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ALABAMA BAPTIST

Frank Willis Barnett, Editor

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PARAGRAPHS

The Lord abundantly bless you and our paper during the year 1906, and the Lord help us pastors to lead His hosts on to greater undertakings, sacrifices, and achievements for His glory.—J. H. Riffes.

The senior editor had the pleasure, last week, of performing the marriage ceremony which united the lives of his only son, Frank H. Bell, now of Birmingham, Ala., and Miss Mattye Wilson, of Chattanooga, Tenn.—Christian Index.

Frank Bell is one of the strong young men of the Age-Herald's staff whose newspaper reputation is already made. Many blessings rest upon him and his charming bride.

Dr. Lyman Abbott served as preacher at the University of Chicago for two Sundays, closing his service Jan. 21. Prof. W. W. Fenn, of Harvard, is the preacher for Jan. 28 and Feb. 4. Dr. S. J. McPherson, of the Lawrenceville school, serves for Feb. 11 and 18, to be succeeded by Dr. R. P. Johnston, of the Fifth Avenue Baptist Church, New York, on the three succeeding Sundays.—Standard.

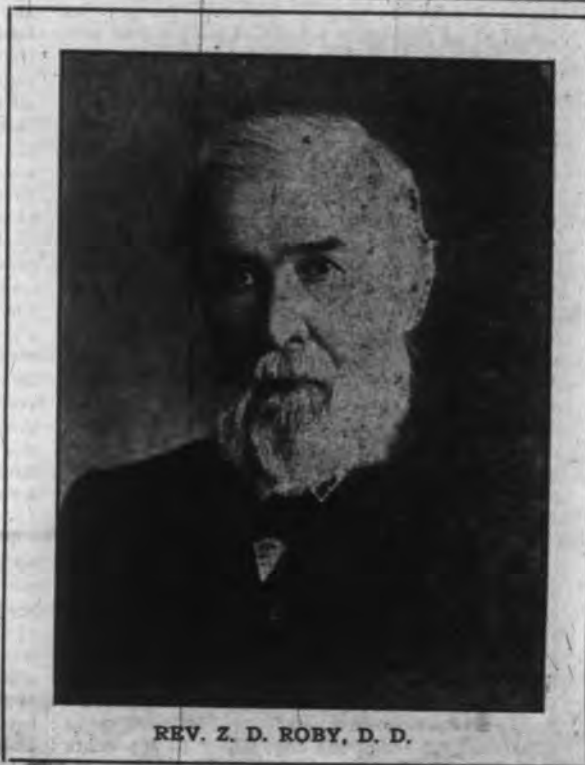
Dr. J. L. Gross, who has recently gone to Houston, Texas, writes: "My stay in Alabama was most pleasant; my treatment royal; but the possibilities out here are intoxicating. I have the church of my life. Pray for me. How I rejoice to see the prosperity our good Father is sending on the work in dear old Georgia.—Christian Index.

A district visitor once went to see an old Scotch woman who was dying. Noticing that her talk was all about herself and the minister, he said: "Well, really, Jeannie, I believe you think there will be nobody in Heaven but yourself and the minister." "Ah, weel," said the old woman, "an' I'm no' sae sure about the minister."

I go first of March to Clayton as pastor for half time and state evangelist the other half for S. E. Alabama. I regret much for many reasons to sever my connection with the good people here, but it seems to be the Lord's will. Will do what I can for the paper and hope to put it into many homes where it is not now taken.—J. V. Dickinson, Jasper.

The Texas Baptist Standard stated that Emzy Risner, oldest son of Rev. H. C. Risner, lost a portion of one hand by an explosion during the holidays. When the doctor had dressed the wounded member the little fellow said: "Well, doctor, since the explosion did occur, and some one is hurt, I would rather it was me than the other boys." The sentiment was quite manly and indicates his good religious training.—Maryland Baptist.

That Mr. Lloyd-George, our Baptist representative in the British Cabinet, has a fondness for stories, and—rare quality—does not mind relating one when it tells against himself, is indicated by the following example, given in the St. James Gazette: He was addressing a meeting at Flint, and his chairman said: "I haff to introduce you to the member of the Carnarvon Boroughs. He has come here to reply to what the Bishop of St. Asaph said the other night about Welsh Disestablishment. In my opinion, gentlemen, the Bishop of Asaph is one of the biggest liars in creashon; but he hass his match in Mr. Lloyd George!"—The Examiner.



REV. Z. D. ROBY, D. D.

On January 25, 1906, at 4:15 p. m., Dr. Z. D. Roby passed to his reward. He suffered a partial stroke of paralysis on Dec. 26, 1905, from which he never fully rallied.

Rev. Jno. P. Shaffer, D. D., of Ranoke, conducted the funeral from the First Baptist church Opelika, at 10 a. m., Jan. 27, 1906.

Twelve ordained Baptist ministers were in attendance.

The pall bearers were Reverends G. S. Anderson, J. P. Hunter, J. W. Hamner, C. C. Pugh, J. L. Gregory, A. S. Smith, W. A. Taliaferro, C. J. Burden.

The other Baptist ministers in attendance were Reverends Hudson,

father and son, W. C. Bledsoe, D. D., Dr. Bledsoe made the opening prayer and Pastor Taliaferro the concluding prayer. During the service three songs, "I will sing you a song of that beautiful land," "I love to tell the story," "The half has never been told" were touchingly rendered. Bro. Anderson pronounced the benediction at the grave after the reading of the scriptures by Bro. Taliaferro as the body was lowered into the vault.

Dr. Roby's life of great usefulness and his great prominence as a minister necessitates more than passing notice. Dr. Shaffer will favor us with such at an early date.

May God comfort the family and friends.

Dr. I. J. VanNess gave a dinner to the Baptist ministers of Nashville on Thursday evening of last week at his home in this city. All of the Baptist ministers were present except one or two who were detained for special reasons. The evening was spent in pleasant conversation and social intercourse. The dinner, supplied by the deft hands of Mrs. VanNess, was quite an excellent one. Altogether the evening was very enjoyable, and will have the effect of bringing the pastors of the city together in a closer bond of union, enabling them to know and so to love each other better and thus work together better for the advancement of the Baptist cause in this city. Perhaps never before, taking them all together, have the Baptist churches of the city been better manned, and never before has there been a more cordial fellowship between the various Baptist pastors.—Baptist and Recorder.

It has been brought to our attention that here and there in Virginia there is a Baptist deacon who does not take the Religious Herald. Now, we raise the question, if a Virginia Baptist deacon can really be an up-to-date, wide-awake, well-informed leader and worker if he thus shuts himself out from the only source of information about the work of his people in the State? Let us hear from the pastors on this point.—Religious Herald.

Some pastors who have such deacons will read this and think much and say little, lest they give offense to the deacons. Such are apt to be very "touchy." Of course, we are talking about Virginia deacons.—Christian Index.

PARAGRAPHS

You are not only honored, father of an honored son. There is a goodly child of the masculine persuasion in our home. Can't find a name for him. Have looked through the Bible, almanac and dictionary but nothing suits. H. T. Crumpton.

Our Clay county folks think more of you and the Alabama Baptist since you came over than ever before. May God help you to get closer and closer to the hearts of our people and continue improving the paper. As ever yours for service, B. W. Mathews.

I have been almost a life-time subscriber to the paper. You may know by that that we appreciate the dear Alabama Baptist. It brings us news from our home church (Trussville) and others in the Birmingham district and the dear old State. Fraternally yours.—S. R. McDaniel, Denver, Col.

I have been taking the Alabama Baptist since Jan. 1888, and have thought several times of discontinuing it for the last seven years, since I have been in Texas, but Alabama will always be home to me, and feel that I can not do without the Alabama Baptist. Yours truly, C. E. Edwards.

John D. Rockefeller, Jr., is back teaching his Sunday school class at the Fifth Avenue Baptist church in New York. Last Sunday he supported the proposition that it is never right to tell a lie—a lie being defined by him as the denial of the truth or asserting of an untruth with intent to deceive.—The Pathfinder.

On the seventeenth we closed a good meeting. Evangelist T. T. Martin was with us for eleven days. He is an indefatigable worker and a forceful gospel preacher, making the way of salvation so plain that the most simple minded of his hearers can grasp it. We are sure his coming into our midst will tell through time and eternity. During Bro. Martin's stay he preached twice to the negroes and once at the cotton mill, which services also gave evidence of much good accomplished. Bro. Martin went from us to Sardis, Miss., his next appointment.—C. N. James, Columbia, Ala.

Dr. Len G. Broughton is in favor of a "Practical Working Union Among Baptists" of the whole country. He lays down some conditions, however, the first of which is the affirmation of the plenary inspiration of the Scriptures. The second is the blood as opposed to the "ethical" doctrine of the atonement. All must believe that Christ suffered in our stead. The third is the doctrine of the person of Christ—His deity; and the fourth is the doctrine of the purpose of the church, as evangelistic rather than educational.—Western Recorder.

Dr. John R. Sampey, professor of Hebrew in the Baptist Theological Seminary of Louisville, addressed the students of Howard college at 3:30 yesterday afternoon. Dr. Sampey is an alumnus of whom the college is very proud, and the students gave him a hearty welcome. At 4 o'clock Dr. Sampey talked to the ministerial students, and at 4:30 he made a short talk in the Sigma Nu hall to the members of Iota chapter of the Sigma Nu fraternity, of which he was an enthusiastic member when a student at Howard. Dr. Sampey's visit was greatly appreciated and both faculty and students hope to have him again.—Age-Herald, Jan. 22, 1906.

The Problem of the City—Baltimore.

By Rev. Rufus W. Weaver.

The problem of the city is the problem of the world, and so it has been since Cain laid the walls of the first city. If Christianity is to subdue America, our American cities must bow at the feet of Christ, for the city is destined to control the nation. At the present rate of increase, by the year 1930 the urban population will exceed the rural population and the city will hold the reins of government. No other country is called to face in its cities conditions so difficult and so complex as we in America. The barriers of class and social position, the barriers of a score of different races and languages, the estrangement of an alien religion, hostile to our national ideas, and democratic institutions, make the American city a problem more difficult and more far-reaching than has ever taxed the mind or tested the heart of humanity in all ages.

What Fifty Years Have Wrought.

Fifty years ago our population was thirty-two millions, and we were an English-American people. Today we are eighty millions of people, and over one-third of our population is foreign, or children of foreign born parents. The six largest cities of the United States, Baltimore, St. Louis, Boston, Philadelphia, Chicago and New York contain with their environs eleven millions, one hundred and twenty-five thousand and nine inhabitants, or one-seventh of the entire population of the United States, a population as large as the entire country at the time of the War of 1812. Westward of longitude 97 degrees there are seventeen States and Territories with an area of fifteen thousand square miles in which the total population does not equal the present population of our six big cities. The extent of this area can be realized only by comparison. It is greater than the empires of Germany, Austria-Hungary, and Japan, the kingdoms of Great Britain, Ireland, Norway, Holland, Sweden, Belgium, Denmark, Portugal, Italy and Greece and the Republics of Switzerland, Cuba, and France—greater than three empires, nine kingdoms and three republics combined. Yet, in this vast area of the great West there is not so much work to be done, there are not so many souls to be won for Christ as in these six cities of America.

The Monumental City.

Our great interest centers in Baltimore. Our present population is about five hundred and seventy thousand. With its environs greater Baltimore contains six hundred thousand people. It is difficult for us to realize this number. Our honored President, Theodore Roosevelt, has recently completed a tour through the Southland, and the Southern people have welcomed him into the mystic fellowship, to which only those are initiated who honor and love the men who wore the gray. During his Southern tour the president made addresses at Fredericksburg, Richmond, Raleigh, Greensboro, Charlotte, Greenville, Atlanta, Roswell, Birmingham, Mobile, Tuskegee, Montgomery, Little Rock and Memphis. The combined population of these fourteen prominent cities amount to one hundred and twenty-two more than the population of Baltimore the same year. Baltimore has today eighteen Baptist churches, of which only twelve are self-supporting. If the Baptist idea were accepted in these Southern cities only to the extent that it is in Baltimore no one of these cities would have more than one self-supporting church, and in only four of the largest cities would there be a second Baptist organization, a mission supported by the State or the Home Board.

Baltimore is the only cosmopolitan city in the South. St. Louis, whose position as a Southern city may be questioned, is Germanic; New Orleans is Gallic and Creole. Thirty-eight per cent. of our population is foreign, or of foreign-born parentage. We have five times as many Jews in Baltimore as there are Jews in Jerusalem; three times as many Germans as there are in Heidelberg; as many Italians as the oldest of Italian republics, San Marino; and half as many Catholics as the city of Rome itself. We have our little Russia, our little Bohemia, our little Italy and our little Poland. New York adds to her population a city of fifty thousand each year; Chicago, a city of thirty thousand and Baltimore, a city of nine thousand.

Ten years ago the Baptists had twenty churches with a membership of six thousand, eight hundred and seventy-five. Today the Baptists have eighteen churches and a membership of seven thousand and twenty-eight. During the ten years of effort there has been a decrease of two in number of churches and a gain in membership of one hundred and forty-nine, an average gain of less than one member for each church each year. For every member gained to the Baptist churches of Baltimore the city has added to its population a town of six hundred people. The growth of the population in the city is six hundred times as great as the increase of Baptist membership. Eight churches report for this year decrease in membership. During this period the Baptists have led all the cities of the South in their generous offers to Home and Foreign Missions. They gave to these two objects over \$10,000.00 in the past ten years, and these generous gifts were made to send the gospel elsewhere, while in the city Mission work, whose field has a population of a quarter of a million, in which no Baptist work is being done, less than \$10,000.00 has been expended. This population of a quarter of a million is made up of 150,000 Roman Catholics, 56,000 Jews, 17,000 Poles, 12,500 Italians, many thousands of Germans, Bohemians, Russians and representatives from every race and every nationality known to the census office, with the exception of only three. The mission field of Baltimore is greater than the population of any Southern city, leaving out St. Louis, New Orleans, and Memphis.

Baptists Not a City-Folk.

Southern Baptists are not a city-folk. The census of 1890 showed that less than four per cent. of Southern Baptists lived in cities. There is no reason to think that during the past fifteen years there has been an increase in the percentage. The remarkable growth of Southern Baptists during this interval has been in towns of less than 25,000. Southern Baptists have made too little effort to solve the problem of the city, failing to appreciate the fact that the city as a social community is increasing more rapidly in numbers, in wealth, and in power than any other social community. The numerical increase of the Baptists of America from 1870 to 1880 was 74 per cent.; from 1880 to 1890, was 43 per cent.; from 1890 to 1900 was 36 per cent.; and from 1900 to 1905 the rate per decade is but 19 per cent. The more rapidly the cities increase, the more steadily does the percentage of Baptist gains decrease. It appears that the city is a problem which Baptists, and especially Southern Baptists, have not solved. Shall we be compelled to confess that we cannot solve this problem?

An Attempted Solution.

