

ALABAMA BAPTIST

Frank Willis Barnett, Editor

Established 1874: Volume 40, Number 52

Organ Baptist State Convention

Office, Third Ave. and 20th St.

BIRMINGHAM, ALA., MARCH 14, 1906.

Published Weekly. \$2.00 per Year

The Fifth International Convention of the Student Volunteer Movement held at Nashville, Tenn., Feb. 28 to March 4, 1906.



JNO. R. MOTT.

The aim of the convention was to bring together carefully selected delegations of students and professors from all important institutions of higher learning in North America and leaders of the missionary enterprise, both at home and abroad, to consider the great problem of the evangelization of the world, and unitedly to resolve to undertake in His strength greater things for the extension of the Kingdom of Jesus Christ.

Historical.

In the year 1886 there was held at the invitation of Mr. Moody, at Mt. Hermon, Mass., the first Student Summer Conference. Delegates to the number of 251 were present from our leading colleges. It was by no means a foreign workers conference, yet missionary work and claims came to the fore-front. Robert P. Wilder and John N. Forman, of Princeton University, and a few other students, were prospective missionaries. These men naturally got together for prayer and the fire was kindled. There were searchings of hearts and many battles with self during that week, but Jesus Christ ultimately triumphed, for when the Conference closed one hundred men had volunteered for missionary service. During the college year of 1886-87 Robert Wilder and John Forman were appointed traveling secretaries, and Nashville was one of the student centers visited.

Supervision.

The need for definite organization was soon demonstrated, and this took place in 1888. The work was placed in the hands of a Supervising Committee representing the leading student interests in North America. This committee is perpetuated in the present committee of six, of which Mr. John R. Mott is Chairman. There is also an Advisory Committee, representing the leading student interests in North America. This committee is perpetuated in the present committee of six, of which Mr. John R. Mott is chairman. There is also an Advisory Committee, representing the leading missionary boards. This year there are ten secretaries, most of whom are giving their entire time to the work of the Movement, six of whom are traveling secretaries. The field of the movement is the 1,000 institutions of higher learning in North America, with their 250,000 students.

Purpose.

1. To awaken and increasingly develop among all Christian students of the United States and Canada intelligent and active interest in foreign missions.
2. To enroll an ever-increasing number of properly qualified student

volunteers to meet the growing demands of the various missionary societies and boards of North America, and to unite all volunteers in an organized aggressive movement.

3. To help all such intending missionaries to prepare for their life-work, and to enlist their co-operation in developing the missionary life of the home churches.

4. To lay an equal burden of responsibility on all students who are to remain as ministers and lay workers at home, that they may actively promote the missionary enterprise by their intelligent advocacy, by their gifts and by their prayers.

Watchword

The movement has accepted as its watchword "The Evangelization of the World in this Generation," believing it to be in accordance with the command of Jesus Christ to his disciples, "Go ye therefore, and make disciples of all the nations," Matthew 28:19. The fulfillment of this watchword has become a powerful purpose, not only to missionaries, but also in the lives of men and women who cannot become foreign missionaries.

Relations to Boards.

The movement is unswervingly loyal to all the regularly established foreign missionary agencies of the church. It does not contemplate and never has contemplated, becoming an independent foreign missionary board for the sending out of volunteers. It is simply a recruiting agency, and seeks to be the servant of the Church. It has never sent out a missionary and never will.

Achievements.

1. The movement has presented the claims of world-wide missions in 900 educational institutions of North America, in many of them for the first time.
2. It has enrolled and aided in the training of a large force of volunteers some 3,000 of whom have already gone to the field from North America alone. If Great Britain and Australia be included, the number of sailed volunteers exceeds 4,000.
3. The systematic and thorough study of missions has been greatly stimulated through the efforts of the Educational Department. Twelve years ago there were not more than

thirty classes, with three hundred students, engaged in mission study, whereas in 1904-5 there were nearly 13,000 students enrolled in 1,045 distinct groups. Moreover, the mission study classes conducted by the United Study of Missions of the Women's Boards and by the Young People's Missionary Movement are an indirect outgrowth of our Movement.

4. An increasing number of pastors and laymen in the home churches who have caught the vision of the missionary opportunity and obligation have been raised up by the movement.

5. During the last five years the movement has supplied eight secretaries for seven of the Mission Boards.

6. Men and women who were not led to the foreign field have thrown themselves into the work of Home Missions.

7. It has been instrumental in increasing the gifts of colleges for missions, and has created systematic giving among students. In 1890 the students as such of North America contributed \$5,000 to foreign missions. In 1904 such contributions amounted to over \$80,000.

8. One of its greatest achievements has been its extension to other lands, so that today sister organizations exist in Great Britain, Scandinavia, South Africa, Germany, Holland, French speaking Europe, Australasia, India, Ceylon, and China.

Testimony of Volunteers.

Mr. G. T. Manley of Cambridge spoke on the call to mission work, urging all to be honest with God, and if they do not go to foreign fields, be able to give candid and truthful reasons for not going. Quoting another, he said, "A calling is a need made known and the power to meet that need." Do not tempt God by waiting for a special sign. The will of God is made known in his word. God does not want to press men. He wants volunteers.

Mr. E. W. Wallace of the University of Toronto gave personal experiences showing the converting power of Christ and of his decision to enter missionary work in China.

Mr. W. H. Tenner of the Iowa State College said the time had come when the men in the convention must say



ROBT. E. SPEER.

who will occupy the outposts in the mighty warrior for Christ, and made a strong appeal for volunteer warriors.

Mr. F. V. Stark of the University of Pennsylvania emphasized the duty of all to do the will of God, which he interpreted as meaning missionary work. He said all should think what God wants them to do and then act up to that thinking.

Dr. C. H. Haas gave the reasons why he, as a Christian physician should practice his profession in foreign lands. (1) Common sense, the profession being overcrowded in this country. (2) Common duty. (3) Uncommon, unmeasured privilege. He said God was calling for men to go and solve the problem of human suffering.

Splendid Arrangements.

Officials of the big convention were delighted with the arrangements that were made for the daily sessions, and they were especially pleased with the facilities afforded by Ryman Auditorium and its spacious seating accommodation. It was worth a trip to the big building to note its decorations. The auditorium was decked from floor to ceiling in gay-colored flags and bunting. The prevailing colors were those of the beloved red, white and blue of our own United States, but the flags of many nations of the world were hanging in profusion and gave an air of unity and co-operation to the big united movement whose watchword is the evangelization of the world.

Across the ceiling were long streamers of red, white and blue, gracefully bending toward the audience and caught up to the ceiling in the middle of the building. Running from north to south across the ceiling were various flags of nations, many of them representing Oriental countries. Around the gallery yards and yards of bunting had been gracefully hung, and the posts that support it were covered with the same material. On the wall back of the rostrum hung a big white sign on which, in black letters, appeared the following inscription: "The Evangelization of the World This Generation."

Below this were two big maps of the world showing the "prevailing religions of the world and the progress of evangelization." In various parts of the auditorium standards were erected to indicate where the representatives of the various states assembled. On the walls of the building were large banners of purple labeled in gold letters, marking places for various delegations.

(Continued on Page 4)



THE STATE CAPITOL, NASHVILLE, TENN.

Good Measure--Pressed Down, Shaken Together, Running Over

Of a great modern preacher it has been said, "Phillips Brooks was a saint, but he was so human you didn't mind it." To be sure, the preacher stands convicted of being a saint until proven innocent. Why waste words? The preacher is also human, at least in spots. In many cases, not to say most, these self-same human spots would be larger was there any territory left to be spotted.

Alas, there are saints from whom may the Lord deliver us! In "The Church at Libertyville," now appearing in *The Standard*, there is delineated a life character of rare, repellent saintliness; the smiling, smirking, soft sort. "But Mrs. Paxton was a good woman, so good, in fact, that ordinary people did not care to be with her very much." When approached on religion Mr. Paxton said, "We have too much religion in the family already, and I am not willing to get any until Mrs. Paxton reduces her investment." Surely we agree that

"There are those who are good,
But sorely they try us,
For it seems that their goodness
Is cut on the bias."

Of the author of this current serial I have heard it said, "I would rather hear him laugh than hear him preach."

Preachers Not to Be Taken Too Seriously.

All of this but leads the way to the thought, that of all men, the preacher should be the last to be minded—that is, dreaded, feared, shunned as a bore. It is a sin to take one's self too seriously. When seriousness smotherers all attractiveness, when somberness gives to the features the dread of a frowning cloud, when the face draws out to length fitting for a frontispiece for the book of Lamentations, when the voice is ever in that measured, stately, ghostly, "Hark-from-the-tomb" tone—then it is that the preacher has played the game of seriousness to his own loss and undoing. From henceforth he is a marked man; marked as too good to be good; marked as too serious to be sincere; marked to be let alone; marked to be given street-wide berth on the street, to be dreaded in the drawing-room, to be tolerated in the pulpit, but only as a necessary nuisance.

Humor is the saving salt of seriousness. But what is humor? In the dictionary I found: "Humor—a facetious turn of thought; playful fancy; jocularly; drollery. In literature the sportive exercise of the imagination which delights in the incongruous, the ludicrous, the droll." Playful fancy! Sportive imagination! Verily, our feet press the land to the preacher forbidden. What has a preacher in common with fancy when sober and appalling facts all the time have him down? And "playful fancy"—let it never be so much as named among us, no, not in a whisper, lest some deacon's ear catch tidings thereof. If imagination be at all the preacher's province, verily "sportive" imagination is precluded from that province by Mede-and-Persian decree. If a preacher has an imagination which presumes to play, or dares to sport, let the church forthwith assemble for a solemn stoning.

In this discussion I seek no fine, Eli-Perkins distinctions between wit, humor and pathos. Wit is keen and relentless; humor is kind and restful. Pathos has to do more especially with the emotions and passions; especially the tender emotions which awaken to sympathy and sorrow. In the wide, care-free use of humor, all kindred terms as wit, pathos, jest, joke, pun may be thought of as normal man? Nor is there reason that old maids and preachers should be excepted, unless indeed it be conclusively established that they are neither normal nor natural.

