next in wonder to the story of Christ Himself—I have not feared at every suitable point to apply its truths to our lives today. The civilization in which prophecy flourished was in its essentials marvelously like our own. To mark only one point, the rise of prophecy in Israel came fast upon the passage of the nation from an agricultural to a commercial basis of society, and upon the appearance of the very thing which gives its name to civilization—city life, with its unchanging sins, problems and ideals.”

So, in keeping with the promise of that preface, the author gives a grasp of the prophets' times, an insight to prophets' life, an interpretation of the prophets' message, and a discussion of the prophets' doctrines, all of which are attuned to the throbbing life of our own day. On Amos there are such chapters as Alroceries and Atrocities; Civilization and Judgment; The False Peace of Ritual; Doom or Discipline. On Hosea, The Thick Night of Israel; A People in Decay; The Final Argument; The Sin Against Love. On Micah, The Prophet of the Poor; The Sin of the Scant Measure. On Zephaniah, So as by Fire. On Nahum, The Vengeance of the Lord. On Habakkuk, Tyranny is Suicide. On Malachi, Where is the God of Judgment?

With the Material that comes from these, and many other good chapters of that “Book of Twelve,” it is not strange that those Frankfort brethren made their preaching felt in the life of their city.

But, apart from practical material, those Frankfort preachers found in George Adam Smith so much of the matchlessly beautiful for their inspiration and stimulation. Let me read you a bit of the closing of the first chapter of his Introduction. I know you have read it, but it will be good again. Listen:

“Such is the extent and order of the journey which lies before us. If it is not to the very summits of Israel's outlook that we climb—Isalah, Jeremiah and the great prophet of the exile—yet we are to traverse the range of prophecy from beginning to end. We start with its first abrupt elevations in Amos. We are carried by the side of Isalah and Jeremiah, yet at a lower altitude, on to the exile. With the returned Israel we pursue an almost immediate rise to vision, and then by Malachi and others are conveyed down dwindling slopes to the very end. Beyond the land is flat. Though Psalms are sung and brave deeds are done, and faith is strong and bright, there is no height of outlook; there is no more any prophet in Israel.

“But our Twelve do more than carry us from the beginning to the end of the prophetic period. Of second rank as are most of the heights of this mountain range, they yet bring forth and speed on their way not a few of the streams of living water which have nourished later ages and are flowing today. Impetuous cataracts of righteousness—let it roll on like water and justice as an everlasting stream; the irrepressible love of God to sinful men; the perseverance and pursuits of His grace; His mercies that follow the exile and outcast; His truth that goes forth richly upon the heathen; the hope of the Savior of mankind; the outpouring of the spirit; counsels of patience; impulses of tenderness and of healing; melodies innumerable—all sprang from these lower hills of prophecy, and sprang so strongly that the world hears and feels them still.”

Why, with such an introduction as that, I would almost be tempted to follow the author to the finish, even if it included the interbiblical period itself.

## TRUE SERVICE--DO WE REALIZE EXTENT OF THE MEANING OF THESE WORDS?

By L. B. Barrett.

To render to God an acceptable service we must ever be in sweet communion with him. Keeping before us the all-important question, “What would Jesus have me do?” conscience will lead us into paths of duty. How sad to note the carelessness displayed by even some professed Christians in regard to Christian work, taking part in and encouraging acts and deeds that we know are strictly forbidden in God's holy word and refusing to stand up for Jesus.

Doubtless many will awaken to the meaning of the words: “He that is ashamed of me before men, of him will I also be ashamed before my father which is in heaven” when it is too late, for instead of shedding their influence for the upbuilding of the Master's cause, they allow themselves to be overcome by evil and follow the wicked instead of leading them into paths of righteousness.

How indistinct the line of demarkation has become between the world and the church! Parents setting examples before children, whose destiny depends greatly on their training, do not seem to realize the great responsibility resting on them when they neglect the teaching of the Bible around the “fireside” and seem to be so greatly enthused over the affairs of this wicked world. Father, how can you indulge in intoxicants when that precious son is looking on and saying, “Papa drinks and I can, too,” who knows but that you may be the means of that son filling a drunkard's grave?

Sister, how can you spend hours at the card-table in so-called innocent games when in after years that brother who has become a miserable gambler will say, “Sister, you taught me in the home circle?” Friend, how can you use profanity and indulge in many wicked vices when the sinner is looking on and saying: “If that is Christianity I do not want it.” Do we not realize that such characters are, not arm-

or bearers, but are real stumbling blocks to God's noble service? As the ways are so numerous in which we displease God, even so they are numerous in which we can render a true service. One of the best ways is in speaking words of encouragement to each one who deserves it. Many obstacles are overcome by only a few words of encouragement and shall we not look for an opportunity.

Then, friends, is it not our duty to ever stand up for Jesus by confessing Him in any place, showing to the world that we love him best? After he has done so much for us it should be our sweetest pleasure to show our appreciation by rendering to him an acceptable service, ever keeping in touch with Jesus by prayer. Weakness of the flesh, or excuses for wrong, has become a “hobby” with many. We know that all fall short of their duty, but we often indulge in evil when, at the time, conscience is saying: “Let it alone.” Then can we expect God's divine approval in such a service? Indeed, we should have a

revival in our hearts each day of our lives, living near to Jesus and letting our light shine for the advancement of his cause. There is not a day but that we have many expressions of his love and protecting care, for which we should show our gratefulness by working in his vast vineyard, for the harvest is great and the laborers are few.”

### A CITY WITHOUT SLUMS.

The early growth of a city is usually so gradual and unconscious of future importance that the small and unimposing buildings first erected to serve present needs afterwards become the center of a great and growing city, and greatly mar the architectural beauty which is added subsequently. This meaner section becomes the abode of poverty and is known as “the slums,” the city's sore, the nothed of disease and crime.

Spokane, Washington, is without any such section. It is only a young city, but as recently as 1886 the growing town was entirely wiped out by fire and was left a heap of ashes. The people were by this time aware that the future of Spokane was of no ordinary importance, and built with this in view. The result is that there is probably no more beautiful city in the world than Spokane, the meeting place of the International convention of the Baptist Young People's Union of America, next July. A city of the largest possible variety of architecture, both in homes and public buildings, a city of modest homes and palatial residences, but a wonder in that, with its population rapidly nearing the 150,000 mark, it is still without the common poverty spot.

The young people who attend the great convention this year will have an opportunity of studying at first hand this model modern city, the city without slums.

## CO-OPERATION

5,000 new names  
can be added this  
year if our 10,000  
subscribers will  
lend a hand. Will  
you co-operate?

Let us have the good  
news, “I will.”

EVANGELIST, BY A. J. PRESTON.

This word occurs three times in the New Testament—Acts 21:8; Eph. 4:11; II Tim. 4:5. According to Webster the meaning of the word is "The bringer of the glad tidings of Christ, and his doctrines. Specifically, a missionary preacher, sent forth to prepare the way for a resident pastor; an itinerant missionary preacher."

The word translated "evangelist" is "enaggelistes," which is defined by J. H. Thayer as "a bringer of good tidings."

All Christian ministers are publishers of good tidings, and in that sense are evangelists; but we may distinguish between evangelists, pastors and teachers:

1. By the meaning of the words used. The word (poimen) pastor, means a herdsman; a shepherd; a keeper of a flock. As used in (Eph. 4:11) the only place, I believe, in the New Testament, where the word is translated pastor, it means the presiding officer, manager or director of an assembly or a local church.

It means very much the same as the word "episkopos," which is translated "bishop," meaning "an overseer;" "a superintendent." There is nothing in the word evangelist which carries with it the idea of oversight—of being a shepherd—a bishop. He is simply a publisher of good news. While the pastor or bishop may do the work of an evangelist, i. e., he may be, and should be, a publisher of good news; yet he must confine his labors largely to the flock over which the Holy Spirit has made him an "overseer." The great work of his life, to which all the faculties of his being, as well as all the energies of his body, mind and soul must be consecrated, is the salvation of sinners, the edification and perfection of the church. It is his duty to defend, to feed, to guide, and to care for souls. This is a fearful responsibility.