What attempted solution are we now making in Baltimore? This past year \$2,500.00 was appropriated for new missionary work in our city; \$1,250.00 was coming from State funds, and \$1,250.00 from the treasury of the Home Mission Board. The committee entrusted with the expenditure of this money, after prayerful deliberation was led to the conclusion that the best results could be obtained by employing women missionaries to engage in house-to-house visitation, to do personal work, to hold cottage prayer meetings, to gather the children into the Bible schools, to discover Baptists residing in the city, but holding their membership elsewhere, and to assist in every way possible our present organizations. It was found to be impossible to secure graduates from any of the training schools. This situation led to the establishing of The Baltimore Baptist Training School. A Faculty of scholarly and consecrated men was secured to give instruction. The courses of study were arranged for six different departments: "Modern Methods in Church Work," "Conversational Evangelism," "Christian Missions," "Biblical Interpretation," "History of Doctrine," and "Hygiene and Nursing." Those entering the school were required to give four hours each day to actual missionary work in the fields to which they were appointed; one hour to recitation work and another to the consideration of the problems they met in doing their missionary work. Miss Belle Randolph, a lady of rare spiritual gifts was secured as preceptress of the school. During the past six months the ten student-missionaries who compose the school, have

made 41,991 calls, have visited 2,978 Baptists; have found 1,682 persons who expressed a preference for the Baptist faith; have introduced 1,459 children to the officers of our different Bible schools; have distributed 22,000 pages of tracts; and 244 Testaments, and have led to Christ through their personal work 27 persons, some of whom are now members of Baptist churches. The work of these missionaries has been divided into districts, and when the work in any district is finished, the results are tabulated in a book, giving the affiliation of every family in the district, the names of all Baptists and of all who are Baptistically inclined, together with the names of all the children within the district who may be secured for the Bible schools. The pastor of the church in the district has access to this book, thus making him acquainted not only with all the Baptists within his district, but all the families who may be reached by his church. In addition to this, each week there are sent to the pastors in this city the names and addresses of those who should be immediately visited by the pastor or his assistants. The work of the missionaries is, as you readily see, a preparatory work, and it is yet too early to see all the fruits of their untiring and consecrated labors. In this training school there lie possibilities of city evangelism greater in effectiveness and results than any movement of work hitherto undertaken in this city for the extending of those ideas of Christianity which we as Baptists so courageously represent.

Protestantism Facing a Crisis.

Protestantism in our cities faces a crisis, and in no city is the crisis more imminent than in Baltimore. The city ultimately determines for the country its ideals, its politics, and its religion. The idea of Christianity which in the future dominates American cities, will also dominate the country. If the cities are Protestant the country will be Protestant. If the cities are Roman Catholic, the country will become Roman Catholic. Today there are two hundred and sixty millions who bow before the pontiff of Rome. And how did he who sits in the papal chair acquire such power? The idea which he represents gained ascendancy in the city of Rome and the domination of that city gave to him the power over provinces, kingdoms and empires. In the titanic struggle which took place early in the history of the Reformation between the Reformed idea and the Roman Catholic idea of Christianity in France, the forces of the Huguenots and the Romanists were about equally divided. In point of wealth, culture, and all that goes to make heroic individuals, the Huguenots excelled; but the Roman Catholics held Paris, the capital city of France. In the crisis of the struggle it was Paris that turned the scale, and the overthrow of Protestantism in France became another illustration of the power of the city over the land. Baptists of the Southland sustain to Baltimore, St. Louis, and New Orleans, a relation which in geographical position and strategic value is strikingly similar to the relation which the Japanese sustained in their late heroic struggle toward Port Arthur, Vladivostok, and Harbin. The events of recent history have fully justified the course of the Japanese in concentrating their forces of war upon the siege of Port Arthur. The Southern Baptists cannot do better than follow their example, concentrating their efforts, contributing their wealth, organizing their religious forces; besieging this great city until they take it for Christ.

The agency through which the Southern Baptists may solve the problem of the city is the Home Mission Board. The South is growing rich, and the Baptists are sharing in its prosperity. The gifts to Foreign Missions are increasing by leaps and bounds. Southern Baptists must not forget that their greatest problem and their nearest duty is the Christianizing the foreign and the unchurched within their own boundaries. Home missions is Christian patriotism, and he who would best serve his country, his denomination and his Lord can do so through generous giving to our Home Mission Board.—Religious Herald.

PAGE FOR ALL THE HOME

THREE CLASSES.

Some one has said that there are three classes of church-goers, "those who pray and persevere; those who sit, sleep and snore; and those who are cynical, censorious and critical."

GAVE DEVIL HIS DUE.

Two little girls became involved in a quarrel the other day which culminated in physical violence. One of the mothers took her little daughter to task very severely. Wishing to emphasize the enormity of her offence, the mother said:

"It's the devil that tells you to do such naughty things."

The little girl replied between sobs—"He may have told me to pull her hair, but I thought of kicking her myself."

A TRIVIAL MATTER.

This little story comes from the South. The first slice of turkey had been cut, and the negro minister, who had been invited to dine, looked at it with as keen anticipation as was displayed in the faces around him.

"Dat's as fine a turkey as I ever saw, Brudder Williams," he said to his host. "Where did you get such a fine one?"

"Well, now, Mistah Rawley," said the carver of the turkey, with a sudden access of dignity, "when you preach a special good sermon I never axes you where you got it. Seems to me dat's a trivial matter, anyway."—Philadelphia Ledger.

HE WAS ONE, TOO.

A churchman tells about a time he was traveling through the country with an evangelist. At a village in Ohio a meeting was held at which an announcement was made that the proceeds of a collection to be taken would be turned over to a missionary fund. In the audience was a man who was publicly known to oppose foreign missions, and who was also suspected of being an agnostic of the deepest dye. The churchman in the course of the collection passed this man the box. The other pushed it away with a sneer on his face. A sudden inspiration came to the churchman, and, thrusting the box under the fellow's nose, he said:

"Here, take some—it's for the heathen."—Philadelphia Ledger.

ACCORDING TO SCRIPTURE.

A certain tailor of very strict principles was in the habit of excusing the faults of his assistants only if they could justify themselves by Scripture. One day a woman entered the shop and asked to see some material, but refused to buy it because it was too cheap. After showing her some other goods, the assistant brought back the same material, this time asking a higher price, whereupon the customer bought it. Afterward the proprietor, who had witnessed the transaction, reproved the assistant severely. The latter, remembering the rules of the establishment, replied, "Oh, it's according to Scripture all right. She was a stranger and I took her in."—Harper's Weekly.

WILLING TO SERVE.

A darkey preacher was lost in the happy selection of his text, which he repeated in vigorous accents of pleading.

"Oh, bredern, at de las' day dere's gwine to be sheep an' dere's gwine to be goats. Who's gwine to be the sheep and who's gwine to be de goats? Let's all try to be like the li'l' white lambs, bredern. Shall we be de goats, sisters? Naw, we's gwine to be de sheep, bredern, an' who's gwine to be de goats? Tak' care ob youh souls, sisters. Remember dere's gwine to be goats an' sheep. Who's gwine to be de sheep an' who's gwine to be de goats."

Just then a solitary Irishman who had been sitting in the back of the church, listening attentively, rose and said:

"O'll be de goat. Go on; tell us the joke elder. O'll be the goat."

CHRIST'S DIVINE NATURE.

A German astronomer once said, as he looked at the heavens, the immense sweep of space and the perfect harmony of the universe, that he now saw something worthy of God. As one looks at the person of Jesus—the sweep of his thought and purpose, the harmony of himself and his activities with God and with the highest interests of man, his marvelous love, his patience, his self-sacrifice—he is led to exclaim, "Here is some one worthy of God." Do we meditate upon this enough? Do we ascribe glory and honor to him for what he is, sufficiently?

THE HARP STRINGS.

In one of the legends of the Talmud we are told of a stringed instrument that hung over David's bed in such a position that when the midnight came the north wind blew through it; and then it sounded sweetly of itself. "And he arose at once and occupied himself with the law until the pillars of the dawn arose." Thus may God's goodness move upon our hearts. His mercies are like the sands of the seashore for multitude. Bless the Lord, O my soul, and all that is within me bless his holy name! Let us in grateful songs prepare ourselves for the service of the Father's house; for the songs that we shall sing on that Thanksgiving Day whose sun shall never set.—Rev. D. J. Burrell, D. D.

WAIT FOR THE MUD TO DRY.

Father Graham, as everybody in the village called him, was one of the old-fashioned gentlemen of whom there are so few left now. He was beloved by every one, and his influence in the little town was great, so good and so active was he.

A young man of the village had been badly insulted and came to Father Graham, full of angry indignation, declaring that he was going at once to demand an apology.

"My dear boy," Father Graham said, "take a word of advice from an old man who loves peace. An insult is like mud; it will brush off much better when it is dry. Wait a little till he and you are both cool and the thing is easily mended. If you go now, it will only be to quarrel."

It is pleasant to be able to add that the young man took his advice, and before the next day was done the insulting person came to beg forgiveness.—Ex.

THE FIRST THING.

An oculist, who had a sunny office, works of fine art on the walls and the latest scientific instruments for his work, was speaking of these to a friend visiting him, when an old Scotch lady, blinded with cataracts on her eyes, was led in. He saw that an operation was necessary and must take place immediately. She returned to the office from time to time for attention and the doctor finally removed the bandages on Easter morning, and she could see. She looked at him, at the furnishings of the office, at the sunlight pouring into the room, and exclaimed: "How beautiful! Were all these things here that first day I came?" "Yes, madam." "Were these pictures on the wall?" "Yes, madam." "And the sun as bright that day as today?" "Just as bright." "And were you as good looking that day as you are today?" she smilingly asked. He admitted it. "Then, why did you not tell me about all these things that day, for I love such things?" "Madam," he replied, "my care that day was to give you sight; nothing that I could tell you about them would be of much importance until you could see them. Now that you have your sight, I will talk to you about them as long as you please."

So, not until man's spiritual eyes are opened by the regenerating power of the Holy Spirit can he see the beauty and sweet delight there is in the life which is by the faith of the Son of God. Jesus well said: "Except a man be born again he cannot see the kingdom of God." His spiritual eyes once opened, then he sees the beauty and realizes the joy of the heavenly life.—Selected.

WAKE UP THE PREACHER.

A body of clergymen at one of their conferences were discussing the troublesome question, "What to do when parishioners would go to sleep in church." Finally Beecher said: "The sexton in my church has orders if anybody is seen asleep in church to go right up into the pulpit and wake the minister."

GOING TO CHURCH.

Don't stay away from church. It is raining? You are neither sugar nor salt. It will spoil your clothes? Wear some that will bear a little water. Go when you feel a little out of sorts, unless you are really unfit to go. It may be the healing of your blues. Go when your heart is heavy, and sing your burden away. Go where the people are the happiest and noblest on earth and shake hands with some saint. There is an electric shock in the grasp that will do you good. Go and hear what message God has for you by the mouth of His ambassador. You can not afford to miss it.—Young Churchman.

THE FEMINIZING OF RELIGION.

These are busy days for men. The material pursuits engross us. No one is free from the need of money. There is hardly anyone who is not tainted, to a degree, by an exaggeration of its value. Money is frankly made the measure of human "worth." To this extent, at least, are we all slaves of Mammon. I am not now inveighing against that evil, except to call attention to two unfortunate results, the one that it almost completely swallows the minds and morals of men, and the other that it relegates religion to the rank of practically feminine interest and pursuit. That this is a serious matter for society, is abundantly evident.—Philadelphia Conservator.

ALWAYS AT CHURCH.

In a certain congregation may be seen regularly an aged man silently following the course of the service, kneeling in prayer, standing in praise, and sitting patiently through the sometimes lengthy sermons; yet all the while there is visible on his countenance that pathetic, passive, calm, indicating a deafness that is all but total.

"Do you not find church-going very uninteresting now?" asked a friend recently. "Yes," answered the old man, "I can not deny that I do weary sometimes when the service is long; but I go for three reasons: First, I can at least honor God with my presence in His house; second, I can worship Him in spirit, if in silence; third, every church-goer, if regular and faithful, may influence some one who is less so."—The Christian Observer.

HIS OWN BOY.

Dr. Cortland Myers, of Brooklyn, relates the following story, as told by a ship's surgeon:

"On our last trip a boy fell overboard from the deck. I didn't know who he was, and the crew hastened out to save him. They brought him on board the ship, took off his outer garments, turned him over a few times, and worked his hands and his feet. When they had done all they knew how to do, I came up to be of assistance, and they said he was dead and beyond help. I turned away as I said to them, 'I think you've done all you could,' but just then a sudden impulse told me I ought to go over and see what I could do. I went over and looked down into the boy's face and discovered that it was my own boy. Well, you may believe I didn't think the last thing had been done. I pulled off my coat and bent over that boy; I blew in his nostrils and breathed into his mouth; I turned him over and over, and simply begged God to bring him back to life, and for four long hours I worked, until just at sunset I began to see the least flutter of breath that told me he lived. Oh, I will never see another boy drown without taking off my coat in the first instance and going to him and trying to save him as if I knew he were my own boy."

The Personal Religion of President Harper

PROF. EARNEST D. BURTON'S TRIBUTE



From early childhood young Harper was interested in books, and most of all in the Bible. This latter fact was due in part to the influence of his Grandmother Rainey, who was a devoted student of the Bible, and well known for her knowledge of it among the members of her community. Before he could read the boy delighted to have the Bible read to him, and took a special interest in a children's life of Jesus, which he called his "good book." As soon as he could read he began of his own accord to commit large parts of the Bible to memory.

He entered college when he was ten years old, and graduated when he was fourteen, having habitually taken through his course more than the required amount of work. In the three years subsequent to his graduation he remained at home, acting as salesman in his father's store, and studying languages under a private instructor. As a boy he was unwilling to join the church of his parents (United Presbyterian), but wished to connect himself with the Presbyterian Church. From this course he was dissuaded by the advice of his father, who in subsequent years regretted having influenced him in this direction. His mother, looking back to that period of his life, believes that he was a Christian, and can name no time when he was not such.

At the age of seventeen he went to Yale University. After a year's teaching in a college in Macon, Tenn., he came to Granville, Ohio, in 1876. Dr. E. B. Andrews was at that time president, Professor Chandler, now of the University of Chicago, was a member of the faculty; Prof. F. J. Miller, of the university, was a sophomore, and Prof. C. F. Castle was a student in the academy. At this time Dr. Harper attended the Presbyterian Church and was regarded by all as a man of Christian character and life. But in 1877, after some private conversation with Professor Chandler, and perhaps with President Andrews, he surprised alike his colleagues and students by arising in a college prayer-meeting and saying, "I am not a Christian, I am not

sure that I know exactly what it is to be a Christian, but I want to be a Christian." There was at the time no special religious interest, the step was taken wholly at his own initiative. Professor Castle, who was at this time a student in Dr. Harper's class, was so influenced by the action of his admired instructor that he also determined to enter upon the Christian life. Dr. Harper and Mr. Castle were baptized on the same day. Mr. Castle following Dr. Harper.