This axiomatic truth calls up a question. Well do I recall with what force and suggestion that question struck me when first asked, "Did Jesus ever laugh?" That he did laugh is not recorded in so many words. Perhaps this is one of the numberless nameless things which would have met a mention had John's world full of books been written. Well we know that to laugh was not the mission of Jesus. The visage so marred and more marred—and by what and for what the which we feel and know yet hesitate to tell—forever shuts out all thought of levity. Yet Jesus, the man, normal and natural, we

love. Do we not see the furtive smile, the kind, keen gleam of the eye, while he says, "Go tell that Fox?" Of his sociability, affability, no further proof is needed than his presence and part at Cana's wedding. That there is play in his fancy and imagination is seen in his play on Peter's name. In reading recently S. D. Gordon's "Quiet Talks on Prayer," I was interested to notice this parenthetical exclamation, "Have you ever thought that Jesus had a keen sense of the ludicrous?" In point of proof Gordon cites the parable of the forgiven but unforgiving servant. Forgiven the unpayable amount of twelve millions he refuses to forgive the paltry sum of \$16.25. The contrast is more than striking; there is revealed a sense of humor, an appreciation of the ludicrous.

Humor Has Its Place in Ministerial Life.

Humor has a rightful place in the preacher's private life. By private life I mean the life in the study and in the home, the life with the few bosom friends, the real, free life of the man safely hidden from the limelight. If there is any fun in a man it will certainly come to the surface when the lid of the life is off. Let it be sounded out loud, it is no sin for a preacher to enjoy himself. Let not the preacher feel called upon to do penance every time he has a good feeling or takes a hearty laugh. Only recently I met the statement that Chauncey Depew had laughed his way into the United States Senate. Whatever sarcasm or sting the saying may conceal, is it not true that many a preacher has frowned his way out of pulpit after pulpit?

If it is right that the preacher shall enjoy himself, his friends, his home, his wife and his children, it is doubly right that these friends, home, wife and children shall enjoy him. Therefore let him be playful and play; let him laugh and love to laugh; let him joke and joy in being made a joke; let him tell stories and listen to stories.

Last week a long, sad letter came to me from a man who had just visited a Nebraska church as a candidate. He did not "take", so he thought he would take it out on the church. Unscriptural practices he found in the church, practices smelling to high heaven. The church is guilty of electing deacons annually. Now that man, poor man, needs less scripture and more sense of humor. Had he known men and deacons as he ought to know them, he would feel the force of the fear of taking even a yearly chance on some of them.

The precincts of the study are sacred. Yet in this sanctum let me admonish the preacher-student to keep the "Joke Book" at his elbow. Drop the Homiletic Review, the Biblical World, or kindred publications for a year and take Puck or Judge, if the purse refuses to provide for both. The preacher is prone to one-sidedness, and that the dry, dusty side.

Beware of the Mere Story-Teller.

From the private life passage takes itself naturally to the public life. In all this, in none of this no license is granted the minister to be a fool, or to make a fool of himself. One can wear a smile and thereby dispel companionship. Some of the biggest bores are great story-tellers; but what stories and worse telling! Let us remember the joker and the dullard may dwell under one roof. Then there is that dread disease sorely afflicting some preachers; let us call it "punitis." The sickliest and most sickening thing out of the grave is a pun when it is not a pun. The person who always jokes, or tries to, is bound to be trite, cheap, silly, disgusting. Some ministers have won for themselves the title "Cheap," "Silly" by their over-efforts to be funny or humorous. A young man, himself full of humor and enjoying it, said to me recently of his pastor, "The way he talks about his wife and jokes her is the cheapest, silliest thing I ever listened to, and I have to listen to it a good deal I am sorry to say." Another scene comes to view. A fellow-pastor, one who tried to turn every remark and conversation into the humorous or ridiculous, had just left a little group, when one of the women said in real earnest, with something of disgust, "I wonder if he really thinks he is cute?"

We agree with Cowper: "A story, in which native humor reigns, is often useful, always entertains."

But when the humor is made under forced draught, when the sparkle is paste instead of diamond, when it is an effort, an attempt, at being funny, the result will be disgust for entertainment and mere farce for utility.

The public life unquestionably affords play for humor. But what? When? Where? Look at two pictures: A pastor reported a speech made to him by a loving, trusted layman, "Pastor, I wish you could occasionally get off some small talk." We know what the layman meant and what he hungered for. Of a preacher one said, "O, if he would only make a slip, or 'slop over,' what a relief it would be!" Here is a call for more humor in the public life. Take the contrary picture: A deacon tried and true, of a well known church was asked how the pastor of over a year was getting on. The deacon replied, "Well, our pastor is a 'hustler.' He is up and coming. But he's a joker. And there are some things in church work that you can't do by 'jolly-ing' them on." In the first picture there is humor too little; in the second picture there is humor over much. Of the two evils take neither. Master the where and what and when of humor in public life.

The Post-Prandial Preacher.

If a preacher has not humor, much will he miss in life. One thing, he will miss making after-dinner speeches. But worse, he will likely miss the dinners themselves. Some preachers are good at a banquet, but no good after a banquet. I grant that no true minister of the gospel craves fame and name of an after-dinner speaker. But it is well to count our losses as we pass along.

Shall I venture a word on humor in the pulpit? If humor be in the pulpit at all it must be pulpit humor; that is clean, dignified, fitting humor. Where is the preacher but could speak or write on, "The Humorous Things I Have Seen from the Pulpit?" To watch a person awaken suddenly to the fact he has been asleep; to see him bring himself to attention; to watch him take on wise and serious look; to observe him try to say to all by his forced and unnatural actions, "No, you are mistaken; I have not been asleep; I hear better with my eyes shut," but only to announce thereby the louder, the solemn fact of his sound, shameful slumber—then it is the preacher feels all but irresistibly the sense of humor. But I hear a silent protest, "People do not sleep under my preaching." Well, Brother Preacher, seeing you are not under oath, I pass the statement without challenge. There is no prevention of the comical or the ludicrous occasionally breaking into the service and there is no cure to keep the preacher from being pleased thereby.

It is the preacher with well-developed funny-bump who can arise to the occasion. Last summer there were some tent meetings in our city, Baptist tent meetings, too. One night I went down to listen to a brother pastor. One of the million and odd bugs infesting the tent ventured to explore the speaker's interior, entering at the mouth. The speaker at length, after several attempts, expelled the insect and said, "I didn't like the flavor of that bug, so I just spit him out." We all heartily laughed and listened better ever afterward. Had the speaker tried to take the bug out on the sly, tried to ignore the occurrence in force and unnatural way, he would have made a mess and a muss of it and lost his grip on the audience. With the right use of humor he won our hearts, and really strengthened the service.

Before we cry out against humor in the pulpit, stop, that there may sink into our hearts the truth; he who cannot make an audience smile will be powerless to make it cry. The power that starts the smile is the power that brings the tear. I think we understand Spurgeon better after seeing him and knowing him in "John Ploughman's Talks." What rich humor, what keen wit, what clean jokes, what appreciation of the ludicrous. Into that compound of personality and power, humor, as essential ingredient, must be compounded.

For the preacher there is one thing to have, and that is humor in rightful place and proportion; for him there is one thing to do, to use humor aright, so that in giving way to a bit of humor he will not lower himself.—The Standard.



New Books

"THE FINALITY OF THE CHRISTIAN RELIGION."

By G. B. Foster, professor of the Philosophy of Religion, University of Chicago, Decennial Publications.

This is a great book and will be greatly anathemized by those who still believe in that Romish method of refutation. Those who cannot discuss its problems will have their say in their own wonted way, with the usual effect of greatly enlarging the book's circulation and accentuating its power. Probably very few of those who abuse it will read it, but they will enhance the notoriety of the publication all the same. But what is in the book, and unto what was it published, can best be answered by a careful study of its pages. Permit one who has done this to some extent to give a word about it.

The book is one of the Decennial Publications of Chicago University. This is significant and must enter into our estimate of its value and meaning. So far as I have read these publications there appears a peculiar and distinct philosophy of life assumed and giving direction to the treatment in each book. The fullest statement of this philosophy I have been able to discover, is in Dr. Albioca Small's "General Sociology," where it is imported from German Sociologists and naturalized to some extent. The work at the University it seems to me gives a prominence and importance to German thinkers beyond their real merit. I am not unmindful of the many excellencies of Modern German scholars, but they seem to me very far from doing the best work in our day. This philosophy holds that life is a process, a perpetual becoming, a flow of changes in the succeeding states and stages of the world. All is motion, and a condition of unstable equilibrium. The Social Process, wherein persons act on their environments to better adapt them to their conscious needs, and in turn are acted upon by these environments improving their natures, is the real world about us to which we can fix no beginning in the past and no end in the future. Life, therefore, is essentially dynamical, relative; and the realm of the statistical is ruled out. There follows from this a view of creation yet in process. New things are coming into the world, old things are being cast off. Dr. Harper's recent books on the Old Testament have this for their working hypothesis, Dr. Small bases his sociology on it and Dr. Foster in this book is attempting to read Christianity in its light. Now it is practically impossible for one bred and born in the old Static Ethics and religion to appreciate the occasion or pertinence of this presentation. "What is new is not true and what is true is not new," is veritable nonsense to one looking at the world through this Dynamical philosophy; but is the consummation of wisdom to him who wears the glasses of the traditional and statical philosophy. In the South where tradition reigns this book will be an offense. In other sections where the newer so-called scientific view of the world is held this book will render a great service where there is a great need. If religion as a factor in the social process is dynamical, relative, variable, this book is a great exposition. If on the contrary it is statical absolute fixed "once for all delivered to the saints" this book is moonshine.