2. We may also distinguish between the evangelist and the pastor and teacher by the work performed by each. Philip, one of the seven, was an evangelist.—Acts 21:8. He was not an apostle, did not prophesy, and did not have the oversight of an assembly or church. What did he do? He published good tidings.—Acts 8:4, 5, 35. His work was purely missionary. The work of the evangelist is expressed by the word "kerusseln" rather than the word "didaskain" or "parakalein;" it is the proclamation of the glad tidings to those who have not known them rather than the instruction and pastoral care of those who have believed and been baptized. The evangelist might or might not be a bishop elder or deacon. They all might claim the title so far as they evangelized. Paul said, "For though I evangelize, yet this gives me no ground of boasting; for I am compelled to do so by order of my Master. Yea, woe is me if I evangelize not."—I Cor. 9. Paul was an apostle, and also an evangelist or missionary. Philip was a deacon, one of the seven, and also an evangelist, or missionary. Timothy was a pastor, but he was commanded (II Tim. 4:2) to "proclaim the word;" in doing this he was to fulfill the work of an evangelist. "Face hardships; do the work of a missionary" (20th Century New Testament).

Dr. Carroll says: "Apostles and prophets have fulfilled their mission, but evangelists, pastors and teachers remain." If Dr. Carroll is correct, and I believe that he is, the evangelists take the first place in the order of our ministry. He is to do the first work; that of publishing good news.

This with the meaning of the word, together with the work done by the original evangelists, implies, to my mind, that an evangelist is "a missionary preacher sent forth to prepare the way for a resident pastor."

When Paul was speaking of a local church or settled organization which presupposed the work of the evangelist or missionary, he said nothing about the evangelist. (See I Cor. 12.)

In Eph. 4:11 Paul is supposed to mention every order of the ministry. "Apostles and prophets have fulfilled their mission; evangelists, pastors and teachers remain," where do we get our authority for missionaries if they are not included in the term evangelists?

While the term evangelist, occurs only three times

in the New Testament—the verb "enaggelizo," "to bring good news," occurs twenty-five times, and many references are made to those who were doing evangelistic work. There appears to have been more evangelists or missionaries during the apostolic period than pastors.

There is no doubt, in my mind, that God calls some men to do evangelistic or missionary work. (Acts 13:2.) "The Holy Spirit said separate me Barnabas and Saul for the work whereunto I have called them." They were called to do evangelistic or mission work.

I believe that God calls men in this our day to be evangelists—some in our own beloved state and some to go far hence to the (Gentiles) heathen.

There are some good men—able ministers of the New Testament—who will never succeed as pastors, for the simple reason that they are called to be missionaries at home or abroad.

There ought to be a church of Christ, which to my way of thinking is a Baptist church, in reach of every family in Alabama.

Paul wanted to locate in Jerusalem, but God had called him to evangelize. Brethren, should we not earnestly consider whether or not God has called us to be missionaries. With 150,000 Baptist in Alabama with untold wealth, there is something palpably wrong if we neglect to send the gospel into every nook and corner of our country, and into every secluded street in our cities. God has given us the means, and he is calling the men for every department of his work. Either those who are called refuse to obey, or those who are blessed with the means are refusing to support them, so that they may obey.

I fear that we have misunderstood, or misapplied the term evangelist. Here is a man who can not succeed as a pastor. He decides, and justly so, that he is not called to be a pastor. He may be called to be a missionary, but he sees no means of support in that work, so he starts out to assist the pastors and calls himself an evangelist. Well, he may or he may not be what the world calls successful, but he is not doing what God called him to do, and the cause of our Master suffers. I would not be understood as opposing those who are devoting their time to the work of assisting pastors in special revival meetings. Some pastors are more successful in reaching men and bringing them to Christ than others. If the specially gifted men should resign their pastorates and go out at their own charge or under the auspices of our boards I have not a word to say. I only bid them God speed. I believe that any earnest preacher may become more efficient in winning souls and promoting revivals by devoting his entire time to that work. I believe that our churches and pastors may be greatly helped by securing the services of such gifted brethren, but I do not believe that we should so pervert the original gift as to cause us to forget that God has given, and is giving us missionaries, and that we should recognize them and separate them unto the work whereunto God has called them.

Let our pastors and teachers magnify their work. Let the brethren who have peculiar ability for the leading of men to a definite decision for Christ receive every encouragement. Let those who are called to be missionaries either at home or abroad, not hesitate to enter the work. Let those who have means contribute liberally as God has prospered them. And let us all pray for divine guidance, and for the coming of the Kingdom of our blessed Lord.

TO HIM THAT HATH.

Walter M. Lee.

To the trusty, the tried, and the true,  
To the strenuous ones who have striven,  
To the silent, the patient, the faithful few,  
Shall the Lord's commendation be given.  
From the slothful and sluggardly slave,  
Shall be taken e'en that which he hath;  
Who buries his talent in fear of his Lord  
Is the object of terrible wrath.

Into gross outer darkness cast,  
His soul shall be banished from heaven;  
His talent surrendered to him that hath tea  
For "To him that hath shall be given."  
New Orleans, La.

HOWARD COLLEGE ALUMNI.

May I offer just one suggestion for the consideration of the Howard College alumni?—I take it that every alumnus is interested in his alma mater and in the education of worthy young men who have not the means with which to educate themselves. Therefore, I suggest that each class raise a sum of money to be added to the permanent endowment fund, the income from which will provide a free scholarship every year for some worthy boy who could not otherwise attend college. Three thousand dollars would probably be sufficient. Mr. Rockefeller would doubtless give seven hundred and fifty dollars of that amount, leaving only twenty-two hundred and fifty dollars to be raised by the class. That would be, for each member of a class of twelve, a little less than two hundred dollars, and for each member of a class of twenty-three a little less than one hundred. Now, it does seem to me that any young man who could not raise one hundred or two hundred dollars for such a noble purpose within a very few years after his graduation ought, himself, to receive help from the other members of his class. Some classes might pay every cent of the amount themselves. Some might have a scholarship ready the very next year after graduating. What think you of the plan? Will the class of 1904 establish the precedent? One member of our class has passed into the world beyond. Were he still living in this world, I know his answer would be an emphatic yes. Doubtless his noble father or brother will answer for him now. I believe if we would do this, the classes of 1905, 1906, 1907, and of each succeeding year would follow our example, adding a scholarship endowment every year. What say the boys of 1904? What say all the alumni?  
L. T. REEVES.

Cullman, Ala.

AS TO FLAVOR  
Found Her Favorite Again.

A bright young lady of the Buckeye State tells how she came to be acutely sensitive as to the taste of coffee.

"My health had been very poor for several years," she says, "I loved coffee and drank it for breakfast, but only learned by accident, as it were, that it was the cause of the constant, dreadful headaches from which I suffered every day, and of the nervousness that drove sleep from my pillow and so deranged my stomach that everything I ate gave me acute pain.

"My condition finally got so serious that I was advised by my doctor to go to a hospital. I went to one of the largest in Detroit. There they gave me what I supposed was coffee, and I thought it was the best I ever drank, but I have since learned it was Postum. I gained rapidly and came home in four weeks.

"Somehow the coffee we used at home didn't taste right when I got back. I tried various kinds, but none tasted as good as that I drank in the hospital, and all brought back the dreadful headaches and the 'sick-all-over' feeling. At last one day I got a package of Postum Food Coffee, and the first taste of it I took I said, 'that's the good coffee we had in the hospital!' I have drunk it ever since, 3 times a day, and eat Grape-Nuts for my breakfast. I have no more headaches, and feel better than I have for years." Name given by the Postum Co., Battle Creek, Mich. "There's a reason."

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Editor and Proprietor.