At Morgan Park he formed that determination which in large measure shaped the course of all his remaining years. He recognized it as his mission to devote himself to the study of the Bible and the promotion of such study. In the latter days of his life he said to his intimate friends, "In all these years I have never doubted that God had given me a work to do which would go undone if I failed to do it."

In 1891 he was elected president of the newly organized University of Chicago. He hesitated to accept the office, not seeing at once how he could do so consistently with that former unrevoked and irrevocable devotion of his life to Bible study. Only when he became convinced as the president of the new university he could do more to promote the study of the Bible on the part of the people than by remaining as professor at Yale did he obtain his own consent to the acceptance of the presidency. During the nearly fifteen years in which he was president of the university he constantly kept before him that his life work was to study the Bible and to promote the study by others.

Last September he laid down for the most part the active duties of the presidency. None who were present at the university convocation held Sept. 1 will ever forget the impressive scene when, having resolutely performed all the president's duties through convocation week, he came to the last exercises of the convocation itself, and with voice that could not be controlled expressed with characteristic generosity his thanks to the executive officers of the university, and the members of the faculty, for their loyal co-operation with him through the weeks and the months of his illness. There were some present to whom the scene had added pathos because before entering upon this series of public presidential acts which taxed to the utmost his failing strength, he had expressed to them his determination to go

through them all, knowing that it was the last time.

This task done and his strength rapidly failing he laid aside so far as possible alike his scholarly and his administrative tasks, and turned all the energy of his trained mind, still clear and unclouded, to the consideration of the great problems of personal religion: sin and its forgiveness, fellowship with God, the place of Jesus Christ in religion, the hope of eternal life. He called his friends about him, first that they might help him in his thinking, for he always loved companionship in thought and work, and then that he might impart to them the results of his own thought. He brought to bear upon all these great problems the same earnestness, openness of mind, persistence and courage with which he had attacked in his previous days the problem of the teaching of Hebrew, the founding of a journal, the building up of a university. Some day the surpassingly interesting story of these last days ought to be told. Now it must suffice to state a few of the results of his thinking which he shared as freely with his friends as he had freely invited their help.

His personal faith in Jesus became clearer and stronger than ever before. This faith was not something new. His interest in Jesus Christ began before he could read. As a child the story of Jesus was his "good book." This faith was renewed and emphasized when in early manhood he expressed the determination to become a Christian, and subsequently connected himself with the Christian church. Though he rarely spoke of it in public it was known to the few who were nearest to him that in all these subsequent years, including those of his presidency at Chicago, Jesus held a central place in his religious thinking and faith. Only a few months ago in speaking to one of his colleagues he deprecated in language almost impassioned the adoption of any course which should tend to weaken the faith of the people in Jesus. But now this faith of his youth and his manhood blossomed forth into new strength. In one of these late conversations when his friend had been speaking of fellowship with God, or perhaps of the forgiveness of sins, he said, "But now what of Jesus Christ?" And in another conversation arraigning himself sternly at the bar of conscience, reproving himself for the shortcomings of his life with a severity to which his

friends could not give assent, he said, replying to their expression of confidence that the central purpose of his life had always been to do God's will, he said, "But I have not lived as close to Jesus Christ as I ought to have done." His religion was distinctly Christian. Though his studies had been all these years in the Old Testament, his faith was in God as revealed in Jesus Christ. He died as he had lived, not simply a religious man, but a Christian. This he had been for thirty years at least, this he was preeminently in his last hours.

He laid great stress in his later thought upon the church. To him it was not enough that one should live an isolated Christian life. He believed not only in Christ, but in institutional Christianity. He expressed strongly his conviction that men of religious purpose should go into the church and take active part in its work and life.

In his last days he sought not only to gain clear thought for himself, but also to impart this thought helpfully to others. He had learned that he might impart; he had gained that he might give. He persisted in teaching so long as it was possible for him to teach his classroom.

In his last days his thoughts turned to the life beyond. In previous years he had given much study to the subject of conceptions of the future life among ancient peoples, and especially in the Bible. The life after death was the subject of his last class-room instruction, and in the hours of his last illness the question took on for him a new personal significance. But characteristically the thing for which he longed was not rest, but work. Calling four of his friends of many years about his bed less than two weeks before he died, taking their hands as they sat beside him, he said, "Now, let us talk with God, let us not be formal, let us be simple." And when each of them had prayed briefly, he also offered a prayer in words of utter simplicity and childlike yet masculine faith. Among the sentences of that prayer was this: "And may there be for me a life beyond this life, and in that life may there be work to do, tasks to accomplish," and closed the prayer with the words, "and this I ask in the name of Jesus Christ." The prayer of his last days was the prayer of his life—more work to do, tasks still to accomplish.

IN MEMORY OF BENJAMIN FRANKLIN



Philadelphia will later in the year have an elaborate celebration in honor of Benjamin Franklin, the 200th anniversary of whose birth occurred Jan. 17. Meantime the date has been signaled by minor observances in various parts of the country and by a general revival of interest in the career of this great scholar and patriot.

Boston paid special attention to the day. Hon. Carroll D. Wright delivered an oration in which he said, in part:

"There has been but one Benjamin Franklin, as there has been but one George Washington. These two names are, and ever will be, inseparably linked together in the affection and reverence of Americans, for they have been the two men of greatest renown all America has yet produced.

"Consider the great debt, the manifold debt we owe Franklin, and we must conclude that we can pay only a very small part of the interest which has accrued, and that not in coin or in kind, but only in appreciation of the real results of his great work which we, as citizens of the great republic, enjoy. He was a great American, he was a great mechanic and philosopher, a great statesman and a great diplomatist.

"Some have regretted that Franklin had not been a more earnest student of the gospel of Christ. He himself had no theology that could be formulated in an arbitrary creed, but he was a believer in God; he was a believer in personal righteousness; his whole life was an exemplification of the highest Christian spirit in man. His innumerable writings testify to this, but

if he had never uttered a word relative to his own belief, his acts all through life must stand as the monumental evidence of his religious character. Would that all men could show the same Christian brotherly spirit to all other men that Franklin showed.

"Everywhere you find monuments in stone and bronze, productions in marble and on canvas, streets and counties and cities and towns bearing his name. America is not alone in these tributes. His autobiography is known everywhere; his face is more familiar than that of any other man of the past."

Franklin when he first landed in Philadelphia had only a dollar and a few coppers to his name. "I was in my working dress, my best clothes being to come round by sea. I was dirty from my journey, my pockets were stuffed out with shirts and stockings, and I knew no soul, nor where to look for lodging," says he in his autobiography. In this plight he bought 3 rolls and went along the street eating them. A girl on a doorstep broke into a smile on seeing his uncouth appearance. But romance was at work here for that girl was Deborah Read, who was destined to become his wife.

Here are some of Franklin's max-

ims, all of them familiar now:

Eat not to dullness; drink not to elevation.

Speak not but what may benefit others or yourself; avoid trifling conversation.

Lose no time; be always employed in something useful; cut off all unnecessary actions.

Use no hurtful deceit; think innocently and justly, and, if you speak, speak accordingly.

Tolerate no uncleanness in body, clothes or habitation.

Be not disturbed at trifles, or at accidents common or unavoidable.

Drive thy business; let not thy business drive thee.

Early to bed, early to rise, makes a man healthy, wealthy and wise.

He that hath a calling hath an office of profit and honor.

One today is worth two tomorrows.

Buy what thou hast no need of and ere long thou shalt sell thy necessities.

Keep your eyes wide open before marriage, half shut afterward.

They that won't be counseled can't be helped.

A man may, if he knows not how to save as he gets, keep his nose all his life to the grindstone, and die not worth a groat at last.

To Growers of our Wonderful New Corn
NICHOL'S GOLDEN CHIEF
 Record, 372 bush. per acre; also \$100 for
 the largest yield of our new WHITE
COMET OATS, Record, 183 bush. per
 acre. Our Big 1906 Garden Guide de-
 scribes and illustrates the above, also
 world's Largest Tomato, weight, 4 lbs.
 and 2 lbs. Send your name and address
 today for a Free Pkt. of the Seed. We
 sell "Pure and True" Seeds at whole-
 sale prices direct to the consumer. Our
 Catalog and the Tomato Seed is FREE.
ST. LOUIS SEED CO. #
 812-814 N. 4th St. ST. LOUIS, MO.

THE STATE OF ALABAMA, PROBATE COURT,
 JEFFERSON COUNTY, January 20, 1906.
 This day came G. W. Wood, administrator of
 the estate of A. J. Wood, deceased, and filed his
 application in writing and under oath, praying
 for the sale of certain lands therein described,
 the property of said decedent, for the purpose of
 paying the debts due by said estate; and whereas
 the 6th day of March, 1906, has been set as a day
 for hearing said application and the testimony to
 be submitted in support of the same.
 It is therefore ordered, that notice of the
 filing of said application and of the day set for
 hearing the same, be given by publication once
 a week, for three successive weeks, in the
 Alabama Baptist, a newspaper published in this
 County, notifying all persons in interest to be
 and appear before this court on the 6th day of
 March, 1906, and contest said application if they
 think proper so to do.
 SAMUEL E. GREENE, Judge of Probate.
 24-31-07.

LOW RATES
 VIA
L & N

On the first and third Tuesday of
 each month, the LOUISVILLE &
 NASHVILLE RAILROAD COM-
 PANY, will sell round-trip tickets to
 the West at Extremely Low Rates,
 limited 21 days from date of sale with
 stop-overs.

Mardi Gras

LOUISVILLE & NASHVILLE
 RAILROAD COMPANY Will sell
 tickets to New Orleans, Mobile and
 Pensacola, at rate of one fare plus 25
 cents for the round trip on February
 21st to 26th, 1906, inclusive, limited
 to March 3rd, 1906, and upon pay-
 ment of a fee of 50 cents tickets may
 be extended to March 17th, 1906.

For further information, apply to
 P. SID JONES,
 District Passenger Agent.
 R. G. PIERCE,
 Traveling Passenger Agent.
 C. L. WOLFE,
 City Passenger Agent.
 Phone 825. Birmingham, Ala.



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 Photos**

You will want a Kodak and we have
 such a variety that we can please you.
 We certainly have surpassed all our
 previous efforts in the greatness of our stock,
 the vast assortment of styles.

Brownies - \$1.00 to \$2.00
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DESK THINGS.

Sterling Silver Mounted.
 Desk Pad with Blotter, Stationery Por-
 folios and Lap Desks, each \$2.00-\$4.00
 Mucilage Bottle, Ink Well, Pen Tray,
 \$1.50 up.
 Pearl Handle Gold Pen, Fountain Pen,
 \$1.00.
 Stamp Box, Roller Blotter, Scissors, Pen-
 cil, Pen Holder, Pencil Holder, Wax
 Seal, Pookmark, Paper Cutter, Enve-
 lope Moistener, Eraser, 75.
 Above substantial weight, engraving free.

Suburban Store
 18 NORTH AVENUE, Montgomery, Ala.

STATE BOARD OF MISSIONS

Of the Alabama Baptist State Con-
 vention.

Montgomery, Ala., Jan. 26, 1905.
 Dear Brother Pastor:—I will ask you
 to read carefully the enclosed letter
 and circular which I have sent to the
 church clerks. I trust your heart is
 with us in this movement, and that
 you will lead your people to do great
 things these next three months.
 When we adopted the schedule I
 expected the new plan to fall heavily
 on some of the objects at the start.
 It has been especially hard on State
 Missions. This is the first collection
 for this purpose this Conventional
 year. The next will be in June. You
 see we have two of the most undesir-
 able months for State Missions. Will
 you not do your best to make the of-
 fering one worthy of the great object
 to which it is given?

God bless you in the work.
 Fraternally yours,
 W. B. CRUMPTON.

February for State Missions.

Our Most Important Board. If it
 becomes crippled, every interest suf-
 fers.

Help Liberally.—Collected for all
 Missions in Alabama last year, \$44,-
 357.00. This glorious result was due
 largely to the work of the State
 Board of Missions.

Amount asked for another year:
 For State Missions.....\$20,000.00
 For Home Missions.....\$20,000.00
 For Foreign Missions.....\$27,000.00
 An advance over last year of \$23,-
 000.00.

Last year we had:
 State Missionaries, teachers and em-
 ployees, 105.

These constituted 22 churches.
 Organized 74 Sunday Schools.
 Distributed 65,000 pages of tracts.
 Sold 2103 Bibles and religious
 books.

Baptized 810 persons and helped in
 meetings where 1552 others were bap-
 tized.

Money collected for meeting hous-
 es, \$9,863.
 Money collected for other benevo-
 lences, \$14,993.

Besides this, many books were sold
 from the office, many hundreds of let-
 ters and circulars were sent out with
 thousands of tracts, nor are the Sec-
 retary's thousands of miles traveled
 and hundreds of sermons and ad-
 dresses reported here.

Brother Crumpton sends us a re-
 quest from Apoka, Fla., to print the
 letter to pastors, which he prepared
 before he left his office, to be sent
 out. Let everybody remember Feb-
 ruary is State Mission Month. Let
 us roll up good collections from ev-
 ery church. The Board needs it
 badly.

A PALE-FACED GIRL
 wants more red in her blood.
 If subject to dizziness, faint-
 ing and shortness of breath
 on slight exertion, no doubt
 remains. Your doctor will
 confirm this. Her food is
 not nourishing her; she needs
 a change. The best change
 and the best nourishment she
 can get is Scott's Emulsion.
 Her food soon has the upper
 hand; her blood is enriched;
 her color returns. We never
 yet heard of a pale-faced girl
 who didn't get new strength,
 new vigor and new color from
 Scott's Emulsion.

Send for our latest booklet, entitled,
 "The New Baby."

SCOTT'S EMULSION, 49 Pearl Street, New York.

Franklin's Career in Brief.

- 1706—Born in Boston, Jan. 17.
- 1716—Taken from school and put to
 work in his father's tallow candle
 shop.
- 1718—Apprenticed to his brother in
 the printing trade at age of 12.
- 1723—Ran away to Philadelphia,
 where he worked as a printer.
- 1725—Stranded in London and forced
 to work at his trade.
- 1729—Began publication of the
 Pennsylvania Gazette.
- 1732—First appearance of "Poor
 Richard's Almanac." Founded Phila-
 delphia library, first circulating lib-
 rary in America.
- 1737—Appointed postmaster of Phil-
 adelphia. Organized first fire compa-
 ny in America.
- 1742—Invented the first stove used
 in this country.
- 1747—Issued pamphlet on "Plain
 Truth," assailing the Quaker doctrine
 of non-resistance, to which he gave a
 blow from which it never wholly re-
 covered.
- 1748—Retired from active business
 with an estimated fortune of \$75,000.
- 1752—Made kite demonstration to
 prove that lightning is electricity.
- 1755—Led in the defense of Penn-
 sylvania against the Indians.
- 1757—Sent to London as agent of
 the Colonial Assembly of Pennsylva-
 nia.
- 1763—Traveled 1,600 miles extend-
 ing and improving the postal system.
- 1766—Gave testimony on the stamp
 act and spoke for the colonies before
 the house of commons.
- 1775—After 11 years in England re-
 turned to America to take part in con-
 test for independence.
- 1776—On committee of five to frame
 the Declaration of Independence. Ap-
 pointed commissioner to solicit aid
 from France.
- 1778—Secured treaty of alliance with
 France.
- 1781—Member of commission to ne-
 gotiate treaty of peace with Great
 Britain.
- 1785—President of the common-
 wealth of Pennsylvania.
- 1787—Assisted in framing the con-
 stitution of the United States.
- 1790—Died at his home in Philadel-
 phia, 84 years of age, April 17.