It would be well in reading this book to distinguish between the portion which is the author's own contribution and that which he borrowed from others. A worker in a broad field like Comparative Religious or Sociology must stand on the products of specialists in its several provinces. His work is that of classifying and systematizing proven results which

have been wrought out by the more intense labors of specialists in more limited fields. But when he went out to borrow one regrets that in every case he selects European presentations, which have the double disadvantage of being unfamiliar to his readers who for the most part are American, and in my judgment less reliable and trustworthy. Why on earth one with Professor Burton working just across the hall should go to Europe and import Wernle on the Sources of the Gospels it is difficult to see. One might suspect that the author's own opinion conformed more to that famous scholar's interpretation than to that of his more conservative colleagues; but he takes pains not to endorse for his imported expositor. Much of the offense of the book lies not in the parts contributed out of the author's own mind, but in the borrowed sections. While we may not hold our author responsible for Wernle's Vagaries, or those of many others whose expositions he borrows, we must pronounce on the wisdom of his choice in selecting his authorities and here it would seem that he is much to be censured. He has imported a lot of heresy in this book and not the best heresy at that. There is a great deal of our own manufacture much better than these importations and equally as well adopted to our author's uses. Of course on the hypothesis of these scholars everything is always dynamical, relative, variable, including the truth itself as they expound it. Their own opinions being a part of the changing, moving world can never attain unto a statical, and fixed formulation of the absolute truth; nor can their voices, when most certainly vocalizing the truth, assume the emphasis of authority. It is all purely dynamical in a changing world and will soon be cast off as that world assumes new things. Yet their own philosophy calls for the best the times afford, which principle should have guided to a better selection of his subsidiary experts.

The author pronounces the demise of authority religion both of Romanish and Protestant form and that it is now cast off by the progressive world. Will Christianity go with the rejection of these forms? The author thinks not and argues ably in support of the finality of Christianity in the Social Process. The historical Christ was a child of his age and will pass away; the Christianity of the New Testament was also to a large extent temporary and transient; the Christianity of the church was relative and variable and transient in the progress of the Social Process. The Christianity of Protestantism has its day and ceases to be. But the Person of Jesus and Christianity as a manifestation of that person possesses the capacity of all personality in competency to adapt himself to the progress of situations in the Social Process and abides and will abide. The form of the manifestation of Jesus does and will change. So he presents Christianity as the only dynamical religion capable of relating itself to the changing world and thus being a factor in its development. It is the only religion of love, of liberty, of life, of purpose and hence the only final and permanent religion, because its form may ever be recast without the destruction of its personal content. Two problems now press on these advocates of the new Dynamic Philosophy, viz: to give a dynamic statement of religion and presentation of ethics, to show how the changing world changes in its ideas of God and standards of right without destroying either the immutability of God or morality. It is a difficult problem and Dr. Foster discusses the dynamic religion in this book and Dr. Small the dynamic ethics in his General Sociology. The book is pioneer work and must of course be largely provisional and tentative but it will doubtless render a great service in promoting the fuller and better study of the subject among American thinkers of this school of philosophy.

A. J. DICKINSON.

I have been requested by a brother to give an explanation of the above passage historically, doctrinally etc. For many centuries it has been believed by some professing Christians that foot-washing was an ordinance that should be observed by the people of God. Augustine says that the day on which it should be observed is the day known as Maundy—Thursday (Thursday before Easter). In 694 the synod of Toledo went so far as to exclude from the communion table those who refused to practice this ordinance. The penalty of exclusion shows that there was opposition to the observance as a church ordinance. At one time an attempt was made to have it recognized as one of the sacraments but without success. It is still observed, however, in many of the convents of the Roman and Greek churches. It is said that the Pope, while not recognizing it as a sacrament, sprinkles a little water on the feet of twelve poor men, who are clothed in white tunics and seated in the Clementine Chapel. This custom was denounced by Luther as hypocritical and he said that they would "be far better served if they were given a common bath, where they could wash their entire body." Bengel suggested that the Pope would "deserve more admiration, if, instead of washing the feet of twelve beggars, he would in real humility wash the feet of a single king." Foot-washing was practiced by the Moravians until 1818 when it was discontinued by an act of the synod at Herrnhut. The Tunkers, Dunkards or German Baptists still practice it strenuously as do also the Primitive Baptists in the South. I never head of it being practiced among the latter people until I came to Alabama.

Those who practice footwashing now and insist that it is an ordinance as binding on the church today as baptism and the Lord's supper, base their view on the passage of Scripture under consideration, and claim that the statement of Christ, "If I then your Lord and Teacher, have washed your feet, ye also ought to wash one another's feet." is to be understood literally. They forget the incident which occurred at the supper that caused our Lord to perform this service for his disciples. If it is to be observed at all it ought to be observed whenever the Lord's supper is observed and not only once a year as is the custom with those who observe foot-washing. The Tunkers when observing foot-washing also give the "holy kiss" in obedience to the command of Paul, "Salute one another with an holy kiss," which was only a social custom, as is still the custom among women. The Primitive Baptists, however, omit the kiss. They omit the "holy kiss" on the same grounds that others omit foot-washing. Both were social customs.

Special attention was given by the Jews in ancient times to the washing of their hands and feet and there were special reasons for it. Knives, forks and spoons were unknown in those days. Each person took with his own hands the food from the common vessel and it was therefore important that he hands should be scrupulously clean. The Pharisees were surprised and highly indignant because the disciples of Jesus did not wash their hands before eating. The Pharisees had transformed this social custom into a matter of ritual observance. When they complained to Jesus that his disciples had failed to observe this ceremony he rebuked them, calling them hypocrites, saying that Isaiah had prophesied of them in the following language, "This people honoreth me with their lips, but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men." (Mk. 7:1-7.)

Washing the feet was also a social custom as common as washing the hands. In connection with the service of the sanctuary it was raised to the dignity of a ritual observance (Exodus 30:19-21.) It was a very common thing as an act of hospitality brought about by reason of the fact that sandals, which protected only the soles of the feet and were fastened to the feet by straps, were worn in those days. In walking along a dusty road or street the feet would become soiled and it was the custom when he approached a tent or house to offer him water with which he might wash his feet. This was an early custom as may be seen by the following references: Genesis 18:4; 19:2; 24:32; 43:24; Judges 19:21.

How to Cure Rheumatism

I searched the whole earth for a specific for Rheumatism—something that I or any physician could feel safe in prescribing—something that we could count on, not only occasionally, but with reasonable certainty. For the ravages of Rheumatism are everywhere and genuine relief is rare.

After twenty years of search and experiment, I learned of the German chemical I now employ. And I know then that my search and my efforts were well rewarded. For this chemical, in combination with others, gave me the basis of a remedy which in the cure of Rheumatism is practically certain. In many, many tests and difficult cases this prescription has with regularity justified the

confidence I had in it.

I don't mean that Dr. Shoop's Rheumatic Tablets can turn bony joints into flesh again and never fail—that is impossible. But they will with reasonable certainty drive from the blood the poison that causes pain and swelling, and then that is the end of the pain and swelling—the end of the suffering—the end of Rheumatism.

Any rheumatic sufferer who writes may receive my little book on Rheumatism, including professional advice as to diet, etc., free. With the book I will also send without charge, my "Health Token" an intended passport to good health. Address Dr. Shoop, Box 1966, Racine, Wis. Mild cases are sometimes reached by a single package—for sale by 40,000 Druggists

Dr. Shoop's Rheumatic Tablets



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

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

THE PASTORS AND THE PEOPLE.

We beg the pastors to make this announcement and appoint some one to canvass their church or do it themselves. If the pastors, missionaries, evangelists, Sunday-school superintendents and presidents of the missionary and B. Y. P. U. societies will cooperate with us they can help us to make March a great month in the history not only of the Alabama Baptist but of the Baptists of Alabama.

THAT DOLLAR OFFER.

I hope every missionary of the Board will read carefully Brother Barnett's offer and through March lay himself out to get the paper into every family.

This is the greatest opportunity the pastors ever had. There is no question about what the paper will do for a family once it is introduced. Let us all help in this great movement. W. B. CRUMPTON.

Buckwheat Cakes

made with Royal Baking Powder

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STUDENT VOLUNTEER.

(Continued from Page 1.)

Call for Subscriptions.

The feature of the Thursday night session of the convention was the collection for carrying out the purposes and plans of the movement for the coming quadrennium. There was an impressive silence during the taking of the subscriptions. Every one present seemed to be impressed with the spirit of the occasion, and the whole atmosphere seemed to be charged with a spirit of religious reverence and devotion. The work of tabulating the subscriptions, was only begun when the hour for adjournment arrived, but at that time it had been ascertained that over \$10,000 was pledged. It was apparent that the subscription was to be one of the largest missionary offerings ever made by any body in the history of the church of Christ. Chairman Mott stated that the names of the donors would not be announced. For this reason the giver of the humbler gifts would feel no embarrassment at having his gifts announced with the makers of larger gifts. The largest single subscription announced Thursday night was \$5,000, and the smallest \$1, there being a large number of subscriptions for the latter amounts. The total of the subscriptions was given out after the meeting, the amount being the remarkable sum of \$84,181. Nothing like it has ever been known in this section of the country.

Speaking of the convention and the arrangements for same, Mr. F. P. Turner, General Secretary, said:

"Every effort has been made to supply convention tickets to contributors and to those who are entertaining delegates. In handling so large a convention in a short time, and in organizing an inexperienced force, mistakes will occur, which are regretted by the management more than by anyone else. Every effort has been made, however, to reduce the number of these mistakes.

"There are some rules and regulations regarding the convention which may seem unreasonable to persons not experienced in the management of these large assemblies composed of young people. Experience proves that it is not best to have persons standing in the aisles and in other places about the convention hall. The rules of the convention and the city regulations in regard to over-crowding public meeting places have to be rigidly observed. The experience of the convention management proves this to be best.

"It is also the experience of the management that, in order to get the best results, absolute quiet must prevail in the convention hall. Two or three persons coming in or going out often prevents hundreds from hearing what is going on. Without discrimination against anyone, no one is admitted to the hall during the speeches. This rule is enforced regardless of individuals. A member of the Executive Committee was kept out of one session because he did not conform to this rule, and secretaries have been turned back for the same reason.

Gen. Wright Introduced.

Gen. Luke E. Wright, the new first Ambassador to Japan, was introduced to the conference by Bishop Galloway and the members all arose to their feet to greet Gen. Wright.

Gen. Wright expressed his gratification at meeting the conference. He said he knew he stood before a body of earnest workers, and no man could fail to give full approbation to the man who sinks self and goes into the vineyard to work for the upbuilding of his fellowmen. He said he knew little of missionary work in the Orient. While most of those in the Philippines are Catholics, many Protestant divines are doing good work in the islands, their presence there being a force for good. Gen. Wright told what is being done among the non-religious people in the Philippines. Bishop Brent is doing a great work, civilizing them and establishing dispensaries, teaching the people first by medical work and then giving them elementary religious instruction. Gen. Wright closed by wishing the members of the conference godspeed.