A. D. GLASS  
Field Editor.

### UNCHANGABLE DOCTRINES.

Those people who are favoring theological novelties have much to say about the new light that has come to them through the adoption of scientific methods in interpreting the Bible. They speak of discussing scripture questions in "the terms of the present day;" but how much they mean by those "terms" it is difficult to determine. The "new theology" advocates tell us that, inasmuch as there has been an advancement in various sciences, it is eminently proper, and even necessary, that an advancement should be made in the science of theology. This proposition looks plausible, and many young ministers are captivated by it. But we must warn all such ones against the danger of drifting away from the great fundamental doctrines of the Bible, and therefore of the cross of Christ. Any theology which clashes against those doctrines is to be rejected. Any interpretation of the Bible which casts discredit on the divine inspiration of the Book, the miraculous conception of Christ, His deity, and His substitutionary atonement, is a vicious interpretation, and it is also an insult to the God who is the author of the scheme of human redemption. Those doctrines are forever unchangeable. No system of human theology can possibly change those central verities and make them in reality any other than what they are. Some ministers may substitute other doctrines for the Bible ones; but the substitution brings darkness and death to those men, and to such as are led astray by them. They may say that great "light" has come to them by the adoption of the new views, but it is a false light if it comes from a denial of the doctrines to which we have referred. The Bible speaks of those who call darkness light, and says that such ones are deluded. We believe in one's making progress in knowledge, but it should be true knowledge, even that which is allied with the unchangeable doctrines of the cross of Christ. Keep even in the old paths which the God of heaven has founded!

## THE BAPTIST ENCAMPMENT--A FEAST OF GOOD THINGS

By L. O. DAWSON

It will be some weeks yet before the complete program of our East Lake encampment can be printed, but doubtless the brethren would be glad to know something about what they may expect there next June. Four hours in the morning will be given to lectures and concerts of various kinds. The afternoon will be given over to recreation. The evening services will probably consist of a great evangelistic service by one of the leading preachers of the country. This is the general outline.

For Sunday school workers, B. W. Spilman will be with us for five days to tell us all he knows about modern up-to-date Sunday school work. This alone ought to revolutionize the Sunday school work in Alabama if we can only get our Sunday school workers there to hear him. B. Y. P. U. methods of the most helpful kind will be discussed one hour a day for five days by that prince of young laymen, L. P. Leavell. The idea of enlargement will be given to ten of Alabama's most progressive pastors, one of whom will speak each day on some phase of "Bigger Things in Alabama." These brethren will probably, though not certainly, be selected from those who are not over frequently heard in

our convention. We have some royal men among us of this type who have not hitherto taken the part they might have taken in the counsels of our churches.

Fitting in with this idea of enlargement, Dr. W. J. McJothlin, professor of church history at the seminary at Louisville, will give us five lectures on the "Expansion of Christianity." Complementing these topics of outward enlargement, Dr. A. T. Robertson, of the seminary, will give us eight lectures on "The Gospel of John" looking toward the deepening of the inner life. The gospel of John is the greatest piece of literature on earth in any language and its exposition by Dr. Robertson will be intensely interesting from almost any standpoint. There will be single lectures by some of the leading men in America such as T. T. Eaton, Shaler Matthews and some others of a lighter and perhaps more popular vein. We expect some of the leading laymen of our country prominent in public affairs to be present, though we can not at present announce their names. There will be a course in missionary training under the direction of the educational secretary of our foreign mission board and such men as he may select. Of course

(Continued from page one)  
ousness and for participation in the upbuilding of our common country.

A study of his face shows force, intellect and manly goodness, a combination of attributes and qualities from which comes the finest and highest type of real manhood.

Mr. James Rudolph Garfield served on the civil service commission for one year and then became Commissioner of Corporations in 1903. In the latter position he has performed great and notable service, his work receiving notice and commendation in every part of our country and in foreign lands. His work there is just leading to his elevation to the cabinet, of which he will become a member on the 4th of March as secretary of the interior department. In a recent letter he modestly puts this promotion thus: "I go to the interior department on the 4th of March of this year."

In the case of this rare and distinguished man, innate goodness, strength of character, devotion to the right, and a noble intellect, wisely developed, have brought the reward of eminent place and national recognition. He is yet a young man; and the American people may have in store for him, as they had for his great father, the gift of the presidency. The same uprightness of motive and of action and the same intellectual power that have won for him great places and guided him in them, would mark his career in that highest of our national positions.

So, in the study of these two lives, the lives of men still young and yet holding great and splendid places, we learn the lesson that honesty of purpose, honesty in action, a constant regard for the right, the purpose to succeed and strength to bring this purpose to happy issue, and intellect expanded by faithful application have brought to them high honors and enduring fame, and, what is far better, the consciousness of duty done and of lives wisely lived in the fear of God.

### "SLEEPERS WANTED."

On our way out home on the car we have to pass through a negro settlement, and many of the homes have placards bearing the inscription "Sleepers Wanted," but the following from some old Massachusetts chronicles shows that in ye olden time they were not wanted in church:

1646. June ye 3: Allen Bridges hath bin chos to wake ye sleepers in meeting. And being mch proud of his place must needs have a fox-tail fixed to the end of a long staff wherewith he may brush the faces of them yt will have napps in time of discourse; likewise a sharpe thorne wherewith he may prick such as be most sounde. One ye last Lord. His day, as he strutted about ye meeting house he did spy Mr. Tomlins sleeping with mch comfort, his head kept steadie by being in ye corner and his hand grasping ye rail. And so spying, Allen did quicklie thrust his staff behind Dame Ballard and give him a grievous prick upon ye haide. Whereupon Mr. Tomlins did spring upp mch above ye floor, and with terrible force strike with his haunde aganste ye wall, and also to ye great wonder of all, prophane exclaim in a loud voice, 'cuss ye woodchuck,' he dreaming, as it seemed yt a woodchuck had seized and bit his haunde. But upon coming to know where he was, and ye great scandall he had committed, he seemed mch abashed but did not speake. And I thinke he will not soon againe go to sleep in ye-meeting. Ye women may some time sleep and none know, it by reason of their enormous bonnets. Mr. Whiting doth pleasantlie say yt from ye pulpit he doth seem to be preaching to stacks of straw with men sitting here and there among them."

All going to show that ye pastors of old were not only worried by the sleeping brother, but annoyed by ye ladies with ye big hats. Had Dr. Broughton lived in those days his Tabernacle rule of asking ye sisters to remove their headgear would no doubt have interfered seriously with the cat naps of some ancient dame. Of course in the twentieth century no one ever sleeps in church.

our general secretaries will be present to give us the latest phases of our state and general work. We expect to have choruses that will make a feature of music throughout the encampment.

If any of the brethren in the state have any suggestions to make about the matters mentioned or if they wish any other features incorporated in the meeting, please write at once to J. M. Shelburne at East Lake, or A. G. Moseley at Enterprise, or to L. O. Dawson at Tuscaloosa. It may not be possible to incorporate these ideas into the program, but they will be helpful to the committee whether adopted or not.

There is one matter of very grave importance to which I earnestly beg the brethren to give immediate attention. Isn't it a pity that everything calls for money? Well, no, not such a pity after all, for what is money for if we can not give it to the Lord? The committee can not say positively just how much money will be needed, but it can not be less than \$1,000. The committee would probably be completely buried financially if the risks they are assuming in this matter were not shared by the brethren at large. We are forbidden by the convention

to make any debts that will bind the convention. We can only count, therefore, on individual churches and brethren. You will hear from us on this subject soon. Meantime, be getting rich and ready to do what we tell you. As soon as arrangements are made at East Lake for entertainment, you will doubtless hear from Bro. Shelburne.

The value of this meeting will depend largely upon the number of young people and Sunday school workers in general who will attend. I hope the brethren will write and talk about the matter as much as possible from now until June. The committee would appreciate it if the B. Y. P. U. convention at Montgomery would make a feature of the encampment. We are hoping after this year to have not less than 1,000 B. Y. P. U. workers at every encampment, and why not have a great number at this one?

This article is dictated to one of my own young people who is much interested in this work and I send it to the paper without revision, bearing her wishes along with mine that a great crowd of young people as well as preachers and others may be at East Lake.