Franklin not only invented the
 stove that still bears his name—a
 stove which was a transition between
 the old fireplace and the modern heat-
 ing-stove—and proved to the world
 that the force which exhibited itself
 in the lightning was the same as that
 generated by an electrical machine,
 but he carried on various notable
 scientific researches.

He demonstrated the different ef-
 fects of color as to heat by laying
 squares of different-colored cloth up-
 on snow on a sunny day. He first
 published the facts about the Gulf
 stream and made a map of it. His es-
 say on the peopling of countries sup-
 plied Malthus with the foundation for
 his famous theory that population in-
 creases in a geometrical ratio, means
 of sustenance only in arithmetical
 ratio. He introduced the basket wil-
 low into America. He first demon-
 strated the possibilities of display and
 pictorial advertising in newspapers.
 He moulded the first printing types
 cast in America. He invented and
 built an improved printing-press.

MONKEY WEARS SPECTACLES.
 (Tit-Bits.)

In the Breslau zoological garden
 there is a spider monkey which was
 operated upon for cataract, and now
 wears glasses. For more than a year
 before it was received at the zoo it
 was very healthy and lively, then it
 became very quiet, ceased to play and
 crouched in a corner. It was exam-
 ined and found to be suffering from
 cataract, so was taken immediately
 to the eye hospital and operated upon.
 In less than a month it was fitted
 with a pair of glasses, which it wears
 with becoming gravity.

LET ALL THE PEOPLE SING AND THEY WILL

.. IF? ..

That Word "IF"
 OH! MAYE
 "IF" YOU WILL GET THE REVIVAL
 Song Book. they will sing; can't help
 themselves; the songs are singable; they
 wear, they last.
 \$18 THE HUNDRED. SAMPLE AT 100
 RATES.

Money refunded if they are
 not satisfactory.
 CHARLES D. TRIMAN,
 810 AUSTEL, ATLANTA, GA.

MILLION
 COPIES
 SOLD.

**You Can Stake
 Your Bottom
 Dollar**

on a pair of Wom-ino-Walk \$3.50
 shoes with the certainty of get-
 ting \$1.00 worth of service and
 comfort.

A drowsy shoe made for the sub-
 stantial gentleman who has a care
 where his dollars go.
 Look for the name.

**CRADDOCK-TERRY
 COMPANY,**
 Lynchburg, Va.

FOR OVER 60 YEARS
 Mrs. Winslow's Soothing Syrup has been used
 for children teething. It soothes the child, soft-
 ens the gums, allays all pain, cures wind colic, and
 is the best remedy for diarrhoea. 25c a bottle

**Excelsior Steam
 Laundry**

Geo. A. Blinn & Son, Proprietors
 THE OLD RELIABLE FIRM
 Our Patrons are our best Advertisers
 O---o a Customer
 Always a Customer
 GIVE US A TRIAL
 1807 2d Ave., Birmingham, Ala.

GREIDER'S FINE CATALOG

of Prize-Winning Poultry for 1906. This book is
 written in several beautiful colors and is larger
 than ever. Contains a Fine Chromo of Lifelike
 fowls. It illustrates and describes 20 varieties of
 poultry, ducks, geese, pigeons, etc. It shows best
 equipped poultry yards and houses—how to build
 houses; care for diseases; Best Lice Destroyer;
 how to make best lay; poultry supplies and all kinds of in-
 formation, indispensable to poultrykeepers. Prices of eggs and
 stock within reach of all. Send 10 cts. for this noted book.
 S. H. GREIDER, Elmore, Pa.

Wonderful Skin Remedy.

"I feel like I owe this much to my fellow man. For
 1 years I have had eczema. I have tried many doctors
 and numerous remedies, which only temporarily re-
 lieved. I gave Tetterine a trial and after 8 weeks am
 entirely free from the terrible eczema. It will do the
 work."
 I. S. Oldens, Tampa, Fla.
 At drug stores, or send 50 cts. for box to J. T. Shep-
 terne, Savannah, Ga.
 Take with Tetterine, Soap, 25c.

Keeley SAFE, PERMANENT,
Cure SURE CURE
 ALCOHOL, OPIUM
 DRUG HABITS
 TOBACCO HABIT
 NEURALGIA
KEELEY INST
 BIRMINGHAM, ALA.

Publics of
 Treatment
 and Testi-
 monials
FREE

THE ALABAMA BAPTIST

I. CORINTHIANS, 9:27.

"But I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected."

It can certainly be inferred from this language that it is possible for one to preach the gospel and yet be rejected in the last day, and no one who has observed the course of some in the ministry, will doubt this. Nor can it be doubted that some who have even preached the gospel have not personally experienced regenerating grace. I once knew a minister of another denomination who ridiculed the doctrine of regeneration. His was a case of the blind leading the blind. But Paul did not belong to this class of ministers. He had no fear of losing salvation though he sometimes found it necessary to remind himself of the necessity of constant vigilance and incessant fighting in order to overcome enemies from within and from without. In writing to Timothy he says, "I know whom I have believed, and I am persuaded that he is able to guard that which I have committed to him against that great day." (II. Tim., 1:12). In writing to the Romans he expressed his yearning desire for the salvation of his kinsmen in the following language, "I could wish that I myself were accursed from Christ for my brethren's sake, my kinsmen according to the flesh." (Rom. 9:3). Of course, Paul's kinsmen could not be saved or in any way be benefitted by his being "accursed from Christ," and this was only his way of expressing his intense desire for their salvation. And in the text we are considering Paul does not mean to impress his readers with the thought that he was in any danger of being lost but this is his method of stimulating himself and others to greater activity in the Christian life. We shall see that this is true by the language that immediately precedes this text. In this verse and the three verses immediately preceding it, the apostle draws an illustration from the Grecian games, with which the Corinthian brethren were familiar, to impress upon them the necessity of faithful and strenuous effort in the service of the Master. He compares the Christian with the foot races they were familiar with. In the races mentioned many ran for the prize but only one obtained it, while all win the prize in the Christian race. The racers in the games ran with uncertainty, the prize was only for one, but the Christian racer has no such uncertainty, though he must be vigilant and keep to the path prescribed. Others may outrun him and reach the goal before him but he is certain to obtain his crown. The apostle says, "I therefore so run, as not uncertainly; so fight I, as not beating the air." In other words, there is no uncertainty about obtaining the crown though I find it necessary to buffet my body and bring it in subjection. The herald, who announced the contests took no part in them and therefore obtained no crown, but Paul was a racer as well as a herald of the cross. He realized that being only a herald without making preparation for the race and taking part in it would not secure him a crown. If those who ran for an incorruptible crown were willing to deny themselves and strain themselves to the very last with no certainty of obtaining the prize, how much more willing should Christians be to deny themselves and run with increasing patience and vigor to the end of their race when all may be sure of a crown.

It may be suggested that we sometimes overlook the distinction that should be made between our salvation and our reward. We are not saved because of our activity in the Master's service but because of our faith in Christ, or by grace, and yet faithful service shall be rewarded. All Christians are not to receive the same reward. We may be saved because of our faith and yet lose our reward because of unfaithfulness in the Lord's service. One may erect a superstructure on the sure and safe foundation, which is Jesus Christ, of "gold, silver, costly stones," or of "wood, hay, stubble." Each man's work shall be proved by fire. "If any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." (I. Cor., 3:14-15). The fire can have no effect on the foundation which is faith in Christ.

If our salvation is dependent on our faithfulness, or works, or righteousness, then it is not of grace but of works. "But if it is by grace, it is no more of works; otherwise grace is no more grace." (Rom. 11:6). Our "faith is reckoned for righteousness" unto us.

W. J. E. COX.

A CENTRAL TRUTH.

The central truth of Baptist doctrine has always been an individual faith in the personal Christ, as against faith in Christ and faith in man-made doctrines about Christ. The influence of this Baptist teaching through the centuries has manifested itself in the governments of men by the development of the idea of individual liberty—the rights of individual men. The declaration of independence came 140 years after Roger Williams' Rhode Island colony, but the principle was not different. This idea became the corner-stone of the American republic. A new day had dawned in the history of the world. Since the adoption of the American constitution, the growth of liberty has been rapid in all parts of the world, and the Baptists have been proud that their denomination was a pioneer. For more than a hundred years men have been discussing their individual rights. The result is that men are frequently demanding more than was dreamed of by the fathers who proclaimed the doctrine of individual liberty. They are demanding the right to do as they please. In justification many have been, and are, setting up new standards of right and wrong. The watchword in America during the last century was the doctrine of Roger Williams, the doctrine of the early Baptists—individual liberty, man's rights.—Hon. C. F. Remy.



MAJ. JOHN G. HARRIS.
OF MONTGOMERY, WRITES ON
DUTY AND HONOR.

The true honor of a Christian consists in his daily successes. The more he develops his power of working for God, the nobler is he as a man. Upon this point a great mistake prevails, a false idea of religious respectability, exists. Oftentimes a religious congregation seeks to exalt itself by surrounding its worshippers with all that is imposing in architecture, in music, in dress, in forms, in decorous and solemn observance. We do not denounce these efforts to beautify the sanctuary, although they may be carried too far, and devotion may die beneath the outward splendors which were intended only as its decoration and helps. But what is truly noble in Christianity lies beyond the reach of art. It lies in its moral power. That energy, which working patiently and quietly every day and hour to accomplish the regular tasks of life, to minister to human hap-

piness, to relieve the unfortunate, to cheer the troubled, to vindicate the truth of God, to extend the kingdom of the Saviour, it is this which makes a Christian church truly respectable and dignifies the character of a Christian man. Not in building up a stately pile to the heavens, nor in linking together the harmony of sweet sounds, not in painted windows, through which steal a dim, religious light, not in walls painted by ancient masters, not in the sounding sentences of ancient rituals; but in truth, in justice and in mercy do we discover the beauty and the glory of the church of God.

This is the monument that we are to rear beside the dusty streets. When we succeed, we honor God, and God honors us, and even the world learns the unaccustomed accents of Christian praise. When it sees us true, above all mean advantages in customs, in taxes and in trade, when it sees us just, with a conscience so tender that it trembles at the very imputation of unrighteous dealings; when it sees us merciful, forbearing to use our power unkindly, considerate of the wants of the poor, helpful to those who are struggling to sustain their credit in doubtful times,—then the world takes knowledge of us that we have been with Jesus.

It is specially the duty of Christians, in such a country as this and in such a season, to cultivate the spirit of practical, everyday, business Christianity. We stand at a confluence of commercial streams, at a place to which the products of our own fields, and the exports of States and countries far away are continuously brought. That wonderful system of production and trade, whose temporary check produces such extreme depression, puts within the reach of the humblest citizens comforts and luxuries from many lands. And with us, to a great extent, business is simply a gathering and distribution of those blessings with which Divine Providence has endowed us. If we conduct such a business as this without any sense of devotion or gratitude to Him, whose gifts we are using, surely we neglect our highest obligation.

Have we not neglected this duty? Has not a wider division between trade and religion been taking place? Has not a desire been manifesting itself more and more strongly to make religion a matter of mere Sabbath observance, or even social distinction? It is time to repent and reform. It is time to return to a principle that we had nearly forgotten—the principle that whether we eat or drink or whatever we do, we should do all to the glory of God.

How then shall we make our business religious? We must first of all have faith, that gift which God bestows upon prayer, for without faith it is impossible to please God. And, having faith, we must express it in our works, for faith without works is dead.

We must determine to do the business of each day, whatever it may be, in such a manner as to please God. It may be our part to superintend the multiplied labors of a field, or the affairs of a household; it may be a store to which our attendance is given; it may be a counting house where our enterprises are conceived; it may be a public institution to which our toils are pledged. Let us remember that in every one of these places we have a work to do for God. We must think what the responsibilities, the labors, the troubles, the anxieties of our position are, and we must remember that the Providence that has placed us in this position requires us to be faithful to our daily charge. We must not forget that God can help us bear the daily burden which he has imposed. We must not neglect to pray to him to give us the great business qualities of industry, intelligence and gentleness; and then, not disheartened by anything that lies before us, not scorning the humblest duty of our sphere, we must work as servants beneath their master's eye. Thus, according to the Apostle's words, "Godliness will be profitable unto us for all things, having the promise of the life which now is and of that which is to come." Then the commonest incidents of life will be turned into spiritual blessings and the acts of time will be the discipline for an eternal state, and the intervals of rest will be a pleasant refreshment, and the Sabbath will be a foretaste of endless joy.

Ft. Deposit.—The Lord and the people are good to me. At Fort Deposit the outlook is brighter than it has been since I came here one year ago.

The Sunday-school seems to have taken on new life. With a splendid superintendent, Bro. C. H. Priestter at the head and a live set of teachers to back him in this great work, I feel that there will be much good accomplished during the year. We have a faithful few, who work with me in the prayer meeting each week. Our congregations are increasing each Sabbath. We were kindly remembered Xmas by quite a number of our dear people here and also by my other churches, namely Evergreen, Leto-hatchie, and Verbena. I believe that I have the best board of deacons in Alabama. Their hearts are in the right place. We are enjoying the Alabama Baptist more and more. We are expecting great things of the Lord this year throughout our state, and the whole world for our Master's kingdom. W. J. D. UPSHAW.

Correction.—Will you permit me to correct a few typographical errors which occurred in the article entitled "Ministerial Education" which was published in the Alabama Baptist of January the 17th.

In the quotation from 1st Cor. 12: 28, your printer has leagues instead of tongues. In the second paragraph first sentence, which reads as follows: "If God sees proper to call into the ministry an uneducated man, yet one who gives evidence of regeneration, and a natural ability that will enable him to understand and teach the scriptures," the following was left out: "And a burning desire to save souls, there is a duty and obligation," which makes the sentence unintelligible, yours truly, Josephus Shackelford.

Girard.—The new year has found us planning, working, devising ways and means by which we may play our part in keeping Zion in motion; thus increasing in members and active service the great living, moving, army of Christ in its steady march to take the world. The pastors of Phoenix and Girard are putting forth strenuous efforts to life their people to the mountain peak of Christian grace, where they may take a look at the retreating adversary and see that every mite put into the treasury of the Lord

means the limiting of Satan's power and influence over the world. And as we work and toil to stimulate those whom God has placed us over as undershepherds to greater activity in the Savior's Kingdom. W. L. Foster at Seale is no less agitant, looking after every department of the work committed to his care.