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

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Southern Baptist Convention

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Advanced Quarterly		2
Intermediate Quarterly		2
Primary Quarterly		2
Lesson Leaf		1
Primary Leaf		1
Child's Gem (Weekly)		6
Kind Words (Weekly)		12
Youth's Kind Words (semi-monthly)		6
Baptist Boys and Girls (large four-page weekly)		8
Bible Lesson Pictures		75
Picture Lesson Cards		2 1-2
B. Y. P. U. Quarterly (for young people's meetings), in orders of 10, each		6
Superintendent's Quarterly, 56 pages		15

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See B. Y. P. U. Quarterly in list above.	
Home Department Supplies.	
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An Experience.—Junius W. Millard, Price per dozen, 5 cents; 50 cents per 100.	
Class Books, For visitors' use, 2 cents each.	
Collection Envelopes, price 25 cents per 100.	
Superintendent's Quarterly Reports, Price 1 cent each.	
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Farewell Message.

Robert E. Speer, of New York, Secretary of the Board Missions of the Presbyterian church, delivered the closing message to the convention, speaking briefly. It formed in a large part an appeal to the students to reflect before leaving and once more entering into their school work, on what they could do for God. Following are his remarks in part:

"There are many people who will leave this convention with a heavy heart. There are many who have failed to hear the voice that has been speaking to us; to see the hand that has been beckoning to us. What a terrible thing it must be to know what is our duty, yet not to feel it. The problem that is before us is a stern truth and it would be good if you could feel this before you leave this hall tonight. I have been thinking what a terrible thing it would be to know duty and not be able to follow it, as our heart prompts. The Savior did not bid his disciples to look upon the fields for an educational purpose but that there might laborers go into the fields, and woe is ours if we have looked upon these fields of God and have not laborers to go into them.

"Maybe the voices we have heard calling from the foreign lands may melt into one voice; maybe through these myriad of voices we can hear alone the voice of Christ, and to that voice God grant that there shall be response.

Only as here tonight there gets buried deep in our under consciousness the sense of our Savior's love and His abiding presence. God forbid that from the convention there should go none willing to die for Him. Before we leave shall we not hear Him calling to us to follow Him? Will we not know the duty he points out to us? Surely, it is His Voice. It is the voice we have yearned to hear. Years of devotion, and He calls now. The voice is in your heart; you must hear it. Will you answer it? Do you feel it in your heart to follow Him? Think, think once more before you go. Will you do it?"

The Call of the East.

The problems and opportunities of the Christian church in the countries of the East made up the topic which engaged the attention of the Student Volunteer Convention Saturday night. Fervent and soul-stirring appeals were made in behalf of greater means and more missionaries to carry the gospel to the heathen countries of Africa and Asia. The effect upon the convention was manifested by the eager interest which the appeals for aid in the new crusade in the far-off lands aroused, and the very spirit of the living God was truly upon the meeting and its work received his blessings and approval.

There were speakers from the great fields of missionary effort in India, Africa, Arabia and the Far East. The first speaker of the evening was Rev. James B. Rodgers, of the Philippines, who presented the needs of those islands; Rev. Donald Fraser appealed in behalf of the dark continent of Africa; the voice of Dr. Arthur Brown, Secretary of the Presbyterian Board of Foreign Missions, was lifted in earnest appeal in behalf of the evangelization of the countries of the Far East; Bishop James M. Thoburn, of Calcutta, India, that grand old hero of the cross who has been on the Lord's firing line for more than forty-seven years, appealed for volunteers to further the cause in the land of the Burmese and the Hindoostan, the necessity for greater effort in the countries of the Moslem were forcibly presented by S. M. Zwemer, of Arabia.

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WOMAN'S PAGE

FIELD NOTES

CENTRAL COMMITTEE.

President—Mrs. L. F. Stratton, 1175 12th St., Birmingham.
 Vice-President—Mrs. J. W. Vesey, 4804 10th Ave., Birmingham.
 Organizer and Leader Young People—Mrs. T. A. Hamilton, 1127 S. 12th St., Birmingham.
 Secretary—Mrs. D. M. Malone, 736 S. 29th St., Birmingham.
 Treasurer—Mrs. N. A. Barrett, 7900 Underwood Ave., East Lake.

Week of Prayer March 18-24, 1906.

Sunday—Our Mission.
 Monday—Opportunities of the Home Field.
 Tuesday—In Distant Lands.
 Wednesday—America For Christ (Young People's Program.)
 Thursday—Our Money.
 Friday—S. B. C. Boards, Home, Foreign, Sunday School and Woman's Missionary Union.
 Saturday—Our Prayers.

Literature and Envelopes for Week of Prayer. Write to Mrs. Malone for them.

SOCIETIES ATTENTION.

Next month the Secretary must send to Baltimore the number of societies in Alabama. Will you please send me the name of your society, and the address of the president and secretary. I want to hear from every society in the state. A postal card will do and accept my thanks in advance.

My Dear Sisters:—During the third week of March, throughout the entire South, our Baptist women are to give themselves to prayer and offerings for Home Missions. I am praying earnestly to God for a great blessing upon you and your fellow-workers.

In years past this week of prayer has been a new epoch in the lives of our women. They have been brought nearer to the Master; have consecrated themselves anew to his service, and received larger visions of usefulness.

The work of the Home Mission Board must come near to your heart. It concerns your home, your neighbor, your beloved Southland. By this great agency, as by no other, Southern Baptists are preaching Christ to our own people. The salvation and destiny of the South rests more upon Baptists than upon any other denomination.

The prayers and gifts of our women are a great factor in our work. Count it, dear sister, a blessing that God permits you to join our great and noble band of women in this holy enterprise for the redemption of our native land.

God is wonderfully blessing our workers. Good news comes from all the fields. Many souls are being won to Christ and thousands are becoming more consecrated to His service. Last year we received over 10,000 by baptism and 10,000 by letter into the churches. Over 20,000 additions!

We have greatly enlarged the work. Yet many pitiful pleas for help we cannot heed for lack of money.

Will you not help to bring in \$12,000 from your Southern Baptist sisters during this great week of prayer?

A genuine sacrifice from every one just now will surely be acceptable to God. Do make His altar beautiful with your own gift and persuade others to join in the blessed work.

Yours in Christian bonds,
 B. D. GRAY,
 Corresponding Secretary.

A MESSAGE TO W. M. U. WORKERS.

A few months more and my work as Corresponding Secretary, Woman's Missionary Union, will cease. For

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

Auditor—Mrs. Peyton Eubank, Ensley.

Advisory Board—Mrs. Charles A. Stakely, Montgomery; Mrs. S. A. Smith, Prattville; Mrs. A. P. Montague, Mrs. G. M. Morrow, Miss Birdie Ethridge, Birmingham.

(All contributions to this page should be sent to Mrs. D. M. Malone.)

the last time, therefore, I now direct your attention to our customary observance of the third week in March as a season of Special Prayer with offerings for Home Missions.

With all the earnestness of my soul, I beg of you individually to "lift up your eyes, look upon the fields;" study conditions; ask yourself as "a sinner saved by grace" whether or not you have a deep conviction of the enormity of sin and the lost condition of those who are without Christ. Do you indeed realize how wonderful are the opportunities which God is giving Southern Baptists for reaching the unsaved right here in our own land, and the responsibility involved in such opportunities?

"The land is full of sighing and of sin from shore to shore." Think of seventy foreign nationalities represented in our population, and nearly ten million immigrants in the last ten years! Is it true, as has been said, that "distance lends enchantment" for while greatly interested in foreigners in their own land, we turn aside in indifference or despair when these same foreigners come among us? Here are "our own" in the mountain sections of the South who, if given the helping hand now, will become large factors for the upbuilding of Christ's Kingdom. "Our own" too in large numbers, as well as Indians and foreigners, are in frontier sections. Many of these seldom have an opportunity of hearing a sermon. A missionary in Texas described to us not long ago a home in that great State where the father had not heard a sermon for thirty-eight years, where children had grown up without having seen a preacher or known of a Sunday-school. Paul's heart so yearned for his "own" that in anxiety for them, he said: "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Does it appear that there are many today thus deeply concerned even about those "nearest and dearest" who are unsaved? Of Jesus, it is recorded that He wept twice. Once, when beholding Jerusalem, the favored city, he exclaimed: "Oh, that thou hadst known in this thy day, the things that make for thy peace." Surely the sorrows of our great and growing cities are felt no less keenly by Him now than then!

In 1895, Woman's Missionary Union inaugurated observance of the third week in March as a time of special prayer and effort on behalf of work represented by the Home Mission Board S. B. C. That this plan was suggested and approved by our Heavenly Father has been evident throughout all the years by spiritual result as the outcome of meetings for prayer, also by largely increased contributions and interest in Home Missions. It is hoped results this year will surpass those of any other. We are encouraged to believe this will be so by the number of requests, received as early as January, for literature and envelopes to be used during the coming "Week of Prayer", March 18-24. May every worker realize her responsibility and privilege in this matter, and every Woman's Missionary Union Society esteem it a joy to do its part. In faith, let us pray. In obedience to the great Commission and with love which counteth not the cost, let us give; thus hastening the time when America shall become in truth as in name "Christian," and a light unto all the world.

ANNIE W. ARMSTRONG.

Columbiana:—I have made some changes in my work recently. I have given up the work at Electric and Calera and will take in their stead the work at Willsonville for two Sundays. Giving up the work at Electric was quite a task. I had preached to them for four and one-half years and had grown exceedingly fond of them. Surely some of the best people on earth live there and I do hope the Lord will give them a good pastor. At Calera I have found a warm welcome for some months and I am sure that they need a good strong man for at least two Sundays in the month. I will begin my work at Willsonville the fourth Sunday of this month. This work was left vacant because of Bro. O. P. Bentley's going to Luverne. The people of Willsonville hated to see him go away and so did I. I hope the work will not lag in any respect. Indeed I shall do my best for the work not only there but at all my appointments. Well, we are now living in a pastorum for which we gave \$1,500. Now, I think, when you consider the fact that Columbiana has never had a resident pastor until I moved here some four months ago, this is good. Come to see us any time and we will give you a hearty welcome.—C. C. Heard.