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If you have catarrh of the nose, throat or lungs, if you are constantly spitting, blowing the nose, have stop-ped-up feeling, headache, head noises, deafness, asthma, bronchitis or weak lungs, write at once for a trial treatment, then you will soon know its effect for yourself. The full treatment is not expensive. A regular package containing enough to last one whole month is sent by mail for \$1.00.

A postal card with your name and address, sent to Dr. J. W. Blosser, 204 Walton St., Atlanta, Ga., will bring you the free treatment and an interesting booklet about catarrh.

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**CONVENTION PROGRAM.**

Baptist Young People's Union at Montgomery.

General Theme, "Soul Winning."

TUESDAY EVENING, APRIL 2.

8:00—Welcome service and recep-tion to delegates by the members of the local unions.

WEDNESDAY MORNING, APRIL 3.

9:30. Song and praise service—Ot-to Hake, Montgomery.

9:45. Enrollment of delegates and organization.

10:00. Report of committees.

1. Executive Committee.
2. Special Committees.
3. Secretary-Treasurer.

10:15. Report from unions.

1. Number enrolled.
2. Average attendance.
3. Progress during the year.
4. Best thing in your local union.
5. New points in union work.
6. Contributions: How much?

For what?

11:15. The Value of a Soul—Rev. J. M. Sheburne, East Lake.

11:45. Christ Our Example in Soul-Winning—Rev. Chas. A. Stakely, D. D., Montgomery.

12:15. Adjournment.

WEDNESDAY AFTERNOON.

2:15. Song and Praise Service—Rev. J. W. O'Hara, Montgomery.

2:30. The Need of Special Daily Preparation for Soul-Winning.

2:50. The Bible in Soul-Winning—Rev. J. L. Rosser.

3:10. The Holy Spirit in Soul-Win-ning—Rev. W. H. Geistwelt, D. D., Chicago.

3:55. Miscellaneous business.

4:00. Adjournment.

WEDNESDAY EVENING.

7:45. Song and Praise Service—Rev. E. M. Stewart, Montgomery.

8:00. Soul-Winning, the Test of Christian Efficiency—Rev. Austin Crouch, Woodlawn.

Consecration Service—Rev. W. H. Geistwelt, Chicago.

THURSDAY MORNING.

9:30. Song and Praise Service—Karl Platowsky, Birmingham.

9:45. The B. Y. P. U. as a Train-ing School for Soul-Winners—Rev. A. J. Dickinson, D. D., Birmingham.

10:15. The question of Field Sec-retary, Ways and Means—General discussion.

11:30. The Qualifications of a Soul-Winner—Alvin M. Douglas, Birming-ham.

11:50. The Layman as a Soul-Win-ner—Dr. A. P. Montague, East Lake.

12:15. Adjournment.

THURSDAY AFTERNOON.

2:30. Song and Praise Service—Rev. Joe W. Vesey, Birmingham.

2:45. Some Obstacles to be Over-come in Soul-Winning—Rev. J. V. Dickinson, Clayton.

3:15. Some Incentives for Soul-Winning—Rev. W. J. E. Cox, Mobile.

3:45. Miscellaneous business.

THURSDAY EVENING.

7:45. Song and Praise Service—Rev. Samuel Bennett, Selma.

8:00. The Rewards of Soul-Win-ning—Rev. W. M. Blackwelder, of Greenville.

AGENTS—"The World and Its Ways," by William Jennings Bryan, now ready for solicitors: 576 Imperial octavo pages; Over 200 superb en-gravings from photographs taken by Mr. Bryan. Recounts his trip around the world and his visits to all nations. The greatest book of travel ever writ-ten. The people are waiting for it. The agent's harvest. Outfit free—send 50c to cover mailing and han-dling. The Thompson Publishing Co., St. Louis, Mo.



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NATURE'S SIMILES.

By S. D. McCormick, East Lake, Ala.

As the mocking bird chirps in the morning air,

With varied notes of pleasant cheer, So you may swell the glad chorus, sir, With pleasant tones in every sphere.

While echoes of mirth and glad refrain Are wafted back with every strain.

As the sparkling dew drops in the early morn

With brilliant shades the flower adorn,

So you may kiss with bright lips of peace

And give some one a sweet release From shadows of aught and bid him come

And join the throng, a happy one.

As the morning-glory blooms in the morning light

With tints so rare in floral plight, So you may shine in your youthful days

For truth and beauty in all ways, For herein we have fulfilled the plan

That was designed for mortal man.

As the icicles melt in the noonday's sun,

And sparkling water begins to run, So you may warm some cold, broken heart

With beaming smiles and cheerful art,

With pleasant tones and noble deeds

Which heal each broken heart that bleeds.

As the turbid waves on the mighty deep,

When winds across its bosom sweep, So you may shake the beguiling fiend That rolls the tears of grief to send

If only you use serenely true The breath of life that God gave you.

As the four o'clock blooms in the evening ray

And drops its head at close of day, So you may stand in the eye of life A towering monarch 'gainst all strife.

And dropping your head at death's dark door,

Achieve a home forevermore.

FIFTH SUNDAY MEETING

To Be Held With Mt. Zion Church, 8 Miles West of Warrior, Ala., March 22-31, 1907.

Friday, 7:30 p. m., preaching by Jas. E. Dean; Saturday, 9 a. m., devotional service, J. M. James; 9:30 a. m., Sunday school discussion: 1. how can we increase the number of our schools? W. R. Speakman; 2. how can we interest our old people in Sunday school? L. H. Shuttlesworth. 3. What special improvements do we need in our Sunday schools? Rev. R. F. Wooten; 11 a. m., preaching by Rev. F. M. Leeth; 1:30 p. m., woman's work, Mrs. T. A. Hamilton; 2:15 p. m., how can we train our young people for service? David Bryan; 7:30 p. m., preaching by Rev. J. A. Cook; Sunday, 11 a. m., preaching by Rev. David Bryan.

We hope all the speakers will be present. All our people are invited, but we especially invite all our ladies, young people and children.—R. F. Wooten, R. Carlisle, I. R. Mayfield.

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Ask your doctor, "What is the first great rule of health?" Nine doctors out of ten will quickly reply, "Keep the bowels regular." While you are about it, ask him another question, "What do you think of Ayer's Pills for constipation?" We are willing to trust him. Are you? We have no secrets! We publish the formulas of all our preparations. J. C. Ayer Co., Lowell, Mass.

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**ONEONTO AND ALTOONA.**

I was with the saints at Oneonto on the 17th of February and assisted in the ordination of Brother J. S. DeLache. The presbytery was composed of Brethren Cole, Nash, Bradley, Head, the writer, with the deacons of the church, and several visiting deacons. Brother DeLache is a valuable addition to our forces and no doubt will be called into active service at once.

One of the features of the day was the offering made to state missions, amounting to \$42.50, a good contribution from the new church, all things considered. Brother D. D. Head preaches here only one Sunday in the month, but it is to be hoped that they will move up to two Sundays another year. They are amply able to do so; indeed, they could have preaching every Sunday.

**ALTOONA.**

This is a new mining town on the Birmingham Mineral railroad, twenty miles south of Gadsden. Bro. Head preaches here two Sundays in each month, the state board of missions assisting them. The Baptists have just finished a nice house of worship, all seated with brand new pews, the house and seats costing them about \$1,700, and nearly all paid in the last year. Brethren Head and Ellison led the building movement, and it has been well done. Here, too, a handsome offering of \$26.50 was made for missions, which would have been doubled if it had not been a bad day and only a few people were out. This church was organized under the leadership of Rev. W. A. Parker while he was pastor at Albertville, it being an evening appointment after preaching at Walnut Grove at 11 o'clock, and it shows what can be done by those who have it in their hearts to undertake difficult fields or any other sort of fields as to that.

I learned while with Brother Head that he was the only pastor in the county who was fully sustained by his work. As a rule our ministers are teaching or sustaining themselves by other secular employment in part at least. This cripples them and greatly hinders the Master's work. Some good day before many years all this will be changed and ought to be now. Our people are able to do what others are doing on the same territory with no more means, intelligence or strength of numbers. When will we do it. Well, we will do it when our ministers trust their brethren as they should; and when the churches realize their duty as the Lord has taught it in His word. May that day speedily come.