The Girard church, a progressive and active body conscious of their pastor's every interest, will grant to him a leave of absence to take advantage of the well planned course of lectures to be given the first weeks of February at the Theological Seminary at Louisville. We have labored for nearly two years in this field without any vacation. This has not been due to a lack of sympathy on the part of the church for their toiling pastor, for each have looked forward to the time when an inviting and much needed rest could be taken without loss to the work. At this time the Holy Spirit having so closely entwined us in his every interest we feel perfectly safe in leaving for a short while and spend the time in the school of the Prophets. While there the Alabama Baptist will be read and each line perused very closely, as the adoption of the Georgia boy has become so fitting and congenial that we feel indeed one of you. And especially feel that the Alabama Baptist is the great gospel train in which we are traveling at a rapid rate into the larger Baptist Alabama. B. S. RAILEY.

Through the kind providence of a benificent and merciful God, I have been spared to pass another Xmas, which has been spent as most of the past years, in quietude with my family at our humble home. While God's afflicting hand has been heavy upon us during the year nearing its close. I am thankful he has blessed the efforts of the precious children he has given us in administering to our needs. Enclosed find five (\$5.00) place to my credit for the Alabama Baptist. Hoping it will reach you in due time to play a part in helping ye editor to enter the new year with a lighter heart and brighter prospects than any of the forty past. Wishing you a happy new year and may the God of heaven bless you with all needful spiritual and temporal blessings and in the extension of the Alabama Baptist, "our paper".—H. J. Gravlee.

Reform.—Have thought for some time that I would write you briefly concerning the work in the Union association. The work here is at present in a much better condition than formerly and the general outlook here for the Baptist is to say the least of it, very encouraging. We are growing stronger every year, both spiritually and materially and it is just a question of time when we are going to be a "great big" Baptist in the Old Union association. We are paying our pastors better salaries, giving more for mission, in fact doing more for all the laudible enterprises of the churches than heretofore. The churches all have splendid pastors (that you know includes me too) and with Brother H. G. Robertson as moderator and he cannot be surpassed in the state, and with a good membership to co-operate with us we feel sure that the cause of our precious Lord will be carried to the hearts and honor of the people.

Dr. D. O. Baird is improving in health and is again able to fill his appointments. Bro. Baird, a few weeks ago sustained loss of his dear wife which sad event cast a gloom over our town and community. Sister Baird was a noble Christian woman and we feel perfectly safe in saying that our loss is heaven's gain. We take this occasion to extend our heartfelt sympathy to Dr. Baird and family in this time of great affliction. We have happily domiciled in the pastorium at Carrollton one of Georgia's best preachers in the person of Eld. E. P. Smith, who has the care of Carrollton, Pickensville and Aliceville churches. As to this pastor's work suffice it to say that I was in his home Xmas day and there came from early morning until about noon nice beautiful and substantial Xmas presents to him, his companion and Master Smith. Bro. J. M. Mills is doing a splendid work here now. He has the pastorate of four good churches. Brother J. L. Ray of Boom, a faithful soldier of the cross, with his good people at Flat Woods has succeeded in building a new house of worship.

Eld. W. R. Peden is doing a good work in the Sabbath-school at Olney and in the church. Such men will be greatly missed when they are gone. The New Hope group of churches which have for some months been without a pastor, have recently called Bro. Foster of Arkansas, who has accepted and will move to this field in a few days. We welcome Bro. Foster and family in our association and trust that they will have the hearty co-operation of this people. Bro. Baird is still serving five churches, although he is 74 years old and is as actively engaged as a young man. We are truly glad that Bro. H. M. Long has moved back to Alabama, and that the Newton church is proud of him and his family. Respectfully, J. W. KERR.

IN AND AROUND EUFAULA.

By M. B. Wharton.
Our report, that is report of the First Baptist church here was in every way gratifying. All debts were reported paid with a balance in the treasury. My congregations are larger than they have been, and there have been thirty additions to the church; about twenty by baptism. We are going to try and make this year the best in the church's history. We have changed our plan for raising money for missions, etc., and expect large results.

The pastor and deacons, with the clerk and treasurer meet monthly, and overhaul, and overlook the work of the church, and I think, do much good in this way.

We want to make this a red letter (and a read paper) year for the Alabama Baptist. We are all proud of it, and proud of Frank Barnett, the versatile editor and owner, who was born and reared here in this garden spot of the world. Rather as Daniel Webster said of Woodford County, Ky., it is the asparagus bed, while the whole belt is the garden spot.

Rev. J. E. White late of Cuthbert,

preached in the adjoining town of Georgetown last Sunday. He leaves Cuthbert for Pratt City in May. Great will be the loss to Cuthbert, great the gain to Pratt City. He is a capital preacher, indefatigable worker, and glorious good man. We have many Whites, preachers in our denomination, J. E., J. A., J. R. G., his father, and many others. May we have many more—the field is "white to the harvest."

Bunyan Davie, the unrivaled Sunday-school man of Clayton, is a candidate for superintendent of education in Barbour county. A better man could not be found for the place.

Prof. Van Horse is having wonderful success at the Alabama Brenau here. The buildings must be doubled in capacity to meet the demand of the girls who are coming from all directions.

The large "student body" to use the hackneyed phrase, and a beautiful bod it is add greatly to our congregations.

Dr. G. A. Nunnally former pastor here, has announced himself as candidate for governor of Georgia. Well, who wouldn't like to be governor. Like Diaz's members in Havana, all of whom wanted to be deacons, it seems all Georgians want to be governor. Nunnally is a gifted man, whether he will get the highest gift in the people's power in Georgia remains to be seen.

I have just finished the last copy of the Baptist and wish I had another one, for as it grows in age it grows in eloquence. It is my meat and drink every week. It would not be so if it was not paid for. May God bless you and make this the best year of your life. We had a good Christmas and fine start for a new year. If you don't send me a pocket book or something I may send you another year's subscription.—W. V. Vice.

Weak Kidneys

It is of but little use to try to doctor the kidneys themselves. Such treatment is wrong. For the kidneys are not usually to blame for their weakness or irregularities. They have no power—no self-control. They are operated and actuated by a tiny shred of a nerve which is largely responsible for their condition. If the kidney nerve is strong and healthy the kidneys are strong and healthy. If the kidney nerve goes wrong, you know it by the inevitable result—kidney trouble. This tender nerve is only of a great system of nerves. This system controls not only the kidneys, but the heart, and the liver, and the stomach. For simplicity's sake Dr. Shoop has called this great nerve system the "Inside Nerve." They are not the nerves of feeling—not the nerves that enable you to walk, to talk, to act, to think. They are the master nerves and every vital organ is their slave. The common name for these nerves is the "sympathetic nerves"—because each set is in such close sympathy with the others, that weakness anywhere usually results in weakness everywhere.

The one remedy which aims to treat not the Kidneys themselves, but the nerves which are to blame, is known by physicians and druggists everywhere as Dr. Shoop's Restorative (Tablets or Liquid). This remedy is not a symptom remedy—it is strictly a cause remedy. While it usually brings speedy relief, its effects are also lasting.

If you would like to read an interesting book on inside nerve disease, write Dr. Shoop. With the book he will also send the "Health Token"—an intended passport to good health. Both the book and the "Health Token" are free.

Prepared in both Liquid and Tablet form. For sale at forty thousand drug stores. Mild cases are often reached by a single package.

For the free book Book 1 on Dyspepsia, and the "Health Token" Book 2 on Heart. Token you must Book 3 on Kidneys. Address Dr. Shoop, Book 4 for Women, Box 3966, Racine, Book 5 for Men. State which Book 6 on Rheumatism you want.

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

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FRANK WILLIS BARNETT,
Editor and Proprietor.

EDITORIAL

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

INFANT DEDICATION.

Some strange things are happening among our Baptist brethren of the North. The latest is a program of service for the dedication of infants. A brother by the name of Miller prepared an elaborate ritual for such a performance and published it in *The Standard*, of Chicago. Bro. Miller says some very strange things for a Baptist in replying to his critic. The heading of his reply is "Contempt for Infant Children," which means that those who do not agree with him have a contempt for infant children. In other words, Baptists through all the ages have had a contempt for infant children because they have never had a service for the dedication of infants. He thinks that "the ignored and despised babes of our households need some one to speak for them," and he proceeds to do the speaking.

The brother does not think that infants ought to be christened nor does he think that they ought to be withheld altogether from the Lord as we are doing. A dedicatory service, such as he has suggested, he thinks, is a happy medium between these two extremes. He believes that such a service is justified by the language of Christ in Mark 10: 14, "Suffer the little children to come unto me; for of such is the kingdom of heaven"—the passage quoted by Pedobaptists to justify infant baptism. One or two other similar passages are quoted in justification of the dedicatory service. Another argument which the brother makes is that the children belong to God and asks why it should be dangerous to dedicate our children, and not equally dangerous to dedicate our money? But we have no form of service for the public dedication of our money to the Lord. It is true that in many of our churches, especially in the North, when the collection is taken the minister asks God's blessing upon it when it is brought forward. We see no objection to this as it impresses the congregation that giving is a part of worship, which many do not seem to realize. We should worship God with our substance and anything that will impress this upon Christians is not objectionable; but to say that because this is not objectionable therefore it is right to have a ritualistic service for the dedication of infants is, it seems to us, foolish. Such a service, our brother thinks, will tend to requicken the weakening sense of parental responsibility.

The last argument our brother makes in defense of his service is as follows: "Moreover, an outcome of this service will be, as it has been, to move the child early to consider himself a member of the kingdom. Is there anything immoral, or irreligious, or sacrilegious about that? Surely not, for there are thousands of men and women, in our Baptist churches, who for the life of them, cannot tell the date or the manner of their conversion. They tell us that they simply grew up into Church." It may be that there are many converted people who are not able to fix upon the exact moment when they were converted but to say that because this is true therefore they grow up into Christ is utterly unscriptural. Baptists have always taught that every man is individually responsible to God and that parents and others cannot dedicate another to the Lord. It is the duty of Christian parents to rear their children in the nurture and admonition of the Lord and if they do not do so they are unfaithful to their children and to their Lord. A Christian parent who needs a dedicatory service to impress him with parental responsibility in teaching his child the duty of serving God as he comes to the years of accountability is in need of something himself. We think he is in need of regeneration.

THE PROBLEM OF THE CITY

By Dr. Rufus Weaver is worth a very careful reading. It ought to alarm every thoughtful reader. Devout souls ought to pray to God to grant wisdom to our Home Mission Board and its secretary. Baptists have thrust the solving of this problem upon the Board. The task becomes much more

difficult with every passing day. Thousands of dollars should be spent in our cities where we are now spending hundreds. In these cities the forces of evil are massing. Nothing but Christ's gospel can stay the awful tide as it overflows and sweeps out into the country.

From many quarters in the country we hear the sad cry of worldliness, indifference and doubt. It is largely due to the multiplying evils of the city which are reaching the old country homes and sapping the very life-blood of the old time religion.

Two sad things come to us as we think about it. The country people are insensible to the conditions of the cities which are sweeping their children away, and are out of sympathy with the efforts of the Boards to save the cities. The other sad thing is, that the people of the cities do not mourn over their sad plight or join hands with those who are seeking to rescue them from the foul clutches of the evil influence about them.

"Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." Ezekiel 9: 4

The prophet was telling of the destruction of Jerusalem that should come. "The men who sigh and cry" in our cities, we fear are not numerous. If they were there in large numbers, God would be entreated of them and there would be more revivals, more liberal giving of their means, more efforts to evangelize the masses that are drifting to destruction and carrying everything with them.

The reading of this paper ought to revive interest in the work of our Home Board at Atlanta. Alabama Baptists gave last year nearly \$12,000 for Home Missions. We are asking for \$20,000 and ought to raise every cent of it.

DEATH OF GENERAL WHEELER.

While every detail of General Joe Wheeler's funeral at Washington on Monday was in strict accordance with southern sentiment, the ceremony as a whole breathed the famous soldier and statesman's cherished belief that sectionalism had been obliterated. The honorary escort was led by the Confederate Veterans' association of Washington and New York and camp A, Wheeler's cavalry, of Atlanta; the funeral march was a subdued strain from "Dixie"; the body was buried in the old homestead of his idol, Robert E. Lee, in Arlington, Va., but across the casket was draped the two flags of the Union and the Confederacy.

Just before his death, General Wheeler imagined he was in battle and inquired when the firing was to begin. One of the nurses, to quiet his mind, suggested 9 o'clock, and thereupon the dying warrior uttered his last earthly word:

"Let me know a half minute before nine," he said, "so we can be fully prepared."

His death removes a conspicuous figure in our national life and Alabama mourns for her distinguished citizen. We offer our sympathy to the bereaved family.

FIGURATIVE LANGUAGE.

The figurative language of the Bible is a matter of complaint with some persons, but why we cannot see. The Bible is written in accordance with the laws of ordinary language, and figures of speech are necessary to an interchange of thought. One of these striking figures is that by which man is called a temple—a temple of God. A temple in Bible phrase is any place where God dwells, and is applied to the church—the house, the worshippers. "Ye are the temples of the living God; as God has said, I will dwell with them, and walk in them; and I will be their God, and they shall be my people. Wherefore come ye out from among them and be ye separate saith the Lord."

EDITORIAL PARAGRAPHS.

Jesus of Nazareth touched human life on every side—he loved the places where men and women congregated.

Jesus was neither an ascetic or a stoic. It is plain that he both loved to see men happy, and that ordinarily he was both genial and cheerful—and was a welcome guest in many homes.

Jesus was a man, and loved active society, and by his life gave no example to those who make a mockery of Christianity by secluding themselves from the world in caves and mountains.

A full account of the homes into which Christ went as he was busy about his Father's business would be of undying interest to all Christians, for then we would know something of his domestic life which is now hid from us.

Jesus of Nazareth was at home among all classes of men. He could eat the crust of poverty with the poor, or he could dine in the homes of the rich. One day he roamed the highways, living upon the alms of loving friends, the next he might be the chief guest at a feast, both courted and feared. He graced a marriage feast at Cana.

Among children Jesus was a familiar companion and took them in his arms and blessed them, and yet among doctors of theology he was an unmatched disputant, and by his subtlety could put lawyers to public shame, and whenever he appeared in a synagogue to read or stood in the temple to teach, his words were eagerly devoured.

On the last day, multitudes of men and women who were as weak and as evil and unbelieving as we are will be led out to receive the thanks of the Father because they befriended his friendless Son. The women of Galilee who ministered to him of their substance will be brought forward, and the woman who sat at the well and the owner of the ass's colt, and the unknown giver of the upper chamber and the owner of Gethsemane, and the soldier who gave him some of his vinegar to drink, and the women with their spices.

Jesus of Nazareth was no pulseless abstraction but on the contrary was in sympathy with the daily life around him. For nearly twenty years he was a common laborer, and no wonder that later in life the common people heard him gladly, for he knew their trials and wants. In the truest sense John's words illustrates his life when he says "He dwelt among us." For neither as a laborer or later as a teacher did he hold himself aloof like an Ambassador at a foreign court, watching the development of the citizen's manners as a mere spectator. But he entered into the society of his times, and was a Jew, belonging to the Israelitish nation, and reared under its laws and customs. He was a man among men.