Mobile:—I greatly enjoy reading the news items, from the brethren, as published in your columns from week to week, and it may be that some would like to hear from old Palmetto Street church. For several months we have been planning to spend about \$3,000 on our church property. This would put our property in fine shape. The work of repairs have already commenced, but we may not be able to complete the work for quite a while. Our congregations are steadily growing and new members are coming in at almost every service. We closed a meeting February 18th, in which there were about thirty professions and fifteen accessions to our church.

Rev. P. M. Jones did the preaching. He is a man full of the Holy Spirit and a forceful speaker. Our people were greatly pleased with him. We have received about thirty members since the meeting of our association. Through the efforts of one of our good members, Mrs. Fleming, our pastorium has on a beautiful white dress with green blinds. The meeting house of our Oakdale mission has also just been painted. Bro. Monroe is preaching there at 11 a.m. every Sunday. We are now in the midst of the union evangelistic meetings conducted by Dr. Chapman, and his assistants. Dr. Stough and Mr. Collier are conducting the meetings for the third district in our church house. We are expecting great things of the Lord. Pray for us. I have greatly enjoyed the discussion of Brethren Cox and Dickinson. I don't use tobacco, but a great many who are better than I am, do. I drink "kauphy," but if that is wrong I want to quit it. I don't drink postum 'cause it made me sick. There is not a more pleasant place to live in Alabama than Mobile.—A. J. Preston.

Andalusia:—Your weekly visits to our home is always appreciated. We rejoice so much to learn of the progress of so many different churches. Our Sunday school here at Andalusia is making encouraging progress with Dr. J. C. Hill, the brilliant superintendent, so divinely assiduous to that part. We still have our same good pastor, Rev. J. J. Haygood. His eloquence, literary attainments, genuine piety and zeal for souls have won for him the admiration and affection of the people of Andalusia. The work on our new church will begin some time this month and we hope ere the autumn leaves begin to fall, to be worshipping in the new church.—Rosa Kierce.

Scale:—The work in the Harris Association seems to be moving on very nicely. The executive committee recommended an increase for missions over last year fifteen per cent, that we may be able to do mission work in the bounds of our association without falling off in other lines of mission work.

Our people seem waking up to the necessity of having better houses of worship. Some are building and others are repairing. Our church at Hurtsboro is going to rebuild at once. Scale has just built. I learn Phoenix City First Baptist church is speaking of building a seven thousand dollar church.

Bro. Bailey and his noble flock have made some substantial improvements and the church at Hiram also. Bro. Wallace has made some change in his field of work and reports progress. I have not seen Bro. Williams and Dr. Anderson but am sure they are progressing nicely. I have been so busy with other places of work I have not kept the "Alabama Baptist" before the people as I hope to do in the future for I recognize it to be a great helper in our Christian efforts.—(Rev.) W. T. Foster.

Decatur:—I write to let the brethren know how we are progressing in this section. Central church, New Decatur, has had about seventy or seventy-five additions in the past six months. About three-fourths of them have joined by letter and the others by baptism. Their Sunday school and B. Y. P. U. are in healthy condition. This church has a large and important field. Their pastor is loved by all denominations in both towns.

First Church, New Decatur, (better known as East Decatur) is now coming to healthy conditions under the leadership of their new pastor, Brother Frank Averytte. This church was without a pastor for awhile and of course as is always the case, the interest declined. They have a fine Sunday-school. The pastor is very popular. We are expecting splendid things of them in the future.

Austonville, a suburb of New Decatur, has recently built a splendid house of worship. They have a good membership and have Bro. J. D. McClanahan, of Hartselle, as pastor.

We have quite a number of strong preachers serving country and village churches in the association. I think the future is full of hope for us. We shall undertake great things.

Our church, First Church of Decatur, is moving along quietly, making some progress all the while. We have received ten members since Christmas, added three deacons to our board of deacons, two of whom were ordained. Sunday-school has increased about 25 per cent; the prayer meeting has greatly increased in interest. We have planned to make larger gifts to missions etc., and last but not least to me, the pastor's salary has had a neat increase. We hope to have a revival in the spring.

I trust this may be the best of all years for soul winning at home and abroad.
 A. H. HUTTO.

Resolutions:—At the Fifth Sunday meeting at Midway in September, 1906, the following resolution was adopted:

Resolved, That on the next fifth Sunday each Baptist Sunday school in the bounds of Clarke County Association be requested to send representatives for the purpose of organizing a Baptist Sunday School Convention which shall hold its annual meetings on one of the fifth Sundays during each year. This matter was deferred until the fifth Sunday in April. The meeting will be held with Bassett's Creek church, beginning on Saturday before fifth Sunday in April. All the churches in the Clarke County Association will please take notice and send messengers to the meeting. The church is located near Fulton on the Southern railway.—J. H. Creighton, Chairman Executive Committee.

CORRESPONDENCE

FIELD NOTES

NOTES FROM MY CORRESPONDENTS.

(W. B. C.)

F. M. Woods, Abeville:
"I have not written you as often as I might or ought to have done, and the only thing I have to offer in extenuation of this derelict of duty is that I work and fail, and wait for something worthy of note to occur before writing. Your letters always do me good and stimulate greater activity, whether you know it or not."
"This church has paid its apportionment for the last two years, but they insist on the annual plan."
"I would be glad to have you come down at your convenience."

A Brother:
"I hope we will get a good pastor. I think he can do more than a strong preacher and a poor pastor. Sometimes they have the gift to be both. The church is doing nothing in the world now and the devil is getting his work-in on every side."

A. E. Burns:
"Tomorrow winds up the busiest year of my life. During the year I preached 174 sermons, delivered 21 addresses, baptized 40, received by letter 20, collected for all objects (about) \$155.00, and received all my salary. Brighton church has paid \$315.00 of indebtedness. Have my heart set on a hundred baptisms and \$200.00 for missions, etc., the current associational year. Have collected \$67.00 already."

J. Bush, Clayton:
"My churches are rapidly forging to the front."

J. W. O'Hara:
"I have received your circular letter and will take pleasure in reading it to my people. I preach once each month on some phase of the mission field with map before audience. We contribute regularly to each board every month. We send away this month \$57.37. How is that for a small church?"

J. G. Lowrey, Pine Hill:
"I am following the schedule as suggested by the committee. It works well. I think Pine Hill will double her contributions, i. e., give double the amount she did last year; and last year she more than doubled the year before. So you see we are growing, and I trust will continue to grow. If our people could only be made to see their opportunity and realize their responsibility, we would soon give the gospel to the world."

D. S. Martin:
"My churches will all adopt your schedule; we are taking collections."

Robt. H. Tandy:
"The work in the country is doing well. Both Bro. Paulk and Bro. Wiggs seem very hopeful about the outlook. The lumber is on the ground for the building at Rogersville. They are using the building they bought, at Killen; it has been nicely fitted up for a church. The frame work of the building at Evergreen is up and they are pushing it to completion. Brother Jones has decided to stay a while longer, probably until fall. His work is in fine shape."

"My brethren have agreed to pay all the floating indebtedness on the church this spring."
Wm. Kerridge, Thomasville:
"I am glad you have sounded a note of warning to the brethren regarding country pastorates. It is time it was so. I feel very much discouraged some times, but am never going to slack my hand on behalf of these country pastorates until the Lord calls me home, or I am laid aside by old age, and you know I am a city raised man. I expect to visit England this year. My wife is over there now. I shall be in the Baptist Union meetings (England and Wales) in the Fall. My churches are helping me to go."

"We have finished our new house at Union Grove, Marengo Co., have a \$1200 property in place of the old shack. Now I want to stay long

enough to make Missionaries out of them."

"I propose to send all the money I can to the State Board this year. The Foreign Mission cord must be fastened to a strong Home Mission stake, or in the end the cause must suffer. And I don't like your Board in debt. I sometimes wish I preached to the rich folks, but I trust I am in the right place."

W. A. Davis, Verbena, R. F. D. 1:
"We have organized a Sunday-school at our school house with bright prospects. We hope to organize a Baptist church here some time this year. I believe the Lord is leading us to that step."

"You told me at the East Liberty Association in 1904 that I was needed over here. I have been here fourteen months and now I am one of the hardest worked laymen in the State, and Oh, how I need wisdom. I am happy in the work, but how weak and unworthy I feel."

"Please remember me to the Father that he may sustain me, use me, and bless the work to his own glory and to the upbuilding of His cause here."

W. R. Whatley, Alexander City:
"Brother Gambrell's sheep shearing has a phase not presented by him—poor sheep are not good wool growers. Shearing without proper feeding is death to sheep and wool. A poor sheep, too, cannot be sheared short of cutting. The bones project under the skin, incurring unavoidable wounds, and no wool ever comes again, and finally the whole patch is made barren, with blind astonishment on the part of the shearer why such is the case. Feed first and shear next is the New Testament doctrine. The offspring of poorly fed sheep are always weaklings, hence the great crop of a sickly, puny ones now on hand, limping and toddling around, not knowing what is the matter with them."

Chas. P. Thomas, Wylam:
"I received those tracts which you set me, and am very glad that I can be of service to you. I gave them out after services, and when people found out that I had them they came to me for more, but was sorry that I did not have enough to go around. If you will send me more of them, it will be a great pleasure to distribute them."

R. C. Deal:
"We think this work is of God and not of man. If it was of man it would come to naught; but it being the work of God it will go on, it must go on; there is no power that can prevent it."

A Sister:
"Money is always scarce with me, but whenever I get a one dollar bill I think, 'This is for Missions,' so I enclose one in this. It is a small amount but it is better than nothing. You know better than I where it is needed, so put it where it will do the most good, and oblige. A Baptist for fifty years."

J. A. Beal:
"I am not going to tell you in this letter just what was pledged yesterday, but will write you how it was done and how much when the cards are handed in. But, for your encouragement, I will say that the pledges thus far handed in amount to six or seven times as much as the church gave last year. The card and envelope system was adopted and all are pleased with it."

"Then yesterday afternoon the children had an open meeting of the Sunbeam Band and it would have made you happy to have been here. All their offerings go to Missions. Then last night, last but not least, another good service, and just think, thirteen gave me their hands as a token of surrendering all to Jesus. Truly, yesterday was one of the happiest days of my life."