S. O. Y. RAY.

**Death of a Beloved Pastor.**

On the 29th of February, 1907, the death angel came into our midst and took from us our beloved pastor, Bro. J. L. Collins. We sometimes called him our blind brother, he having lost his eyesight some twenty-odd years ago, but on the date above God sent His angels down and they wafted his spirit up to God, who will open his eyes to view the blessedness of the eternal city. He was our moderator for fourteen years and was possessed with great power and zeal. The fame of his preaching had gone out so far and wide until critics had just about ceased to hurl their darts at him. We can hardly realize how his being taken from us is for the best, but we bow in humble submission to the will of God.

J. J. PATTERSON.

**Don't Be a Soap-Slave!**

Do you know that it's soap that piles up your household labors—doubles your duties?

Not because of what it does, but because of what it doesn't do. For, with soap alone, home-purity depends on your efforts, and not upon its meager help.

Mere soap is so powerless—so totally unnecessary—for household use, that it is a wonder any thinking woman will continue to be pestered by it.

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is soap "with its working clothes on"—good, honest, vegetable-oil soap, ground fine and blended with other purifying materials—a smooth golden powder that vigorously and thoroughly cleanses, without taxing your strength, and with no injury to garments or fine woodwork.

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Gold Dust dissolves quickly in hot or cold, hard or soft water—becomes "liquid muscle," rich, cleansing, purifying suds, almost in an instant.

For washing clothes and dishes, scrubbing floors, cleaning woodwork, oil cloth, silverware and tinware, polishing brasswork, cleaning bath room pipes, refrigerators, etc., softening hard water and making the finest soft soap.

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per acre, concentrated on fewer acres, thoroughly cultivated, enables the tap-roots to strike down deep to reach the moisture, and the feeding roots to take complete possession of the soil early in the season. Your plant will then be so strong, robust and healthy, that it fruits heavier, matures earlier, opens earlier, and can be gathered earlier to better advantage, and in better order—thus insuring best results in marketing as well as obtain the largest yield per acre.

Accept no substitute for Virginia-Carolina Fertilizers. Ask your dealer or write us for one of our new almanacs, valued at \$1.00, but free to you.

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 Baltimore, Md. Atlanta, Ga. Savannah, Ga. Memphis, Tenn.  
 Montgomery, Ala. Shreveport, La.

**"Increase Your Yields Per Acre"**

**HOME MISSIONS—HELP THE HINDMOST.**

Elsewhere in this week's columns will be found a statement of home mission receipts up to March 1, 1907. The amount is \$77,308.16. It should be at least \$125,000. The Southern Baptist convention requested our board to project its work on the basis of \$275,000. We need nearly \$200,000 in the next forty-five days! Our work has been laid out on a vastly enlarged scale. It will be crippled everywhere if we fail in our finances. Our people have the money. We must be in daily and hourly prayer that God will open the purses of our people. Pastors must press the matter on their people, leading with liberal gifts themselves. Our laymen of wealth, how can they fall us now, in this time of financial peril, and that when God is so blessing every department of our work!

Will not our sisters during the third week of March, which is next week, put \$20,000 on the Lord's altar for home missions?

And let all our forces unite to relieve our present crisis.

We look to you, beloved, with anxiety but with faith and hope.

**B. D. GRAY,**  
 Corresponding Secretary,  
 Atlanta, Ga.

**HOME MISSION RECEIPTS FROM MAY 1, 1906, to March 1, 1907.**

Georgia	\$ 9,394.57
North Carolina	8,736.64
Kentucky	8,332.85
Virginia	8,299.60
Missouri	6,197.88
South Carolina	6,179.64
Alabama	6,062.02
Texas	5,838.80
Tennessee	4,407.55
Mississippi	4,366.87
Florida	3,877.38
Maryland	2,739.40
Louisiana	1,301.98
Arkansas	563.78
District of Columbia	448.09
Oklahoma	287.66
Indian Territory	273.45

Total ..... \$77,308.16  
 We are in awful straits! Home missions is the hindmost. Let everybody help.

Sincerely,  
**B. D. GRAY, Cor. Sec'y.**

**OPIUM AND DRINK**

Habits cured at the Purdy Sanitarium, Houston, Tex., by mail; safe, guaranteed methods. No guards or confinement. Read the following statement: Joseph, Waller Co., Tex., February 28, 1907.

This is to certify that my name is H. M. POSS, and that I am 65 years old. That I used morphine 26 years and that I was using 30 grains of morphine daily when I went to the Purdy Sanitarium November 6, 1906. I remained there five weeks and three days, returning home December 15th cured. No words can describe my feelings of thankfulness and I write this without being asked to do so by Dr. Purdy or any one else. I want others to go there and be cured. I believe I was led by the Holy Spirit to Dr. Purdy, and I pray that others may receive this great blessing. I will gladly answer all letters.

**H. M. POSS,**  
 Mr. POSS is a confederate veteran, a member of the Baptist church, and a gentleman of the old school.

Those who can't come to our sanitarium should write for free trial package of our home treatment. Sealed booklet sent on request. Dr. Purdy, Suite —, 614 Fannin St., Houston, Tex.

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You don't have to trudge along unless you want to—lots of young people with no more natural ability than you are drawing twice your salary and engaged in more pleasant occupation.

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And offers the most flattering inducements in the way of good salary and promotion to those with a good commercial training—book-keeping and stenography.

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**Wheeler Business College**  
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**Golden Songs of Glory**

is the book for your Sunday School. The music is sweet and flowing. The words are full of Gospel truth. It contains 144 pages, and is in either round or shaped notes. Prices: Board binding 30c a copy, \$3.00 a dozen, postpaid; muslin binding, 25c a copy, \$2.75 a dozen, postpaid. Specimen pages free. Address the author and publisher.

**James D. Vaughan, Lawrenceburg, Tenn.**

**BOOKS! BOOKS! BOOKS!**

To prevent having to move them, am closing out my own publications cheap.

"Methodism Unmasked" 50c (formerly \$1.00).  
 "A Sketch of the Baptist in History" 10c.  
 "Lord's Supper" 5c. "Obedience" 5c. "Christian Unity" 5c. "Why I am not a Seven Day Adventist" 5c. The entire lot for 75c, postage paid. Agents wanted on liberal commission. Address

**J. H. THARP, Lakeland, Fla.**

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# SEVERE ECZEMA CURED IN SOUTH

Suffers Three Years—Hands and Eye Most Affected—Employed Doctor to No Effect—Now Entirely Recovered and Will Recommend

## CUTICURA REMEDIES IN ALL PARTS OF PARISH

"My wife was taken badly with eczema for three years, and she employed a doctor with no effect at all until she employed Cuticura Soap and Ointment. One of her hands and her left eye were badly affected, and when she would stop using Cuticura Soap and Ointment the eczema came back, but very slightly; but it did her a sight of good. Then we complied with the instructions in using the entire set of Cuticura Remedies and my wife is entirely recovered. She thanks Cuticura very much, and will recommend it highly in our locality and in every nook and corner of our parish. God bless you for the sake of suffering humanity. I. M. Robert, Hydropolis, La., Jan. 5 and Sept. 1, 1906."



## SOUTHERN MAN CURED Of a Terrible Eczema by Cuticura in Six Weeks.

"Some time ago I suffered terribly with eczema, and I had the best medical attendance, but the more medicine I took the worse it seemed to get. I kept on with medicine for about five weeks until I saw the Cuticura Remedies advertised, and I at once purchased the Cuticura Soap, Cuticura Ointment, and Cuticura Resolvent, but had not the slightest hope of them curing me. After I had used the first set of the Cuticura Remedies I saw the improvement, and in just six weeks my skin was as smooth as ever. I advise any one suffering from this terrible disease to use the Cuticura Remedies. Henry J. Steljes, 132 Spring St., Charleston, S. C., June 12, 1906."