How we prize the one home that opened its doors to him. It was the house of Lazarus and his sisters, Martha and Mary, situated on the eastern slope of the Mount of Olives, in a little village called Bethany, only two miles away from Jerusalem. It was in his home that Jesus always found a warm welcome and the first insight which we get of this household in Bethany is one which shows that Jesus was already well known and beloved. We see busy hustling Martha "who was cumbered with much serving" and quiet, silent, affectionate Mary, both loving Jesus. Martha as a pattern housekeeper, methodical, energetic and stirring, showed her affection for the Master by an anxious care for his bodily comfort. Mary, when the Jesus came, forgot everything and hung on his words. Mary and Martha must have been lovable women.

Paragraphs

We hope Brother Crumpton will stay in Florida long enough to get a good rest, and come back to his work refreshed in body and mind.

Rev. G. B. Stovall has gone to Louisville, Ky., to attend the course of Sunday-school lectures and the Gay lectures and will perhaps remain at the Seminary through the spring term.

Jesus had his friends who were in the public eye men and women who had heard his injunction "follow me." The story of the Apostles is the history of their friendship for him and of his friendship for them.

We know that Lazarus was a lovable man—for when sickness came into that home, and the Master was over on Perea, the two sisters sent a messenger to him saying: "He whom thou lovest is sick." And the Master's heart was touched. For he loved Martha, and her sister, and Lazarus.

Mrs. W. Y. Quisenberry, wife of our beloved Brother Quisenberry, and daughter of Dr. J. R. Curry, died at New Orleans last week from an operation performed for appendicitis, and was buried at Livingston. Mrs. Quisenberry was a happy, devoted christian mother. We tender to the bereaved husband and family our heartfelt sympathy.

Elsewhere we print a strong article and give an excellent likeness of our good friend, Maj. John G. Harris of Montgomery, for years editor and owner of the Alabama Baptist. The Alabama Baptist is not in politics but feels sure that its many readers will understand that in stating that Maj. Harris is a candidate for railroad commissioner it is simply a courtesy to the former editor.

Bessemer, January 29.—After an illness of several years, Mrs. Burns, wife of the Rev. A. E. Burns, pastor of the Baptist church at Brighton, died at her home in that place this afternoon at 6 o'clock.

She was very much beloved by all who knew her and her husband and three children have the sympathy of the entire community in their bereavement.

The remains will be carried to Six Mile for burial, the funeral taking place next Wednesday morning.—Age Herald.

We extend to Bro. Burns and the bereaved ones our warmest sympathy.

The Louisville Courier Journal of Jan. 25th, contains the following sad item:

Mrs. Anne McCowan Jones, wife of the Rev. Dr. Carter Helm Jones, pastor of the Broadway Baptist church, died of meningitis at 11:15 o'clock yesterday morning. Mrs. Jones was the daughter of the Rev. J. W. McCowan, a prominent Baptist minister and was born in Campbell county, Va., August 3, 1866. She was a woman of unusual force of character and grace of intellect, broadly educated and equipped by nature and culture for the prominent place she so easily filled. She was from early life a devoted church woman and deeply interested in missionary work.

She leaves two children, a daughter, Catherine, who is a student in Hollis Institute, and a son, Carter Brook, aged twelve.

Our stay at the Seminary was brightened by Mrs. Jones for we spent many pleasant evenings in her company and it is hard for us to realize that we shall meet her no more at the conventions. Our heart goes out in love to the bereaved husband and motherless children.

BROTHER CRUMPTON IN FLORIDA.

The Board at its meeting in November very kindly voted me a month's rest whenever I wished to take it. I did not feel like I needed it and was loathe to lose the time; but I whipped myself into the idea that maybe a little run off might be good, so on Jan. 15th, I left Montgomery and two days later I turned up at the Florida Baptist Convention at Bartow.

It was good to be in one Baptist gathering where I could feel free. I was like Pat,—he drove a dray

and Mike carried a hod. Pat said: "Mike, if ye had \$100,000, what would ye do?" "Faith," said Mike, "I'd have me a hod made of mahogany and trimmed with gould; and what would ye do, Pat?" "Faith and I would go to the finest hotel and register me name and lave orders to be called at four o'clock in the morning and when the little nigar came to call me, I'd say, 'go away wid ye nigar, I don't harf ter.'"

It is simply glorious, when worn out with care and responsibility to be where "yer don't harf ter."

Bartow

is a nice town of probably five thousand inhabitants. It looked curious to see the ladies, on a January morning, dressed in white, and later in the day to see some with umbrellas stretched to keep off the sun. It is warm enough for me to put on my lighter clothes, but the fear of a change of weather I am sure, is going to make me do some unnecessary perspiring.

The convention is not large, but the night congregations fill the large auditorium. The day sessions are held in the church, which is comfortably full.

Secretaries Gray, Willingham and Frost are all here. The papers are well represented by the presence of Eaton of the Western Recorder, Prestridge of the Argus and Graham of the Index. I find numbers of Alabamians, whose names I will give later.

Secretary Geiger made a fine report, showing a considerable advance over last year. Some extracts of his report I will get for the readers of the Alabama Baptist. Texans have always "taken the cake" when it came to bragging; but these brave little Floridians are some in that line themselves.

The Orphanage

is sixty miles further south and the management seems to have secured a sort of promise from the last session that the body would excursion in that direction one day of the session and dedicate the new building. While all seem to regret it; there is no way out but to go, so everything is being railroaded through. Speeches are limited and in some instances discussion is almost suppressed; but they are all of one mind.

I was kindly entertained with President Hodgers at Brother Goode's where we fared sumptuously, having all the oranges we could eat from the splendid groves of our host.

It was a packed Baptist train that pulled out of Bartow that Thursday morning for Arcadia. The Orphanage is located about a quarter of a mile from the town, fronting on the railroad. It is a brick structure, capable of accommodating one hundred children. They have only thirty-five. The Superintendent wrote a pathetic appeal to the paper, putting down as one of their chief needs, "more children. Who that was there can ever forget that day. Great tables were spread and literally loaded down with barbecued meats and everything tempting to the appetite. Box after box of oranges were at the disposal of the great crowd and right freely did they help themselves.

The meeting of the convention that afternoon in front of the building was a scene never to be forgotten. A debt of \$500 was reported. Of course the property could not be dedicated to God until that was provided for. In a very little while eleven hundred dollars were subscribed. The Orphanage has eighty acres of land, several acres in state of cultivation, planted in oranges and strawberries. As fine garden as I have ever seen is there, the result of the labors of a lot of little boys. I dare not speak of the children. I fell in love with them all, and wished I could adopt the last one of them as my own.

An Alabamian Present.

made a speech something like this: "Years ago, I had a speech in which I bragged on the preachers. Among the many good things I said about them was this,—they are a lucky set of fellows, they all get married. I never knew an old bachelor preacher in my life. But one time I made a trip down in the Southern part of the state and found an old beanpole of a preacher without a wife, so I had to make an exception the next time I made that speech. We made it too hot for him then, and he had to seek a home in Florida, and I find him today here with a wife and thirty-five children. She must have been a widow, and didn't he have a brave heart to under-

take such a burden." It is needless to say that Alabama speech "brought down the house". Brother B. M. Bean and his wife have charge of the Orphanage and no better selection could have been made, if the Confederacy had been searched over.

For three days, I found a pleasant home with them and their family. Brother G. M. Allen, Mrs. Bean's brother, who left Birmingham several years ago with throat trouble, lives with them and is enjoying the best of health, throwing up his hat for everything in Florida. "Go West, young man, go West", said Horace Greeley years ago. I say: "Go South old man, go South, and don't stop until you get to Florida. It is the old man's Paradise."

W. B. C.

I COR. 12: 13, AGAIN.

Anent Bro. Cox' paragraphs attributing anger to me in my last article—I have only to express my surprise. I had not been enough moved by any article he has written on the subject to create any great amount of feeling on the subject, save amusement at Bro. Cox' determination to act as judge among authorities. I wondered what he would say to Meyer's words, "this baptism in one spirit, has occurred with reference to one body." Meyer, remember, is his chief reliance among authorities who speak on the subject. Bro. C. is building his own "man of straw" when he charges me with an effort to make Meyer contradict himself. My charge is that Meyer contradicts Bro. Cox. Meyer says this baptism is in one spirit, with reference to one body." With reference to my claims that en represents the element and eis the end aimed at, or with reference to which the baptism occurs, Bro. Cox denies, and says neither he nor I are expert Greek scholars. The claim to expertness in Greek has not been made by me; but I do claim that it does not take a Greek expert to know that. It is too well settled a principle to be called in question by an unbiased man with even a knowledge of the first principles of the language. The passages cited from it and the Campbellite argument which Bro. C. has introduced in his reductio ad absurdum, is not mine. I stick to it that in Matt. 3: 11, "I indeed baptize you in (en) water unto (eis) repentance," en marks the element (water) and eis marks the thing aimed at or with reference to which the baptism occurs (repentance). Not the thing accomplished by the baptism as Bro. Cox and his Campbellite friends would argue from that translation. Does Bro. Cox take the alternate view, that repentance is the element of that baptism? His method of interpretation would indicate it; and that is the reason I said he "out-Dales Dale in elements. The charge was meant to apply rather to Bro. Cox' method of interpretation than to him. Bro. Cox challenges me for authorities for my statement about en and eis. This really looks puerile—to ask a man to cite dictionaries for universally acknowledged meanings; but here they are:

Thayers' Gremus', Wilkes', N. T. Lexicon in which Matt. 3: 11 is quoted and enudati (in water) given as "the thing used in baptizing" and (eis metanoia) to mark the end." Verily Bro. Cox is dragging me down into the freshman regions, but I follow him with patience wondering what next. Will he treat this as he did my quotation of the American commentary and others; or will he speak of a Dr. Thayer, as he did of a Dr. David Thomas unknown to him. For Bro. C.'s information I state that Dr. John A. Broadus thought enough of Dr. Thomas' commentary on Matthew to recommend it, and that Dr. Thomas' scholarship and exegetical acumen have passed muster among English scholars.

Bro. Cox says "According to Bro. D. a birth is a baptism." When did I say that? I said birth of the Spirit and baptism of the Spirit are identical. Bro. Cox argues somewhat to my amazement, that the sound which filled the room was the Holy Spirit and says that if that is not true then there was no baptism of the Spirit here, for baptism is immersion. Verily that doctrine is grossly materialistic and Bro. C. must not think that the argument for immersion rests on such ground.

But back to our mutton. This is baptism in one spirit, into, or with reference to or unto one body. Spiritual baptism puts a man into the body of Christ, all the water baptisms on earth cannot accomplish that blessed work.

J. V. DICKINSON.

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Kind Words from Pastors

I can't do without the paper and like to have my people read it.—W. A. McCain.

Wishing you and the "little editor" a happy new year, I am yours very truly, J. W. Gammell.

Inclose find \$1.00 for my renewal to the Alabama Baptist. May the blessings of God rest upon you and your work during the new year, T. E. Tucker.

May the Lord preserve you in health during the coming year, and continue to make you a great blessing as the editor of our state organ.—J. M. McCord.

Trusting you and yours have had a happy Christmas and may have a prosperous new year, and that your pocket book may ever be plethoric. Yours sincerely, H. M. Long.

May the incoming year be one of best—yes the best in the paper's history. Wishing you and yours, especially that boy, a happy new year, and the continued favors of the Lord, I am as ever, M. M. Wood.

May the new year bring you freedom from worry; prosperity, by all of your subscribers paying up in full. May the Lord richly bless you and yours.—Austin Crouch.

The improvement in the paper is great and I hope the time is not far away when it will be in every Baptist home in Alabama. God bless you with a great year of usefulness guided by His Holy Spirit is the prayer of your humble brother, W. R. Gamel.

A happy and prosperous new year be yours. I shall try to be more helpful to you this year than ever before. The Alabama Baptist now challenges the attention and friendship of all thoughtful Baptist readers in the state, and others as well.—Jno. P. Shaffer.

Accept my best wishes for the new year. I find so much in the Alabama Baptist worth clipping. A paper is valuable to me according to the quantity of reading matter too good to throw away.—J. M. Kalin.

Our paper has reached and is maintaining a high standard of excellence. It compares favorably with any paper of its kind that I have read. May it "rise on stepping-stones" of past achievements to "higher things."—J. H. Sams.

May God bless you and yours and direct the Baptists of Alabama to pay their subscriptions to the worthy paper you are giving us. It is our duty and should be our pleasure to stand by you honestly in the great work you are doing for the Lord in our denomination and state.—Eldred M. Stewart.

Our needs are one. Our purpose and aim the same. You have helped me—helped me much. I must help you more. Thus in mutual service in His name, we may rejoice more and more in the distinction of "Fellow helpers to the Truth."—I. A. White.

Please send my paper to Opelika hereafter. I take up the work there Jan. 1st. It is hard to leave here. Your paper brings gladness ever. May the Father's best blessings be yours for a glad new year. We all love you down here.—W. A. Taliaferro.

We wish you and Sister Barnett and that fine looking boy a happy new year. May he grow up to bless the home and the world and do much good in the Kingdom of Christ. May you have the best year in your work. We hope that you all had a merry Christmas and that Santa Clause filled that boy's stocking full.—H. R. Schramm.

Please change my paper from Heighberger, R. F. D. No. 1, to Centreville, Ala., R. F. D. No. 2. You are giving us such a good paper that I don't want to miss a single copy. May God bless you in this your great work.—Rev. J. M. Tucker.

Accept the greetings of the season and the wish that The Alabama Baptist may be kept up to its present high standard. It is a paper now that every Alabama Baptist ought to be proud of, and more than that, every one ought to take it, and pay for it.—Thos. M. Calloway.

I feel that I am indebted to you one dollar for my subscription for 1905, which you will find enclosed within letter. I also owe you a debt of gratitude for your good paper and kindness. I have been so busy, I haven't had much time to correspond the last year. I am pastor of three country churches. God is blessing the good work. May the Lord bless the Alabama Baptist and its editor and its readers, is the prayer of your brother, Rev. Wm. Lindley.

I cherish for you a very sincere and tender affection. You are often in my thoughts. Every issue of your paper moves me to thank God for all the days we have been together. I watched with profoundest interest your progress in the important work which you are doing for Alabama Baptists. I sympathize with your dear wife in the loss of her noble father. May all the hopes you cherish for your promising baby boy be realized. Yours affectionately, J. B. Hawthorne.

I send you new year's greetings. May this be the happiest, most useful and prosperous year of your life and may your usefulness and happiness increase with the passing years. I returned last night from a Sunday-school convention. We had a very interesting and I trust profitable meeting. I represented (as I always do) the Alabama Baptist, and send you results of my effort. I enclose you check for \$5.00. I crave an interest in your prayers, that the Lord may use me this year for His kingdom.—J. G. Lowrey.