J. B. Keown:
"Yesterday at our Sunday-school, we agreed to give a contribution in reply to your request to the West

Huntsville church, and our Ladies Aid Society also at their meeting yesterday said they would give \$2.50 for the same."

J. J. Hagood:
"I would be willing to fail for God and be sacrificed here if I knew it was His will, but I have not felt yet it was. We are ready to begin our building when the weather will admit."

W. J. N. Wylie:
"I received the \$25 you sent me today. Many thanks for same. May the Lord bless and reward you. You are aware of my being a cripple from rheumatism and cannot walk a step, but I am so glad that my friends and brethren are so kind to remember me and look after my temporal need. I am 70 years old and according to nature cannot stay here much longer. Remember me in your prayers. May the Lord bless you and give you health and strength to do the work."

J. H. Riffe:
"Replying to yours of Jan. 26th, you can count on me as ever before to faithfully endeavor to lead my people to do better things for all our work for the Master. Will do the best I can at Headland and Cowarts for State Missions."

"Our contribution for the Orphanage just before Christmas was \$83.00 at Cowarts and \$77.00 at Headland. Wonderful advance at both places over anything in the past. Our Ladies' Aid and Missionary Society at Headland have recently bought and paid for a splendid sight for a parsonage."

A. G. Spinks:
"We are poor, but I have one of the most harmonious, most agreeable, most self-sacrificing churches I ever saw. We have the brick on the ground (almost paid for) and will finish the work about April. So far this has been the happiest year of my life, because I can see the Lord's hand in my work. I am happy in the service of the Lord."

SENIOR ELOCUTION RECITAL.

The first Senior recital of the season was given by Miss Cecil Clyde Metcalfe and Miss Carrie Lanette Speigener, Readers in Judson Auditorium Monday evening, February 26th, 1906. The young ladies looked beautiful in their dainty creations of white silk and lace and by their splendid, intelligent readings made themselves still more charming in the eyes of their friends and admirers.

The program consisted of numbers differing widely in style, demanding entirely different treatment, which showed the versatility of the young ladies. Miss Metcalfe was particularly good in bringing out Barrie's subtle humour, while Miss Speigener was quite natural in her presentation of "A Woman in a Shoe Shop," keeping the audience in constant mirth during the entire reading. In the lyrical numbers, which by many great teachers are said to be the most difficult to render artistically, Miss Metcalfe and Miss Speigener proved themselves capable of appreciating the delicate and beautiful to a remarkable degree. The dramatic selections, which are among the most difficult in literature, were exceedingly well interpreted and given in such a manner as to reflect great credit on the young ladies and the school. Should Miss Metcalfe and Miss Speigener choose expression as a profession, they give promise of a very successful future.

Program as follows:

- Part One.
"As You Like It"—Act I Scene III—Miss Metcalfe.
a. Home—Edward Rowland Sill.
b. Apple Blossoms—Wm. W. Martin—Miss Speigener.
My Brother Henry—James M. Barrie—Miss Metcalfe.
Richelieu—Edward Bulwer Lytton—Miss Speigener.
Part Two.
a. Crossing the Bar—Alfred Tennyson.

b. Telling The Bees—John G. Whittier.

c. Rain in April—Robert Loveman—Miss Metcalfe.
Evelyn Hope—Robert Browning—Miss Speigener.

The Lance of Kanana—Arb El Ardavan—Miss Metcalfe.

A Woman in a Shoe Shop—Ay Isabel Fisk—Miss Speigener.

Dr. Patrick and eight of his charming girls, Miss Metcalfe among the number, left this morning to attend the great Convention now in session in Nashville, Tenn.

JUDSON REPORTER.

Florida:—I spent a Sunday recently with the brethren in this beautiful little city. Brother Bennett is the pastor here and is doing a good work. There was more than a hundred in Sunday school and a fine congregation at both services, and a good collection for missions, amounting to \$50.00, was a gift from the whole church secured by a personal appeal, made by the pastor on Saturday before the collection on Sunday. I commend this plan to brethren who have no plan. It will double the contributions, besides it gives an opportunity to talk the matter over with the members.

I also preached at Takewood on Sunday and also visited the Lockhart mills. Brother Bennett preaches at these two points on Sunday evenings. While I was there arrangements were made with the Jackson Lumber Co. to build a handsome church. They will give all the material and money was raised to pay for the work while I was there. Brethren D. C. Allen (who lives there) and Brother Bennett will push the work to a finish. This church will cost when finished \$1,250 or \$1,500. Brother Thomas Hues is one of the owners of this splendid plant. "A chip off the old block"—explains the whole matter of this splendid gift at Jaxon.

Sandford:—I spent two days at this place where arrangements were made to build as at Jaxon, the Henderson Lumber Co. giving all the material and the town and community paying for the work. Bro. F. M. Calloway has the matter under his supervision and is pushing it to a finish. Already the contract has been let and the work will begin at once. Brother Calloway preaches at five convict camps and three churches each month—a pretty busy man, don't you think—besides he looks after a good size little farm near Andalusia, where he owns a nice little house. I spent a pleasant night with him and family. I did also with Brother Bennett and family.—S. O. Y. Ray.

THE EDITOR

Explains How to Keep Up Mental and Physical Vigor.

A New Jersey editor writes:
"A long indulgence in improper food brought on a condition of nervous dyspepsia, nearly three years ago, so severe that I had to quit work entirely. I put myself on a strict regimen of Grape-Nuts food, with plenty of out-door exercise and in a few months found my stomach so far restored that the process of digestion gave me pleasure instead of distress."

"It also built up my strength so that I was able to resume my business, which is onerous, as I not only edit my own paper but also do a great deal of 'outside' writing."

"I find that the Grape-Nuts diet enables me to write with greater vigor than ever before, and without the feeling of brain fog with which I used to be troubled. As to bodily vigor—I can and do walk miles every day without fatigue—a few squares used to weary me before I began to live on Grape-Nuts! Name given by Postum Co., Battle Creek, Mich."

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

Echoes from the Student Volunteer Convention

Speaking of the Dayaks of Borneo, Mr. Luering stated that they took heads in war as the Indians of America took scalps, as trophies, and these heads were guarded as their most precious possessions. A head taken by a Chieftain, however, was presented to him on his leaving the country as a pledge that the Chieftain wished to become a Christian and desired further instruction. This head he proposes to exhibit in the course of his lecture. No male Dayak was permitted to marry until he had brought home at least one head as an evidence of prowess.

"It is my privilege, dear sisters of Nashville," said Miss Ellen M. Stone, of whom most every one has read, "to thank you for your prayers for myself and Mrs. Terskla when we were undergoing that fearful ordeal in Macedonia which we thought would surely result in death. We were not only released by the grace of God, but we have recovered our health and have gained renewed energy for our work for Christ, and Mrs. Terskla, with the child born to her while in captivity, has already gone back to Albania and resumed her labors. You girls born in our own dear United States do not realize the conditions of these girls in the Mohammedan lands. Oh, if you could see them and how eager they are to learn to read. If you could see them in their happiness after conversion, you would yourselves feel a happiness in being privileged to be with them and teach them the Christian faith."

Miss Anna Morton, a Chinese missionary from the Board of Presbyterian Missions of New York, said all were familiar with the regrettable conditions in China and particularly with the down-trodden condition of the Chinese women. She said the present turbulent wage in China would bring about a great change in social conditions and that the work of missionaries would take a large part in this reform. The speaker said that Chinese women were not regarded with more consideration than a cow and that it was a frequent expression that women were no better than a cow. The Chinese progress, she said, had been hindered largely by the failure to educate the women; that this would soon be eliminated and education offered to Chinese women was thought by the speaker to be certain since the Chinese commission recently in America to study the political and educational institutions of this nation had been received a special injunction by the Empress-Dowager to closely study the education of girls.

It was said by Mrs. S. M. Zwemer, an Arabian missionary, that the social conditions in the Mohammedan communities of Arabia were worse than in any country in the world; that the women had had neither the opportunities of Oriental nor Occidental culture. She told of the customs of Moslem women, declaring them indescribable.

Sir Algernon Coote, president of the Irish Church Missionary Society, told of a great work started thirty-one years ago in Cambridge University, resulting in the Cambridge Intercollegiate Christian Union which has done a great work. Other Christian unions followed. It was the result of God's message—"Launch out into the deep." The beginning was six men on their knees in prayer.

What wonder that the thousands of students who were in attendance upon the Student Volunteer Convention in Nashville should feel a tightening of their heart-strings in looking back upon this splendid gathering. What wonder that all who felt the influence of this magnificent meeting, destined to form a large part in the making of a greater world should experience an overwhelming feeling of sadness at the cessation of the inspiring services that marked its course. The conven-



Reproduction of the Parthenon in Centennial Park, Nashville.

tion is over, and from the doors of the convention hall have gone thousands of young men and women with a higher, truer and more sincere conception of life, its responsibilities and their duty to God. The army of students who were in attendance have returned to resume their studies. Into 700 institutions of the country for the higher education of men and women, will extend the spirit, breathed by the fervent addresses and appealing prayers of the convention, permeating the student life and awakening new and loftier ideals.

The following statistics were reported by C. C. Michener, chairman of the Business Committee: Accredited delegates, students, 3,062; professors, 286; total, 3,348. Seven hundred institutions were represented, only 453 having been represented at the last convention at Toronto. One hundred and forty-six missionaries from twenty-six mission lands; 149, representing about 100 different missionary agencies; 8 fraternal delegates; 44 press representatives, including speakers, volunteers out of college; Young Men's and Young Women's Christian Association representatives, etc., making a total of 4,128, as compared with 2,057 at Toronto. There were hundreds who were not registered. By actual count almost 10,000 have seen the exhibits shown in Watkins Hall.

Chairman Mott stated that the total amount of the subscriptions for the work of the movement taken last Thursday, and which had been since supplemented by other subscriptions, was now \$90,000, and there was probably a number who had not yet reported the cards handed to them. One man had since stated to Chairman Mott that he was not in the hall when the collection was taken, but he wanted to provide for at least one Secretary at \$1,200 per year, being the equivalent of a \$5,000 subscription.

A deputation of Chinese, Japanese and Korean students brought greetings to the convention, and an appeal from those countries for additional missionaries. Following the usual convention song "Oh, Zion Haste, Thy Mission High Fulfilling," the Student Volunteer hymn.