Complete External and Internal Treatment for Every Humor of Infants, Children, and Adults consists of Cuticura Soap (5c) to Cleanse the skin, Cuticura Ointment (50c) to Heal the Skin, and Cuticura Resolvent (50c) for in the form of Chocolate Coated Pills, 25c. per vial of 60 to Purify the Blood. Sold throughout the world. Potter Drug & Chem. Corp., Sole Preps., Boston, Mass.

Mail Free, How to Cure Skin Humors.



## GRIP-IT does not make you sick or otherwise inconvenience you; cures the worst cold QUICK!

GRIP-IT cures ordinary colds in 8 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 cold until catarrh has attacked you, you have a malady worse than a cancer, and you need PORTER'S CA-TARR-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 "droning 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. These offensive mucous discharges are quickly relieved by PORTER'S CA-TARR-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 25c; retail 50c. If not kept by your dealer, write to: PORTER'S MEDICINE CO., Paris, Tenn.

To Sunday School Superintendents of the Baptist Churches in Alabama.

Dear Brethren:

Please observe Bible day, Sunday, March 17th, for our Bible work in the State. It is simple and easy. First announce to your schools our state work, to distribute Bibles by sale at cost, and by donation to the destitute. Secondly, give us the collection in Sunday school that day and send it to me. Very truly, Jas. M. Greene, Supt. Bible House, Montgomery, Ala.

State Evangelist W. J. Ray, who has just held a good meeting at Yolande, is now at Republic.

Sister E. J. Brown, who had been a faithful member of Mt. Olive church for a number of years and was buried there January 8, 1907, was born in Akin, S. C., Feb. 9, 1845, joined the Baptist church in 1862, and was married to Mr. J. J. Brown in August, 1865. She was the mother of ten children and eight of them are living. Sister Brown had many friends and will be greatly missed in her community. May the God of all comfort uphold Brother Brown and all the other relatives in this trying time. The Lord knows best. Not a sparrow fall eth to the ground without your Father. I. WINDSOR.

In Loving Memory of Elmo Day.

Jessie Elmo Day was born Sept. 13, 1888. He died at his home, Nicholville, Ala., Dec. 27, 1906; was united to Deep Creek Baptist church April 2, 1905.

Whereas, An all-wise Omnipotent God has seen fit to remove from our church and Sunday school one of its most faithful members, Elmo, so be it

Resolved 1. That we hold in sacred memory his life and character as a faithful Christian, for he was a model young man.

2. That we tender to his bereaved brothers and sisters our tenderest love and heartfelt sympathy and commend them to a loving Heavenly Father, who doeth all things well, who alone can heal your riven hearts. Sleep on, dear Elmo, until the resurrection morn.

3. That a copy of these resolutions be placed upon our minutes, a copy sent to the family and a copy sent to the Alabama Baptist for publication. M. M. Tucker, J. B. Hasty, Mrs. J. E. Nichols, Mrs. J. M. Greene, Committee.

### BEST EVER USED.

Nauvoo, Ala., Nov. 24, 1907. Tennessee Valley Fertilizer Co., Florence, Ala.

Gentlemen:

Yours is the best guano I ever used and I have been using guano thirty years. I made more cotton on the same land with the same amount of guano than I ever did before and I sure do want to deal with you again. Yours truly, L. T. HOPSON.

## The Man Who Knows

What's what and who's who in the Baptist denomination is he who reads a Baptist paper. Don't be a Baptist Know-Nothing. Read the Alabama Baptist and get your neighbor to subscribe

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Lot No. 1—Five hundred combs of the latest Parisian designs, all good sizes and made to sell for 50c, 75c and \$1. In this special sale at

**29c Each**

Lot No. 2—Three hundred and fifty combs of fine quality shell and amber that would bring regularly \$1, \$1.50 and \$2. Manufacturers' sale price—

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Absolutely removes the craving in from 24 to 48 hours. No suffering, no detention from business and no bad effects. ONLY TEN DOLLARS for a month's treatment. Man cured with one month's treatment.

It takes away all craving for stimulants and builds up the system, making a new man of you. It is marvelous the number of people who have been rescued by the Woolley treatment. Any physician or minister in Atlanta can tell you about me. For particulars address Dr. B. M. Woolley, Drawer 387, Atlanta, Ga.

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**TRY A TEN CENT BOTTLE**

**RESOLUTIONS OF GIRARD BAPTIST CHURCH.**

Whereas, It has pleased Almighty God to remove from our midst by death our beloved brother and father in Israel, Rev. F. A. Threadgill; and,

Whereas, His stay with us for about twenty years has been such as to merit the respect and confidence of both saint and sinner; and,

Whereas, His life's work has been to elevate the minds and morals of our young people and prepare them for usefulness in life; now, therefore, be it

Resolved, That we deeply mourn the death of our dear brother and extend our condolence to the bereaved family and pray the Lord to comfort them in this trying hour.

Resolved further, That in the death of Brother Threadgill our church has lost one of its most faithful members, the Sunday school one of its most competent teachers, the town one of its best citizens. Brother Threadgill was an able assistant to the pastor, a willing counsellor to the Sunday school superintendent, and ready at all times to speak a word of encouragement and comfort to all, to strengthen the weak and admonish the strong.

Peace be to his ashes.  
H. S. SULLIVAN, Committee.

**BRO. W. H. DeWITT.**

Editor Alabama Baptist:

Some time ago I saw a notice in the Alabama Baptist of the death of Bro. W. K. Thomas at Linden, and a little later the death of Bro. W. H. DeWitt was announced in your paper. Both these beloved brethren lived and labored in the Bethel Association, where it was my privilege to spend ten years in the ministry. I little thought when I saw Bro. Thomas last that he would so soon be called to heaven; but why should he not have been? for he was fully prepared and waiting like ripe grain to be gathered into the garner. He was for a long time a deacon and one of the most gentle, lovable and consecrated men that I have known.

Bro. DeWitt was truly a man of God and loved lost souls as only such a man as he could love them; God alone knows the good he did during a long and fruitful ministry. With these two dear brethren I involuntarily associate another, Bro. John T. Caine, who preceded these brethren to the realms of bliss nearly seven years. I was his pastor for nearly seven years and have never known a more splendid Christian man than he was—large hearted, of a generous nature, true to God and to his own friends; there are few men like him, so far as I know. While Bro. Caine had been there for some time when the other two reached there, now all of them are supremely happy. I have been thinking of the sweet converse I had with these royal ones on earth, and how glorious it will be to join them a little later on.

Goodby, beloved brethren, for a short time. To me you are not dead, for my heart longs for you, and by the grace of God I will see you again. In my exile I often yearn for the companionship of loved ones in Alabama, for I still fondly call it home.

J. M. RODEN.

Stanton, Tex.



An average fertilizer for cotton should contain 3 per cent. nitrogen, 8 per cent. phosphoric acid and 4 per cent.

**POTASH**

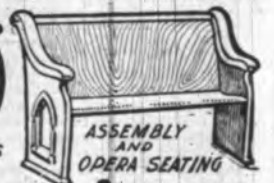
"Cotton Culture" is the title of a book of 90 pages, full of "meaty" suggestions for the cotton grower. It discusses the proper cultivation of the cotton plant, and gives valuable hints on fertilizing necessary to secure the greatest yield.

It will be sent free to all interested.

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EDUCATIONAL EXCHANGE CO. TITLE GUARANTEE BLDG. BIRMINGHAM, ALA.

**Feed Your Land**

with our Fertilizers because they are High Grade and will

**Make More**

to the acre than any other brands on the market and you will

**Save More**

in labor and teams than you made before using them.

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**PANSY PHARMACY, Mfrs., Atlanta, Ga.**

**\$100 RUPTURE CURE FOR \$6.00**

The following unsolicited letter, which speaks for itself, has been received by F. Buckle Co., 502 First Ave., So., Minneapolis, makers of the famous Radical Cure Truss (they are not like others), which is sent on free trial to everyone writing for it.