Pardon a suggestion about the Alabama Baptist. I will make it in two words Go On. The same heart, hands and head, that has brought it from the common to the most excellent, can easily land it in the superlative. Health and time, the only essential factors, and with 10,000 daily prayers pleading for the former, the future is certainly optimistic. The issue containing picture of Frank Willis, Jr., failed to reach me, can't you send me one? I want to see that boy, God bless him. All are well and join me in love to you and yours, sincerely, F. M. Woods.

I appreciate you and your effort to make the Alabama Baptist what it is. I am confident that the paper will grow in interest and power as the days come and as our people in Ala-

bama rally to its support. Here's to you a happy new year. I wish I could send you a new year's gift. You can command me at any time. Our work is moving along nicely in East Liberty. I often ask why our editor does not attend our association. I wish you would come. Our last was the best in its history so Dr. Bledsoe said, and he is authority on our associational history. My own work is in fine condition. We have preaching at Camp Hill twice a month, first and third Sunday. Come down some time and worship with us.—J. L. Gregory.

I enclose \$1.00 to pay for another year's subscription to the Baptist. You are giving us a splendid paper. It gets better with every issue. I enjoy reading it very much indeed. Alabama Baptists should be proud of their paper. I congratulate you on your 40th birthday. May Heaven's choicest blessings abide upon you and may you live many years more to help extend His kingdom and make other hearts rejoice by your kind words and genial spirit. With best wishes for your success and the compliments of the season.—E. S. Atkinson, Camilla, Ga.

No one rejoices more than I do that we have such a noble, progressive man at the helm of the Alabama Baptist. I receive it and read it regularly with a dozen others, and it compares most favorably with the best of them, and in dash and illustration is ahead of them all. I am glad you have reached the ten thousand mark, and I trust you may carry it up to twenty thousand. Wherever it goes it carries light, blessing, instruction, news, entertainment, in the language of the inimitable Rip Van Winkle, "May you live long and prosper."—M. B. Wharton.

Thank you for your kind remembrance and Christmas gift, and I will reciprocate by sending you something that will help you to continue to give the Baptists of Alabama such an excellent paper as you are making the Alabama Baptist. I like it very much. I admire your faith. I know that it takes a great deal of money to publish such a paper as you are printing, and I also know, that a very large number of Baptists fail to recognize their duty and obligation to pay for the paper that comes to them every week filled with good and wholesome reading matter. I have had some experience in publishing a Baptist paper. If I had now what is justly owing to me by my Baptist brethren for subscription, I would be better off by several hundred dollars. I wish you continued success and that you may be able to increase your subscription list by 5,000 this year. May the Lord bless you, my brother in your work. Your brother in Christ, Jos Shackelford.

Good luck to you and good health! On receiving the pens I smiled and said my friends are all on to me. They know how little I write. But I will do better, you see if I do not, especially am I resolved to help you more in seeing the denomination so faithfully as you are doing with your paper. So far as I know, things are in good shape in these parts. The denominational horizon stretches far and wide. If each one of his servants will only stand in his place about the camp we will have a glorious year in 1906. "There remaineth much land to be possessed" and we are able to go up and take the land. It ought to be the most glorious year the Baptists have ever had. I was thinking this morning that if we pastors, through the coming year, would practice patience with each other, and forgiveness, be much in prayer, let the word of God dwell in us richly and with depth of fellowship and comprehensive love, move on together, what mighty things would result. Ah well such times are coming! May it all center in you and the Baptist and may we regard that as the radiating point. I am sincerely, W. D. Hubbard.

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New Solutions of Old Church Problems

What Sort of a Church Clerk Ought We to Look For

By H. R. Glissold, in The Standard.

One who has a well-defined go-to-meeting habit. Few churches are so methodical as to do their business only at specified times; most of them act when they feel like it. If the clerk is not present when business is done, there are a great many chances that important matters needing careful record may be inaccurately reported or even entirely omitted. Frequently business is transacted before the absence of the clerk is noticed, and then some one is asked to see that the clerk receives word of the matter. But such a record is very apt to be faulty; it can never be so good as if made by one who knew beforehand that he would be expected to make it. And, worse than that; too often no such appointment is made, and it is no one's business to inform the absent clerk of what has been done. The chances of correctness in the records are improved 100 per cent if the clerk has the good old-fashioned habit of going to meeting, rain or shine, winter or summer.

One Who Writes a Plain, Even, Easily-read Hand.

Scrawly or flourishy writing is never in place in a record book. Elegant writing is not called for; simply manuscript that can be quickly read by any one, and regular enough in style to give a pleasing appearance to the page. It is well that the clerk be one who recognizes the importance of making his figures so clear that a stranger looking at them fifty years afterward will never be in doubt about them, and also that he be in the habit of making his figures that way. Too often it happens that people writing names and figures forget entirely that these things have an arbitrary character, and that the cold-blooded reader of a later day has nothing but the writer's marks to guide him in their interpretation.

One Made of Flesh and Blood—Warm Blood.

Wooden men and women may make clerks, but not the best clerks. It is one thing to have the divers and sundry incidents of church life correctly recorded—every item in place, every name correctly spelled, every figure sharp and clear; it is quite another to have all this and something more; to have it done by one who enters into the spirit of the church, whose pulse beats with its heart throbs. This does not mean that "gush" is called for. It simply intimates that church records written with an intelligent sympathy are better records than others quite as correct, but which lack a certain subtle something which some good people are quite incapable of imparting. Their failure to do this is not their fault; what is wanting is impossible to them.

One with an Orderly Streak in His Make-up.

Notwithstanding the plain Pauline injunction, things in the church are not always done in order (to say nothing of the other quality), and it occasionally falls to the lot of the clerk to make an orderly record of matters that are decidedly confused. It has happened once or twice that church business has been done in very unbusiness-like fashion. Some bodies of very orthodox Baptists never heard of Robert's "Rules of Order," and they manage to get things snarled up several times in the course of a year. It is quite within the province of the clerk to untie knots and let out the tangles, so that the thread of story may run smoothly and still be a true and faithful record. Not infrequently it is necessary to call on the clerk for a bit of information as to past transactions, and it is important that the information be furnished correctly and quickly. Then the value of an orderly manner of keeping the records will appear. It is well to feel sure

that the record has been made; it is also worth something to be able to find it when it is wanted. One in Whose Veins Runs the Blood of Promptness.

Some most excellent Christians appear to have an abiding dislike to doing today what may possibly be put off till tomorrow. Do not make one of that kind church clerk. He will only add to your already too numerous worries. "Do it now" is a good motto for the clerk; and the church that is looking for one to bear this office is fortunate if it shall find a person who adds to his faith the very useful virtue of quick action. Whatever the clerk himself may think of it, other people highly appreciate promptness in making up the records of business transacted, in making out and mailing letters of dismissal and credentials of various sorts, in compiling and forwarding association reports, etc.

One Who Appreciates the Making of History.

Matters that seem at the moment quite trivial, and to some minds scarcely worth recording, may in a few years attain great importance, and a faithful record of them become of untold value. In scores of instances rich contributions to denominational history have come to light in the modest records of obscure Baptist churches. The Lord has a fashion even now of using things that are weak and things that are despised for the working out of his great purposes; and what clerk knows but he has come to the kingdom for just such a time as this? He does not need to burden his books with verbose, grandiloquent statements; but facts can be stated concisely, clearly, so that the student of history in coming years will rise up and call him blessed.

One Who Magnifies the Office.

It is quite possible for the clerk to do this unduly, and so make himself a bore; but just the same should recognize the importance of the office sufficiently to give it his best endeavor, and realize that he is honored in being permitted to thus serve his Lord and his brethren. The clerk, no less than the deacon and the teacher, needs to "give diligence to present himself approved unto God, a workman that needeth not to be ashamed"; for only in this spirit is he likely to do his work acceptably.

The qualifications named above are not all that may be looked for; but probably those should be first sought. Nor is the order in which they are stated designed to indicate their relative importance. Of course, it is not to be inferred, from the use of certain pronouns, that the ideal clerk is to be looked for always in the ranks of men. That mischievous idea has robbed many a church of most efficient service and loaded it with official "sticks," to the grief of all who have had to do with them.

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OBITUARIES

MEMORIAL RESOLUTIONS

Andrew Rush Burton was born July 15, 1825; joined Beulah Baptist church Green county, Aalabama, in early life; was married to Mrs. Elizabeth Isabella Dent October 10, 1861, and died at the home of his eldest daughter, Mrs. Spain, of Sylvan, Tuskaaloosa, Co., Alabama, December 17, 1905. He was a member of the Masonic fraternity and enlisted in the Confederate service, but was soon discharged on account of ill health. Of his family, consisting of his wife and six children, only two daughters and one son are left to mourn the loss of a most tender and devoted father.

Whereas, God has called away one of our deacons, Brother A. R. Burton, therefore be it.

Resolved, That we the members of Grant's Creek Baptist church, Tuskaaloosa, Co., Alabama, deeply deplore his death which has taken from us the example of a long life purely lived, of years of bodily suffering bravely and patiently endured.

Resolved, That we extend to our departed brother's children and grandchildren our deepest sympathy.

Resolved, That a copy of these resolutions be recorded in our church books and that a copy be sent the Alabama Baptist for publication.

By order of the church in conference, January, 1906.

J. M. SMITH.

RESOLUTIONS.

Just as he had entered the threshold of noble manhood, and gazed upon the world with its joys and bright possibilities, Lo, a gentle voice last Christmas at noon cried, "Charlie my boy come to me, I have need of thee."

He hesitated a moment to bid the loved ones farewell and say, "Don't worry about me mamma, I'll be alright", and at midnight went to live with Jesus in the bright beautiful beyond.

Whereas this was the will and wisdom of God to remove from our midst our dear school-mate and class-mate Charlie Burchell, let it be resolved:

First, That the deepest sympathy and love of the Sabbath School of Station A, and especially Mrs. Ward's class of which he was a member, be extended to the grief stricken parents and little sisters.

Second, That a copy of this be sent to the family.

Third, That a copy be spread upon our minutes and published in the Alabama Baptist.

MRS. W. T. WARD, Chairman.
MISS A. G. TUPPER,
Committee.

Sister Margurite Morgan died January 12, 1906, at the home of her daughter, Sister J. F. Kent.

The following resolutions were read and adopted by Laidies Aid and Missionary Society of the First Baptist church of Bessemer, Ala., Jan. 21st, 1906:

Be it resolved first, That we as a society, deeply mourn the loss of our dear sister and co-worker.

Resolved second, That we bow with submission to the will of our Heavenly Father in this dispensation of His love.

Resolved third, That her consecrated life and cheerful disposition has been to us commendable and highly praiseworthy.

Resolved 4th, That we extend to her children and friends our heartfelt sympathies and point them to the "Source of all Comfort" in this dark hour of grief.

Resolved fifth That a copy of these resolutions be sent the Alabama Baptist for publication and also a copy of the same be sent to the bereaved family.

MRS. M. P. REYNOLDS,
MRS. E. R. FONTAIN,
MRS. T. T. HUEY,
Committee.

IN MEMORY OF REV. JAMES WILLIAM DICKINSON.

James William Dickinson, son of James S. and Mary Dickinson, was born January 1, 1849, at Grove Hill Clark County, Alabama; was married to Mary Jane Fleming of Grove Hill, on March 27, 1872, and died at Knoxville, Alabama, September 14, 1905.

Whereas God has taken from us our beloved pastor, Rev. James W. Dickinson, therefore be it.

Resolved, That we, the members of Grant's Creek Baptist church, in special session convened, most sincerely deplore his death.

Resolved, That our church has lost a faithful and efficient pastor, our community a refined and cultured gentleman, all our people a sympathetic friend.

Resolved, That we give to the widow and six sons of our deeply lamented pastor the warmest sympathy of our hearts, that we ask our Heavenly Father to hold them always in His closest, tenderest care and that our best wishes and our prayers shall still be theirs when they go away from among us.

Resolved, That a copy of these resolutions be sent the widow of our pastor, that a copy be placed on our church-records and a copy be submitted for publication in the Alabama Baptist.

By order of the church in conference, January 21, 1906.

J. M. SMITH,
R. WOOLY,
Committee.

On the seventeenth day of December, 1905, the angel of death visited the home of Brother A. H. Cole of Gordo, Ala., and claimed the pure and gentle spirit of his wife, Fanny Cole's work on earth was finished. God's gentle and loving fingers touched her earthly life and she is at rest. Sister Cole was born on Feb. 8th, 1860. On Dec. 20th, 1899, she was married to Mr. A. H. Cole, and during her life was to him a tender, true and loving wife. In early life she united with the Baptist church and was ever true to the teachings of her church. She was a pious and consecrated Christian. Sister Cole leaves to mourn her loss a bereaved husband, a mother, two brothers and six sisters. Her remains were interred in the Gordo cemetery. Sister Cole in every relation of life was a perfect type of true and noble womanhood. She was a true and loving wife to her husband, a kind and loving daughter and a devoted sister. May God comfort her bereaved dear ones. Her pastor, DUKE O. BAIRD.

NOTICE OF FINAL SETTLEMENT.
The State of Alabama, Jefferson County, Probate Court, 11th day of January, 1906.

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

It is ordered that the 9th day of February, 1906, be appointed a day for making such settlement at which time all parties in interest can appear and contest the same if they think proper.
S. E. GREEN, Judge of Probate.
1-17-06

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Complete Treatment for Every Humor from Pimples to Scrofula

Bathe the affected parts with hot water and Cuticura Soap, to cleanse the surface of crusts and scales and soften the thickened cuticle; dry, without hard rubbing, and apply Cuticura Ointment freely, to allay itching, irritation, and inflammation, and soothe the heal; and, lastly, take Cuticura Resolvent Pills to cool and cleanse the blood. A single set, costing but one dollar, is often sufficient to cure the most torturing, disfiguring, itching, burning, and scaly skin, scalp, and blood humors, with loss of hair, from infancy to age, when all else fails.

Cuticura Soap, 5c. Ointment, 25c. Resolvent 50c. (in form of Chocolate Coated Pills, 25c. per box of 60), are sold throughout the world, Foster Drug and Chem. Corp., Sole Props., Boston. Get Mailed Free. How to Cure Torturing, Disfiguring Humors of Infancy and Age.

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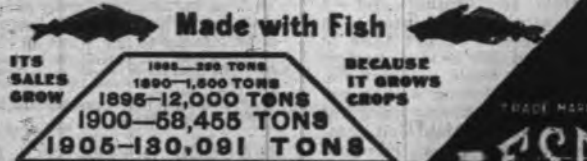
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Leader Steel Furnace for \$40 and pay freight east of Omaha; how you can set up this furnace without expert help from plans we furnish free. Write for this excellent book. It's free. Send us a plan of your building. We'll send estimate free. Do it now. Heat Warming & Ventilating Company, 730 Tacoma Building, Chicago, Ill.

SOME NOTES FROM BROTHER CRUMPTON.

When the readers eyes rests on these lines, the writer will be far down in the Land of Flowers. The board kindly voted me two months leave of absence this winter, which I haven't had time to take. I will probably be gone to

The Florida Baptist Convention, about ten days. Of course my eyes and ears will be open and I hope to write something of interest to the readers of the Alabama Baptist.