The Chairman requested those present who intend to sail for foreign countries before Jan. 1 to stand. Between 100 and 150 stood, and in a brief sentence stated where they were going, and why they were going. Every answer showed a deep religious conviction, and that the volunteer was fully impressed with the seriousness of his mission. The burden of their souls was to do for their fellow men what Christ has done for them. It is expected that 250 volunteers will sail this year. While the volunteers stood the vast audience bowed in silent prayer for them the choir singing with fine effect, "Speed Away, Speed Away, on an Errand of Life." The convention sang, "Eternal Father Strong to Save"

Most of the music during the convention was furnished by what is known as the "Association Quartette," led by Mr. E. W. Peck. This organi-

zation has sung at national Y. M. C. A. conventions for years, and also at former sessions of the Student Volunteer Convention held at Toronto, Canada (and Cleveland, O., four and eight years ago, respectively). The personnel of the quartette is as follows: Paul J. Gilbert, Duluth, Minn., first tenor; P. H. Metcalf, Quincy, Ill., second tenor; C. M. Keeler, Minneapolis, Minn., baritone, and E. W. Peck, State Secretary of the Y. M. C. A., of Minneapolis, basso and leader of the quartette.

The music of this quartette was one of the most delightful features of the convention. The voices of the singers blended in perfect time and harmony and the words of the songs were articulated so that they were heard in all parts of the hall.

Within ten days Mr. Mott will sail from New York on a journey to last four or five months. He will first meet with the National committees of the Student Volunteer Movements in France, Switzerland, Germany, Holland and Great Britain, respectively, and he will then sail to South Africa to visit the various colleges of the British, Dutch and native populations and close with a large South African convention. Mr. Mott will then sail to South America to visit the metropolitan centers and student communities, especially in Brazil and the Argentine Republic, closing with a continental convention at Sao Paulo, Brazil. It will be the first Christian gathering ever held in South America with leaders assembled from all parts of the continent. Mr. Mott said it would mean much to him in taking such a trip to have behind him the momentum and the backing of such a mighty spiritual movement as came from the Nashville Convention.

Quite a pretty little incident, not at all on the Student Volunteer Convention programme, transpired at the home of Mr. and Mrs. Harvey Hogg at 821 Fatherland street. Two delegates were assigned to the home of this hospitable couple. They were Miss Mary Fee Gregg, who has been a missionary to India, and Miss Geanette Carpenter, who came all the way from Chili. Neither young lady knew of the presence of the other at the home until they met, and there was something unusual to transpire. They rushed to each other's arms, hugged and kissed each other and each was overjoyed at the sight of the other. It was learned that the two ladies had years ago attended the same training school together. They had not met in years, and neither knew of the presence of the other in the United States until they met in the parlors of Mr. Hogg's home. Miss Gregg hailed from Iowa and Miss Carpenter is from the State of Ohio.

During Wednesday ninety-one sleeping cars and day coaches all well filled with people arrived in Nashville. All the regular trains were filled to their capacity. Of these fifty-four were Pullman sleeping cars and the remainder day coaches. From 3 o'clock a. m. until 1 p. m. Wednesday 2,750 people holding excursion tickets arrived at the Union Station,

and it was estimated that fully 500 arrived after that hour. One special train from Washington over the Southern Railway, five special cars on regular trains on that road, and six special cars on the regular trains of the Illinois Central from the North brought, it is estimated, about 1,200 people, making the total of arrivals Wednesday about 4,500.

The fact that Sunday night was the last season of the convention did not diminish the interest and enthusiasm of the delegates who filled the Auditorium thirty minutes before the appointed hour for opening. The crowd on the last night was greater and the devotional spirit more manifest than at the opening meeting—an unusual and notable feature. Not until the benediction of the last session had been pronounced did the delegates leave the city or yield in their devotion to the great gathering.

W. B. Pettus, of Alabama, one of the Secretaries of the Student Volunteer Movement, made a short address in which he told the story of his conversion while a student at Columbia College. He went to the institution with the firm conviction that there was no God, but he was soon convinced that he must have Jesus Christ. He was forced to choose between the heavenly Father and his earthly father, the latter having refused to support him longer unless he would give up the notion of being a missionary. He chose the service of Christ as every man who knows him would do. In detailing the story of his conversion, he became so choked with emotion that he was unable to speak longer. While in Nashville his sister was taken ill and was taken to St. Thomas Hospital in a critical condition. Mr. Pettus also received a telegram calling him to New York to the bedside of his wife, who is also seriously ill.

The concluding feature of the Secretarial Conference which has been in progress in the city for two days, preliminary to the meeting of Student Volunteers, was a luncheon at Philharmonic Hall on Tuesday, of which the Methodists of Nashville were the hosts. Bishop Hendrix presided and made several very graceful speeches in introducing the post-prandial speakers. About 100 guests were seated at tables stretched across the hall. Each one was decorated with bouquets of pink and white flowers and ferns. A menu of five courses was served. The topics of the after-dinner talks were almost wholly missionary in thought, although they were light in sentiment, appropriate to the social nature of the occasion. Those who spoke were: Bishop Hendrix, Bishop Galway, Dr. George Robson, of Edinburgh; Dr. Herbin, editor of the Epworth Herald, published in Chicago; Dr. R. J. Willingham and William H. Richardson. The feast was terminated with a divine blessing by Bishop Hendrix, after which the guests rose and sang one verse of "Blest Be the Tie That Binds."

An interesting delegate was in attendance upon the convention in the person of a little Hindoo, formerly of India, but at present a member of the delegation from Cornell University. Though he has attended the colleges in his own country, he has been but five months at the American university and displays a mastery over the English language that is truly remarkable. The little man has adopted the American style of dress with the exception of his headdress, which is something on the turban order and is made of some soft white material. The dark skin of the foreigner under the snowy head-piece makes him a picturesque object. He is the only Hindoo delegate to this convention, though there are six students of his nationality now at Cornell.

**A Romance Begun on
the Home Field--**



**Becomes a Reality on
the Foreign Field.**



MISS LOIS DAVIE.

Clayton.—Wednesday evening, Feb. 21st, 1906, marked a new epoch in the history of our church at Clayton. A large congregation gathered to bid farewell to Miss Lois Davie who was recently appointed a missionary of the Southern Baptist Convention to Cheng Chow, China.

A simple but beautifully effective, program was carried out. Matt. 28:18-20; Is. 52:7, was read as the scripture lesson, then the local M. E. pastor, Rev. R. A. Moody led the congregation in a fervent prayer for God's blessings on the service and on the young lady herself.

The chairman made a few introductory remarks calling the attention of the congregation to the fact that although Barbour county's sons and daughters had filled many spheres of activity and honor that yet never before had one of our own been called to labor for the Master on a foreign field.

Then Rev. N. C. Underwood pastor of Midway, who for five years served Clayton as pastor, was introduced and spoke very feelingly and lovingly of the duties, obligations and privileges of laboring as a missionary and of the wonderful blessing com-



REV. A. Y. NAPIER.

ing to a church to have such a laborer go out from her midst, and of the signal honor conferred on the home in having one of its number called thus to labor for God. He appealed to missionary and church to live worthily the honor.

Rev. J. J. Hagood of Andalusia next spoke. Some eight years ago he had the privilege of baptizing the then child. For seven years he watched the unfolding of her beautifully sweet and charming nature and it was so fitting that he should be present and bid her God speed in her service for others.

In his remarks this speaker dwelt on the fact that while we can not now understand what God doeth we shall know hereafter. It seemed as though the speaker poured out his very soul in the plea to people and missionaries to labor and wait for God to fully unfold his plans and work.

Rev. W. D. Hubbard of Troy, spoke next and that only an Hubbard can. With a master hand he sketched one beautiful picture after another in most beautiful figures, similes and comparisons until his auditors were indeed delighted. He spoke very particularly of so living as to be a "monument to undying love." One remark of his, well to be pondered, written in a personal letter from Bro. Hubbard to Bro. Davie was "Yours is such a home as one might expect a missionary to go out from." How suggestive! Any one who knows Davie in his simple hearted faith can indorse this remark of Bro. Hubbard's. A simple trust marks the atmosphere of their home that makes it sweet to be there.

The writer then had the happy privilege of tenderly commending her to the Father's care for his blessing and of presenting a nice little check from some of her friends in the church as a slight token of our esteem for her and her sacrifice as well as of her father's eminent services in our midst.

Some features of the program that deserve special mention was the music directed by Mrs. West.

Miss Davie sweetly sang "Abide With Me" while tears flowed from many eyes.

Miss Lois Davie was born in Clayton March 31st, 1888. She met Rev. A. Y. Napier while he was at Auburn, and when he sailed for China it was with her promise to come to him, this promise now being fulfilled. She left Clayton Feb. 23rd and will stop at the Students Volunteer Convention at Nashville, Feb. 28 to March 4, then on to Seattle, Washington, from whence she sails out on to the broad Pacific on March 12.

Mr. Napier will meet her in Japan whither she goes with Rev. J. W. McCollum and family, there they will be married under the "stars and stripes" and then sail for China where is their chosen field of labor.

J. HENRY BUSH.

said they had hoped she would "cut that out"; but, blessed be God, there were those who could speak and write the language of heaven; and many sweet messages came to us in person and through the mails "I know you rejoice," said one. "It is precisely what I expected to happen in a home where the Master is loved and honored," said another. "You will see her as much of the time in life as you do other absent members of your family," said another. "If she preaches the gospel as she sings it what a union of heart and soul there will be for the Master's glory," said another. Oh what would life be without such loving comforters?

I have yet to understand or more fully apprehend the spirit of missions. I have yet to see more clearly the meaning of even the first letter of its wonderful alphabet; but like the poor father of old I can say "Lord I believe; help thou mine unbelief."

Just one thing more: I ask the prayers of every Christian that God will cheer her with his comforting presence and that he will sustain those of us who are left in the home land and use us for his glory more and more.

B. DAVIE.

"IT IS FINISHED."

I have been thinking about those little words; they were always common-place, or meaningless, till one day they came to be spoken by him who was making the one great sacrifice of the ages. Ever since then, they have been reverent with a stranger, sweet melody; and "he that hath ears to hear" can catch therefrom, the music of two worlds.