Gentlemen—Two years ago I purchased your Radical Cure Truss, paying the small sum of \$6.00. You or anybody else cannot buy it now for \$100.00, although I am not wearing it, as I am completely cured. I must say you are the only honest truss firm I have ever dealt with. Your truss is exactly what you claim—it is easy and comfortable—it is a God's blessing to every sufferer. Please accept my thanks for the cure. Shall continue to tell every suffering man about my wonderful cure.

FILED REGISTER, R. F. D., Maudslon City, Mich.

**A 10 Cent Package of**



will cure one head 4 times or 4 heads one time. Money back if they fail.

Price 10 and 25c at all druggists or by mail on receipt of price.

**COLLIER DRUG CO.**  
Birmingham, Alabama.



**CANCER OF THE BREAST CURED**

How Mrs. Rodman's Life was Saved

BURLINGTON, N. J., Nov. 11, '06.  
DR. L. T. LEACH,  
Indianapolis, Ind.

Dear Doctor:—I write to testify to the curative powers of **CANCEROL** for the treatment of malignant disease. I was afflicted with two cancers of the right breast, and after a persistent and stubborn fight, can truthfully say that both cancers are cured. My breast is suitably healed up and my general health is good. Let me thank you for the interest you have taken in me. Though I cannot express my feelings in words, my innermost sentiment is more than kind towards you. I thank the good Lord for giving you the knowledge to make such a wonderful remedy.

Amie Rodman

**CANCEROL** has proved its merits in the treatment of cancer. It is not in an experimental stage. Records of undisputed cures of cancer in nearly every part of the body are contained in Dr. Leach's new 100 page book. This book also tells the cause of cancer and instructs in the care of the patient; tells what to do in case of bleeding, pain, odor, etc. A valuable guide in the treatment of any case. A copy of this valuable

**BOOK FREE TO THOSE INTERESTED**

Address, **Dr. L. T. LEACH,**

Dept. 101, INDIANAPOLIS IND.

**ATTENTION!**

Brother pastor, would you not like to engage in a pleasant business that will add from \$25 to \$100 per month to your income, without any interference with your pastoral duties? If so, write S. P. Lindsey, Belleville, Ala.

**Cigarette Habit**

I treat this habit under strict guarantee. Any reference you want. Write for free book on the "CIGARETTE CURSE."

DR. J. S. HILL,  
Greenville, Tex.

**BELLS.**

Steel A 107 Church and School Bells. Send for Catalogue. **The C. S. BELL CO., Hillsboro, Ala.**

**FITS**

St. Vitus' Dance and all Nervous Diseases permanently cured by Dr. Kline's Great Nerve Restorer. Send for FREE \$2.00 trial bottle and treatise. Dr. R. H. Kline, Ltd., 931 Arch St., Philadelphia, Pa.

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**GEO. A. BLINN & SON, Prop.**  
THE OLD RELIABLE FIRM  
Our patrons are our advertisers—Once a customer always a customer  
**GIVE US A TRIAL**  
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**THE WINNING STROKE**

If more than ordinary skill in playing brings the honors of the game to the winning player, to exceptional merit in a remedy ensures the commendation of the well informed, and as a reasonable amount of outdoor life and recreation is conducive to the health and strength, so does a perfect laxative tend to one's improvement in cases of constipation, biliousness, headaches, etc. It is all important, however, in selecting a laxative, to choose one of known quality and excellence; like the ever pleasant Syrup of Figs, manufactured by the California Fig Syrup Co., a laxative which sweetens and cleanses the system effectually, when a laxative is needed, without any unpleasant after effects, as it acts naturally and gently on the internal organs; simply assisting nature when nature needs assistance, without griping, irritating or debilitating the internal organs in any way, as it contains nothing of an objectionable or injurious nature. As the plants which are combined with the figs in the manufacture of Syrup of Figs are known to physicians to act most beneficially upon the system, the remedy has met with their general approval as a family laxative, a fact well worth considering in making purchases.

It is because of the fact that **SYRUP OF FIGS** is a remedy of known quality and excellence, and approved by physicians that has led to its use by so many millions of well informed people, who would not use any remedy of uncertain quality or inferior reputation. Every family should have a bottle of the genuine on hand at all times, to use when a laxative remedy is required. Please to remember that the genuine Syrup of Figs is for sale in bottles of one size only, by all reputable druggists, and that full name of the company—California Fig Syrup Co., is plainly printed on the front of every package. Regular price, 50c per bottle.

**CALIFORNIA FIG SYRUP CO.**  
Louisville, Ky. San Francisco, Cal. New York, N.Y.

**Don't buy a Vehicle of any kind until you get our New Vehicle Catalog**

**We Ship on 30 Days Trial**  
And We Guarantee Our Customers Prompt Shipment.

Every Vehicle Made in Our Factory is Fully Guaranteed.

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**WRITE A POSTAL FOR LARGE ILLUSTRATED CATALOGUE V-144.**  
It is the most complete catalog of vehicles and harness ever printed. The cuts are made large so as to show you just how each vehicle is made. The two center pages show a colored plate 2 1/2 inches, of our CHICAGO SPECIAL BUGGY, reproduced in the actual colors just as it is painted and finished. The descriptions are complete and plain. All vehicles are shipped direct from our factory. Our prices are the very lowest. Be sure **MARVIN SMITH CO., CHICAGO, ILL.** to see our astonishingly low prices and the most liberal terms ever offered to you.

**Want Running Water?**  
You can have a constant stream at house or other buildings from spring or stream on a lower level by installing a

**RIFE HYDRAULIC RAM.**

Most satisfactory water service known. Always going, no attention, no running expense. Raises water 80 feet for every foot of fall. 18 inches fall enough to operate it. Over 5,000 now in use.

Sold on 30 Days Free Trial. Ask for booklet giving particulars.

**RIFE ENGINE CO.,**  
2131 Trinity Bldg.,  
NEW YORK.

**Dr. Brown's Magic Liniment**

**This bottle for you—FREE**

Those who seek relief from rheumatism, sciatica, neuralgia, headache, backache, lumbago, strain, sore muscles, and other pains—bead carefully. We want to help you. We know the marvelous curative power of Dr. Brown's Magic Liniment; how wonderful it is; that when it is poured on a piece of cloth and pressed closely to the place where the pain exists the pain instantly vanishes. It is different from other liniments which need rubbing. You simply smother the cloth under your hands and the liniment penetrates to the source of the pain and instantly relieves it. It soothes the nerves, produces warmth, and starts up the circulation. We know it does all these things—AND WE WANT YOU TO KNOW IT. Send for the sample bottle and try it. Write to

**BROWN CHEMICAL CO., Dept. A, Nashville, Tenn.**

# WE MUST NOT LOSE EVERYTHING.

## Out of Our Pockets

It must come, every bit of it. We must pay the cost of this big advertisement, we must pay the cost of the \$1.00 package, we must pay the postage to carry it right to your door and everything. If it does not benefit you, if you are not entirely satisfied with it, you pay us nothing and we must lose everything. You can lose nothing, not a cent—for you pay nothing. We send it to you without a penny from you—just on your asking for it. If it does not help you, that ends it and we lose all it has cost us. You need return nothing for you use all we send you. But we are glad to advertise, glad to have you write us for a \$1.00 package on trial, glad to send the dollar package, glad to run the risk of losing everything. For we know what Vitae-Ore is, we know the good work it has done and is doing every day, we know how it satisfies, how it cures weak, sickly, debilitated, stomach-tortured, rheumatism-racked, kidney-tyrannized, bowel-enslaved, heart-distressed men and women and can afford to run the risk. We have done it every day for years and are not sorry. If you are sick and need something to help you to get well, read our offer and write to us today for Vitae-Ore. Don't send a penny.