I dropped in at the college the other day and heard some of the professors talking about fifty ministerial students. It almost made my heart leap with joy. Wonder if the pastors and churches are going to remember our Ministerial Education Board during January? This is their month and I am anxious to see the board put in position where they will not allow a young preacher to stay out of college for the want of funds.

Talking to Dr. Montague, he told me that very little of the Denominational Education fund subscribed at the convention in July had come in yet. This must not be neglected. Before the commencement every church ought to be represented in that fund so that the college can make a good showing at the close of this year, which we hope will be the greatest in all its history. I support that the month of May which is assigned to associational missions be put on double duty and made to carry two collections—one for Associational Missions and the other Denominational Education in Howard College. Brother Editor you have kindly said that the Alabama Baptist should be behind our boards

This Year as Never Before. I am sure you are going to make the promise good. We have just before us three of the most critical months the Baptists of Alabama ever faced. February for State Missions, March for Home Missions and April for Foreign Missions. As these months draw near I can't keep from becoming a bit nervous. I know if I allowed it to become vexatious anxiety, it would be wrong, but just enough of that sort of feeling is necessary to make one put forth his greatest efforts.

I hope every pastor will prepare his people for the eventful quarter, by seeking to arouse their interests and their prayers. February must bring us out of the woods on State Missions.

Only Three Months Then comes the Southern Baptist Convention. We are far behind for Home and Foreign Missions. Twenty-three thousand dollars advance for missions this year for Alabama Baptists. That looks like a large sum, but it is insignificant compared to what we are able to do. Heroic work will put us there. Everybody will want to go to Chattanooga. It is near by. I want to see five hundred Alabamians there. If we raise the \$47,000 asked for, for Home and Foreign Missions we will be entitled to **One Hundred and Eighty-eight Messengers.**

Wouldn't that be grand? Then if every association elected one at its last session, eighty more would be added. Let's everybody go prepared to share in the great triumph, when it shall be announced that Alabama is entitled to two hundred and sixty-eight and every place is filled. **W. B. C.**

I CURE CANCER. My MID Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys the Cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book, "Cancer and its Cure." No matter how serious your case—no matter how many operations you have had—no matter what treatment you have tried—do not give up hope, but write at once. **DR. O. A. JOHNSON, 213 E. 13th St., Kansas City, Mo.**

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Cut this out and send for an illustrated book on the above diseases. Home treatment sent when desired. Address

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PRICES: Single copy, postpaid, 50c; per dozen, \$5.00; per 50 copies, \$25.00; per 100 copies, \$45.00; transportation extra on these quantity lots. Beautiful Pulpit Edition in Morocco and Gold, \$1.50, postpaid. These prices are available only on orders for FULL QUANTITY AT ONE TIME. A first order cannot be counted on a second order. The rates are the same to every one and cannot be varied.

CONTAINS 416 PAGES WITH 577 HYMNS FOURTH EDITION NOW BEING PRINTED

What Dr. Geo. W. Truett, Dallas, Texas, Thinks of It:

"It will be recalled that a special committee was chosen to confer with reference to making the best possible hymn book for the churches. The writer modestly ventures his judgment that this new hymn book just issued by the Sunday School Board is the best collection of hymns in all the world today. The writer saw the book put to the supreme test in the special meetings at Nashville, and it thoroughly met the test. Generally, when special meetings are to be held, the hymn book used in the regular church services will not do for the special services, and, therefore, in the special meetings new song books must be bought. Fortunately, this new book thoroughly obviates that necessity. The editor and committee have spared no pains or money to get a hymn book for the churches that will meet every requirement of the varied services of the churches."

As Organist of a Prominent Church:
"I want to tell you it is as near perfect as any hymnal I have ever used, and I have been playing the organ for twenty years. Am delighted at the divisions and headings, making the selecting of songs so much easier."

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Children's Corner

BUT A LITTLE CHILD.
(Luke 18:16; Prov. 26:11).

I am but a little child,
Yet I should like to be
A faithful worker for the Lord;
What work is there for me?"

A little can love—
And keep his actions pure;
A little child can love—
God's love is ever sure.

A little child can walk
With Jesus all the way
That leads from earth into the joy
Of everlasting day."
—Christian Herald.

TWO TRAVELERS.

"Little Miss Selfish and Lend-a-hand Went journeying up and down the land,
On Lend-a-hand the sunshine smiled;
The wild flowers bloomed for the happy child;
Birds greeted her from many a tree;
But selfish said, "No one loves me."

"Little Miss Selfish and Lend-a-hand Went journeying home across the land,
Miss Selfish met with trouble and loss—
The weather was bad, the folk were cross,
Lend-a-hand said when the journey was o'er;
'I never had such a good time before.'

A RICH BOY.

"Oh, my," said Ben. "I wish I was rich and could have things like some of the boys that go to our school."
"I say, Ben," said his father, turning round quickly, "how much will you take for your legs?"
"For my legs?" said Ben, in surprise.
"Yes! What do you use them for?"
"Why, I run and jump and play ball, and, oh, everything."
"That's so," said the father. "You wouldn't take \$10,000 for them, would you?"
"No, indeed!" answered Ben, smiling.
"And your arms. I guess you wouldn't take \$10,000 for them, would you?"
"And your voice. They tell me you sing quite well, and I know you talk a little bit. You wouldn't part with that for \$10,000, would you?"
"No, sir."
"Your hearing and your sense of taste are better than \$5,000 apiece at the very least; don't you think so?"
"Yes, sir."
"Your eyes, now. How much would you like to have \$50,000 and be blind the rest of your life?"
"I wouldn't like it at all."
"Think a moment, Ben; \$50,000 is a lot of money. Are you very sure you wouldn't sell them for so much?"
"Yes, sir."
"Then you are worth that amount, at least. Let's see now," and father went on figuring on a sheet of paper; "legs \$10,000, arms ten, voice ten, hearing five, taste five, good health ten, and eyes fifty; that makes a hundred. You are worth \$100,000 at the very lowest figures, my boy. Now run and play, jump, throw your ball, laugh and hear your schoolmates laugh, too; look with those \$50,000 eyes of yours at the beautiful things about you, and come home with your usual appetite for dinner, and think how rich you really are."—Churchman.

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



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Scaly eruptions, scald head, milk crust and all forms of eczema of head or face, yield quickly to the magical influence of Heiskell's Ointment. This ointment allays itching and burning sensations, cools the skin, heals the irritated surfaces.

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has half a century of cures back of it. It has been proven in the most obstinate cases. Used with HEISKELL'S MEDICINAL SOAP its healing power is actually astounding. HEISKELL'S BLOOD AND LIVER PILLS should be taken to cleanse up the liver and make the blood pure. Ointment, 50c, Soap 25c, Pills 25c.

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

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

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You get the money, we give the purse



PAYING POETRY.

If you pay up and quit
You get "nit";
If you pay up and renew
You "do".

THE RELIGIOUS PRESS TICK-LED.

The Religious Press says:
Editor Frank Willis Barnett, versatile, able, bright, always planning something unique and attractive and helpful for his readers, ever and anon falls into a new role. His latest effort is to prove that he is a poet, and here is a "snatch" from an announcement of a prize for subscribers.

If you pay up and quit
You get "nit";
If you pay up and renew
You "do".

Talented editor! Happy people!

We clipped the following item:
WILLIAM CLEAVER WILKINSON has issued a large volume of poems. He is a Baptist poet.

We reckon the Religious Press thinks we are a "bum" poet but as its editors have business acumen as well as critical gifts we don't mind letting them into a trade secret, for while the squib may not get into a poetical treasury it helped to swell ours. Please commit our maiden effort. It carries a truth. Let something be doing. Do it now.

Shoemaker—Do you know why that gentleman's shoes creak?

Tailor—No; why?

"Because he hasn't paid for them."
"That's no reason—if it were, his coat would creak too."—El Calendario Espanol.

That being the case, the Alabama Baptist ought to creak while you read this if you haven't paid for it.

Dr. J. M. Buckley, Editor of the Christian Advocate, had his pocket picked of \$25 the other day. Dr. Buckley should now explain how he came, as an editor, to have \$25 in his pocket. The pickpocket could have gone through the thousand or more purses owned by the Alabama Baptist (including the editor's) and cleaned up only about 30 cents in coin. Brethren send us some cash and let us get in Dr. Buckley's class.

We wrote the poetry which ended our great pocket book offer to be read by the firesides in Alabama, but since the Religious Press struck with our talent has published them to the world we owe it to ourselves to make a simple statement. For four years we have edited the Alabama Baptist. In that time we have turned out one verse, one line per year. Now with the divine afflatus consuming us we leave it to the brethren to know if we have overworked our vein we sincerely hope our effort will not be in vain but that all of our readers will commit the seventeen words to heart and realize that now is the time to rally to the defense of their editor poet.

A young lady from another State writes:

Your lovely pocket book received several days ago; it is a beauty; please accept many, many thanks. I am more than delighted with it.

This is in line with what the ladies are saying who call at the office and renew. Better get one before they are gone.



PURSO-MANIA.

Our purses are in great demand. We sent out nearly two hundred this week and each mail brings requests for more. We print below a few sample letters to show how kindly our subscribers feel about what we are trying to do. Some write as if fearful they are not entitled to them. Don't be afraid. If you pay back dues and renew to 1907 you get one. If you are paid to Jan. 1906 and send \$2.00 you get one. If you are paid say to February, March, April, May, June, July, August, September October, November, December 1906 and send \$2.00 you get a purse and your figures are moved up one year from the date to which you are paid.

A WORD TO MINISTERS.

Some of the preachers write as if they are not entitled to a purse when they pay back dues and renew to 1907. Yes you are brethren. Because you get the paper at \$1.00 is no reason we won't send you a purse. Don't feel any hesitancy. Pay up and take your choice while they last.

DEAR OLD WIDOWS.

Some dear old widows who get the paper at \$1.00 have renewed and been too modest to ask for a purse. Why we want you to have them. This purse business is not purely a money getting affair with us. Of course it has its business side, but it also has another side. We want not only to get into your pockets but to get next to your heart. We need your money and we want your love.

Looking for a Purse.

Enclosed find \$2.50. I am due you from Oct. 1905. This pays me up to Jan. 1st, 1907. I am now looking for a good leather purse. Your brother.

From a Preacher.

Please find enclosed \$4.00 which pays my subscription to January the first, 1907. I am well pleased with your paper, so I am yours for service. You may send me one of your men's purses. Your brother.

Prizes the Paper.

I always keep my subscription paid up and my wife wants one of your purses, so I send you \$2.00 in advance and you send her one of your best purses. We prize your paper and it is a great comfort to us. Hoping you will have success in sending out your purses and a long and happy life. Your brother.

We Have Them to Give Away.

Enclosed find check for \$3.00 which I think will move my figures up to 1907. As to the purses I don't know that you are due me one but if you have them to give away I will certainly appreciate it. Your brother.

She Deserves One.

Enclosed you will find two dollars (\$2.00) for which please send me the Alabama Baptist another year. I don't know that I deserve a purse, but have been doing some work for the paper. There are at least half dozen families near me who ought to take it, but they think two dollars is a big price. Wishing you a happy new year. Your sister.

Lost Without It.

Enclosed herewith please find P. O. for which please send me the dear old Baptist another year, for I can not do without it. Christmas week I felt lost because I had no Baptist to read. Your brother.

Can't Do Without.

I can't do without the Alabama Baptist, and as you have offered additional inducement I will renew at once. Please send me a lady's purse. Your sister.

Pays Ahead.

Our subscription to the Baptist expired some time in July, but neglected to renew until now. I hope you will pardon us. I enclose a money order for \$3.00 which will pay up back dues and renew until sometime in December of this year. If you still have purses on hand, you may send one to my address. May God bless you in your noble work. Your brother.

Likes the Present Management.

Enclosed you will find \$2.00 for a renewal of my subscription dating from August next. I am so anxious to secure one of those beautiful purses you are giving away that I will advance my subscription for another year. We have been subscribers for the Alabama Baptist for more than twenty years and don't think we have ever enjoyed reading it more than under the present management. Your sister.

Wants a Baptist Pocket Book.

My subscription to the Alabama Baptist does not expire until 17 of March, but you seem so anxious to dispose of those Baptist pocket books I being a Baptist and never owned anything that was Baptist but my Bible, I have decided that to pay in advance would entitle me to a pocket book just the same as if I were in arrears. We would be glad to possess a Baptist pocket book. Your sister.

A True Missionary.

Please find enclosed money order for two dollars, one dollar is a renewal of my subscription for the Alabama Baptist. My subscription is not due, but I do not wait for it to become due and I send one dollar for a colored Baptist minister who wishes the paper sent him for one year. Now if this entitles me to one of your ladies' purses, you can send me one. I will send the card in this letter.

Wishing you a prosperous year in your work, I am your Sister

Rejoices in Improvement.

I enclose two dollars for a renewal of Mrs. _____ paper. Also two dollars for myself. The Baptist has always been a most welcome visitor in my home and I hope to have it continue coming as long as I live. While rejoicing to note its continued improvement will add that each of us would enjoy using a Baptist purse. Your sister.

In Good Time.

My subscription having expired Jan. 16, 1907. I certainly do hope I am in time to obtain one of the nice ladies purses you have to give away. I enjoy the Baptist so much and could not well do without it. It ought to be in every home in the state. With many good wishes for success in your work in the future I am your sister.

The publishers of Smith's Magazine will send the February, march and April issues to those who signed the coupons in the Baptist.

ABOUT THE PAPER.

Trusting you will be able to continuously improve your already excellent paper, I am, J. W. O'Hara.

Happy new year with many returns Best wishes for you, your family and our paper.—J. O. Colley.

Wishing that this new year shall be your happiest year thus far and the most prosperous for the Alabama Baptist.—W. R. Adams.

I trust you and Mrs. Barnett and that wonderful boy, Frank Willis, Jr., had a merry Christmas. May this be a glad and prosperous new year for you and the Baptist!—Paul V. Bomar

A religious paper has a business side to it that few people understand. It is no easy thing to run a denominational paper and make it pay its way. Who and where are our rich editors? We mean those who have made their money out of a denominational paper. We are new to the business and wait for some of the veterans to furnish the list.

A brother quaintly writes: "Your paper is too hy. I can git the (his county weekly) for \$1.00" We hope the brother who will furnish the names of the rich editors will append a list of all the 16-page \$1.00 denominational papers that have gone to the wall in recent years.

A good sister writes, "Why do you spoil your good paper with advertisements? Why, oh, why? We also hope the man who knows all the rich editors and the story of the busted or suspended \$1.00 papers will print a list of denominational papers that are free from advertising.

There are still questions to be fired at the man with a memory if he gives out the light upon the questions above set forth.

POCKET BOOK NOTES.

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

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

IN EACH PURSE.

I send the Purse with Christian Greetings, with the hope that it will never be empty. By showing it to your friends, and telling them how easy it is to get one. You can greatly help me in getting my subscribers in the habit of paying in advance.

Yours for service,
FRANK WILLIS BARNETT.
Editor Alabama Baptist.