## No Other Offer

equals this Vitae-Ore 30-day trial offer in its fairness, liberality and genuine benefit that may be obtained by old and young. No doctor has ever offered you treatment on these terms—no other medicine has ever been handed out to you in this manner. It is all in the medicine—its virtue and merit allow us to so offer it. And it is not a new, untried medicine seeking a reputation that is being so offered, but a medicine that has been tried and not found wanting, a medicine which numbers its cures by the thousands, which has gained a reputation by its curative work over the entire length and breadth of this nation, as well as in Canada and the British Isles. Read our thirty-day trial offer and then get out pen, ink and paper and write us for a package. You need not write a long letter unless you wish to. Just say: "I am sick. I need Vitae-Ore or something that will cure me. I have seen your trial offer. Send me a dollar package. I will use it and pay the dollar if I find it has helped me. I will not pay one penny if it does not help me." That is all it takes. We and Vitae-Ore do the rest.

## Our 30-Day Trial Offer

If You Are Sick we want to send you a One Dollar package of Vitae-Ore, enough for 30 days' continuous treatment, by mail, postpaid, and we want to send 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.

## READ THIS WOMAN'S STORY

WALLACE, NEB.—Vitae-Ore was the means of saving my life and rescued me from an existence that was almost unbearable. I had been suffering for a long time with Nervous Prostration, Palpitation of the Heart and Smothering Spells, Female Weakness, Catarrh of the Bladder, Throat, Stomach, Kidney and Bladder Trouble. In fact, I do not believe I had a sound organ in my body. I was bedfast for seventeen weeks, when I was induced to give Vitae-Ore a trial. I think it was a God-send, as all my diseases began to yield immediately and I am now cured. I can do all my housework with pleasure and ease. My child and I have a very good appetite. I have taken Vitae-Ore for only two months and have gained 18 pounds. I hope every sufferer will try this remedy as I have done and be convinced of its healing power. Mrs. J. O. PURBAUGH.

## If You Don't Feel Right

reputation by the work it has done for thousands. You cannot lose a penny—you win back health or pay nothing. YOU ARE TO BE THE JUDGE! Send today for that which thousands have used and are using with the success denied them in other treatments, and start the treatment immediately.

Address, Theo. Noe Co., Vitae-Ore Bldg. Chicago, Ill.

## LET LIVING WITNESSES GUIDE YOU.

A tree is known by its fruit and not by its leaves, and a medicine or remedial agent is known by its cures and not by its claims. For every claim of a cure made by Vitae-Ore we produce the "fruit," in the written evidence of the person who has been cured, in the ringing testimony proving the good we promise through Vitae-Ore is borne out by the experience of people who have sought its aid. For a quarter of a century Vitae-Ore has stood the test of the American Public. The people have tried it, have endorsed it and have recommended it, and its reputation has grown like a green bay tree. Thousands in every state of the Union are using it and praising it—thousands who call it "Our Family Doctor."

Medicines have come and gone, have sprung up in the night like mushrooms, have made broad claims and startling promises, but when the time came to be heard of no more. Our claims for Vitae-Ore are as strong as oak, for we make no claim for any one "bear fruit" but their branches were barren, the cures were not in them and they passed out into the night, to be heard of no more. Our claims for Vitae-Ore are as strong as oak, for we make no claim for any one medicine, but their strength comes from the strength of the medicine itself, from its actual power in diseased conditions. Its record proves what its power has been in other cases, covering a wide range of its and diseases—a fair trial will prove its power in yours.

Let the experience and testimony of countless thousands of "Living Witnesses," men and women from every walk in life, young, middle aged and old, guide you, follow their lead and turn to Vitae-Ore for the health you seek, the great blessing of active manhood and womanhood that makes life a joy. You can test it for the asking—just a letter. How can you refuse to try it?

## 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.

## A BLESSING TO Rheumatics.

Rheumatism is caused by absorption into the blood of refuse matter, which enters the system through the proper channels. The poison destroys the purity of the blood and as it circulates through the body the acid particles thrown off penetrate the joints, muscles, membrane, and even the bones.

Vitae-Ore is well adapted for the cure of Rheumatism, Gout, Lumbago, etc., and has many times been successful in chronic cases of such long standing as to be thought incurable. Alkalies and the remedies that are almost invariably prescribed, fail to cure because they weaken digestion, irritating the delicate lining of the stomach, thus impairing instead of building up the system. Vitae-Ore is a blood purifier and is absorbed into the blood, correcting poisonous products, and gradually eliminating them from the system. Under its use, thin blood is made pure and rich and as it is carried through the body nourishes and soothes the irritated tissues, and dissolves the poisonous deposits that have collected in the joints and passes them out of the system. Cures with it are lasting. In severe cases crutches are often thrown away, never to be used again.

Rheumatic sufferers should not lose hope, even though the case be chronic and of long standing. Vitae-Ore has cured many a chronic, obstinate, pronounced hopeless case. Thousands have testified to its efficacy in rheumatic troubles, many who had tried the best doctors and gone with no benefit, to noted mineral springs, whose waters are famed for their efficacy in rheumatic troubles.

It is Not Unnatural that Vitae-Ore cures so many disorders. As many families trace ancestry to one common parent, so whole families of diseases of various names, have one common origin—a deflection in some vital organ. Vitae-Ore corrects the original deflection and the disorder disappears with the disappearance of its cause.

## WAS HELPLESS FROM RHEUMATISM.

Hot Sulphur Springs Baths Did No Good—Fully Restored by Vitae-Ore.

ASBURY PARK, N. J.—I have been suffering with Rheumatism for the past four years and at times have been so utterly helpless that I could not dress without assistance. I believe I took about everything known, from prescriptions to patent medicines, to no purpose. I naturally became much disheartened. From a robust, healthy man, all my life, weighing 175 pounds, I was reduced to 154 pounds. In desperation I appealed to a prominent physician here and his advice was for me to go to some mineral spring and get away from this place, as it was evident the climate did not agree with me. I at once agreed to go to Sherron Springs and during the journey I had to be lifted on and off the cars. I remained at the Springs for three weeks, taking the hot sulphur baths, without feeling any material benefit. I returned home with my mind made up: "No more medicine for me." With appetite gone, I was afraid to eat when I could, and decided that there was no help for me. A friend from Baltimore called to see me and when my condition was made known to him he recommended Vitae-Ore. After considerable urging on his part, I wrote for a \$1.00 package. The first package benefited me and I continued taking it steadily for three months. The result has been marvellous. I am like a new man, my appetite has returned and I have gained about 10 pounds. This is not all. My wife began taking Vitae-Ore when I did. She is 45 years old and has suffered Change of Life; she always had such a tired feeling, was easily exhausted, had no appetite and weighed only 112 pounds. Now the tired feeling is all gone, her appetite is good, she weighs 119 pounds and is free from her old troubles. Vitae-Ore is a God-send; it was so to me and mine, and in writing this I do it for the purpose of helping some poor skeptical fellow-being, who, perhaps, has become discouraged like I was.



J. WESLEY CROSS, Justice of the Peace.

## OWES HIS LIFE TO V.-O.

Suffered for Years with Kidney, Heart, Stomach and Rheumatic Troubles.

COVINA, CAL.—Though I have never written in regard to my experience with Vitae-Ore, yet to it I owe that I am alive today. For eight years I have suffered from Kidney Trouble, called by different names according to the whim of the doctor treating me, and I can honestly say that I never knew a well day. I became so bloated and fat that it was burdensome to me to make any exertion and a continual pain about my Heart never left me. It was impossible for me to lie down on my left side and sometimes I could not lie down at all. In addition to this I was tortured with Rheumatic pains, and even my Digestive Organs were diseased; acute attacks of cramps and neuralgic pains of the stomach were so severe that they threatened death. Four years ago I was attacked with typhoid fever and two doctors attended me. They broke the fever and treated me for other troubles, they thinking all the while to get me on my feet again, but I became weaker and weaker and everyone thought me past recovery. My wife and sister would not give up hope, but persuaded me to try Vitae-Ore. They said if I would swallow a few doses I might find myself improved; if I did not they would cease urging me. I began taking it, and the result which they predicted came about. I began to improve at once and became in the course of a few weeks a well man and have continued so ever since. I am able to do the hardest kind of manual labor. My heart never gives me any uneasiness, and my cramps, pains and fat are things of the past. A. T. SIGSTAD.