But I was thinking, how many human sacrifices are modelled after this one; and how when the soul has passed through some great ordeal, its empty chambers echo and re-echo the words, "it is finished."

With us, the supreme sacrifice of life has been made; a precious gift has been laid upon the altar; the alabaster box has been broken at his feet. Bearing her credentials as a foreign missionary our daughter, Lois, left us on Friday last for her destination in Central China. When shown the press dispatches to the effect that the greatest massacre of modern times was now about to be enacted in China with a smile of implicit faith and trust she said "Let me go on, step by step; if God takes from me him whom I expected to be my human counterpart, I know he will give me work some where."

It is finished. Some who were near and dear to us deplored her going and censured us for allowing others related to us in Christian work and life



MRS. DAVIE AND DAUGHTER.



BUNYAN DAVIE.

FIELD NOTES.

Huntsville:—The thirteenth anniversary of the organization of the Sunday school and the beginning of the fifth year of the pastorate of Rev. H. E. Rice were celebrated by the members at the Dallas Avenue Baptist church yesterday. With over a hundred present only four of the seventy charter members of the Sunday school answered to their names when the roll was called. The superintendent read the minutes of the account of the organization which proved interesting to all present. In his review the superintendent stated that scores of souls had been born into the kingdom through the teaching received in this Sunday school. It has all along been the life of the church, and instead of the church helping it financially, the school has furnished fuel, lights and sexton for both. This church has also under its supervision another Sunday school in the Dallas mill village. Bro. Rice enters upon the fifth year of his pastorate under the most auspicious circumstances. The church is united and out of debt, the natural result is the church is in good spiritual condition. Sunday before last over forty adults asked for prayer and last night a large number did, while one lady professed conversion. In reviewing the work of the past four years the pastor said there had been converted at this church two hundred and fifty people, that he had baptized one hundred and thirty-three and married nearly as many couples as he had baptized persons. At the conclusion of yesterday's services a collection of twenty-six dollars and ninety cents was taken for the Orphan's Home.

Recently at the B. Y. P. U. meetings there has been considerable comment concerning the non-attendance of the old people, so yesterday quite a spirited debate was had instead of the usual program on this subject. Resolved, That the old people should attend the meetings of the Baptist Young People's Union. The affirmative was argued by Inble Riddle and I. E. Pierce; the negative by L. W. Taylor and R. E. Pettus. The judges decided in favor of the negative.

Next Tuesday evening Rev. W. H. Smith, assistant secretary of the Foreign Mission Board, will preach for us. Dr. Smith was pastor of the First Baptist church here in 1887 and 1888 and is most kindly remembered. This was his first pastorate after leaving the Seminary. At that time he was known as Duck Smith, now as Doctor Smith.—R. E. Pettus, March 5, 1906.

Sulligent:—We have just closed a meeting of three days. Bro. Earnest, of Carbon Hill did the preaching. Interest good; but one addition to the church, but I am sure that good was accomplished. Bro. Earnest went out and preached there two days. Had a good collection for missions. He will go with me to Vernon next Sunday. I am moving on fairly well with my work, all things considered. I am the only preacher in all this section that believes in our organized work, the so-called Gospel Mission brethren are very strong here. I have just about decided to leave the section next fall. If I do I hardly see what will become of the work, for the few here that believe in the work will not be able to get a man from a distance, and each day that I stay I lose money. I am going largely on my own resources since coming to Sulligent. The matter is a very serious problem. I hope that God may help; this people here to solve it. I am willing to do all I can but am not able to do the work largely on my own expense. May God bless the work at large and use you my brother gloriously.—T. W. Shelton.

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After years of careful observation and examining the sputum of eleven hundred cases, I am convinced that fully three-fifths of all the deaths charged to consumption are really catarrhal bronchitis associated with dyspepsia, which is brought on from severe dosing of the stomach. My treatment goes directly to the lungs and consequently does not disarrange the stomach or impair the digestion. The treatment can be taken at home if desired.

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OBITUARIES.

Died at her home near Leow, Ala., Sister Carrie G. Hollis, on Jan. 31, 1906. She was married Nov. 26, 1874, to Brother Hilliard H. Hollis. To them was born seven children, all of whom survive her except one, and are all members of the Baptist church.

Sister Hollis joined the Baptist church in 1872 and ever since she has been a consistent member. One of the brightest Christian lights it has ever been the privilege of the writer to know. She was happily constituted, always looked on the bright side of life. She was a model wife, a godly mother and taught her Lord's religion in her home and wherever she went.

She was a strong Baptist, a splendid church worker and the preacher's friend and counsellor.
R. H. FOLMAR.

Fortenberry—On Jan. 14, 1906, Gamble Fortenberry, the son of Mr. and Mrs. Will Fortenberry, was instantly killed by a train near his home at Irondale. His father moved from Irondale to Pinson; after living there almost a year, he moved back to his home at Irondale, then living there a few weeks before Gamble's death. Gamble while living at Mt. Pinson he made many warm friends, he attended the Baptist Sunday-school.

While now the sweet spirit of Gamble has gone to those mansions of joy. Although he was but a boy 16 but of rare character, possessing all the traits to make a true noble gentleman, he considered no sacrifice to great for those he loved. The fruits of his life (though so young) shall ever live in the hearts of his friends. None knew him but to love him; those who knew him best loved him most, for he always had a pleasant smile and a kind word for all.

"He is gone but not forgotten."
We mourn not for those who have no hope, our loss is heaven's gain. He was the life of his home, always jolly and lively.

He leaves mother, father, brothers, sisters and many other relatives, as well as friends to mourn his departure. May God bless them in their sad hours of bereavement. May they be comforted with the thought some day they can meet him in that happy land where there will be no parting and no more sad good-bye's.

Written by his Sunday-school teacher at Pinson Mrs. Dora Robertson Anderson.

Williams—Mrs. Mary A. Williams, aged 76, who died Monday, January 20th, at the home of her daughter, Mrs. Mary Campbell, in Bessemer, Ala., was buried in Elmwood Cemetery at Birmingham, Ala. Mrs. Williams was born in Pittsburg, Pa., 76 years ago. She lived in Pittsburg, Pa., the greater part of her life and was a member of the Union Baptist church of that city until about two years ago, when she came to Alabama to live with her daughter, bringing letter and placing it in the Jonesboro Baptist church of Jonesboro, Ala. She was the widow of John R. Williams, who died 39 years ago in Pittsburg. One son, David L. Williams of Jonesboro, Ala., and a daughter, Mrs. Mary Campbell of Bessemer, Ala., survive.
A. D. GLASS, Pastor.

J. P. Sulzly—Whereas the divine Creator in His omnipotent power has seen fit to call unto himself the spirit of our beloved brother, and whereas the members of Bethel church have been called upon to mourn the loss of one whose work for the Master indelibly impressed every Christian heart, and whereas his friend and brother alike keenly missed him who had been a faithful follower of Christ for nineteen years.

Therefore be it resolved that we bow our heads in humble submission to His will who said well done good and faithful servant, enter thou into the joys of thy Lord.

Committee on resolutions:
J. W. Park.
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Despite the envious attacks of jealous enemies and rivals, Cardui still holds supreme position today [as in the past 70 years] for the relief and cure of female diseases. It stops pain, tones up the organs, regulates the functions, and aids in the replacement of a misplaced organ.

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If you do not desire the complete set, will furnish these items singly at the prices named. FREE—to all purchasers of the above suite complete we will furnish free of charge, all steel springs to fit bed. All L. J. & L's. furniture is absolutely high grade, elegantly finished, will last a life time, and give the best possible satisfaction. It is made for use as well as decoration, and sold at the lowest prices consistent with quality.

Our furniture stock is the largest to be found anywhere in the South, and we have facilities which no other furniture house can command for serving the people of Alabama in this respect. AGENTS WANTED:—We want a thoroughly reliable lady to act as our agent in every city and town in Alabama. We pay you liberally and prepay express and freight charges. Only trustworthy persons with best of references should address LOVEMAN, JOSEPH & LOEB, Birmingham, Ala.

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THE ALABAMA BAPTIST

State of Alabama, Jefferson County, ss. Know all men by these presents, that Whereas, the undersigned George W. Harris and John T. Fletcher, Junior, are the holders of all of the capital stock of the Harris-Fletcher Transfer Company, a corporation organized in Jefferson County, Alabama, under an act of the Legislature of Alabama, approved on the 2d day of October, 1903, entitled, "An act to confer and limit the powers of business corporations, and to provide for their organization and regulation"; and Whereas, the said George W. Harris and John T. Fletcher, Junior, desire to dissolve the said corporation; Now, then, this instrument witnesseth, that the said George W. Harris and John T. Fletcher, Junior, as holders of all the capital stock of said corporation, hereby agree that said corporation shall be dissolved, as provided in Section 43 of the Act aforesaid. Witness our hands, this 21st day of February, A. D. 1906.

GEO. W. HARRIS, JOHN T. FLETCHER, JR. State of Alabama, Jefferson County, ss. I, Edward T. Rice, a Notary Public in and for said State and County, hereby certify, that George W. Harris and John T. Fletcher, Junior, whose names are signed to the foregoing agreement, and who are known to me, acknowledged before me, on this day, that being informed of the contents of the agreement, they executed the same voluntarily, on the day the same bears date. Given under my hand, this 1st day of February, A. D. 1906.

EDWARD T. RICE, Notary Public. The State of Alabama, Jefferson County, ss. Annie Widup vs. John F. Widup In Chancery. At Birmingham, Alabama, Fifth District, Northwestern Chancery Division of Alabama. In this cause it being made to appear to the Register by affidavit of Jas. M. Russell that the defendant, John F. Widup, is a non-resident of Alabama and his residence is unknown, and further that, in the belief of said affiant, the defendant is of the age of twenty-one years, it is therefore ordered by the Register that publication be made in the Alabama Baptist, a newspaper published in the City of Birmingham, Alabama, once a week for four consecutive weeks, requiring the said John F. Widup to answer or demur to the bill of complaint in this cause within thirty days after the 9th day of April, 1906, or a decree pro confesso may be taken against him, the said John F. Widup. Done at office, this 6th day of March, 1906.

J. W. ALTMAN, Register. JAS. M. RUSSELL, Sol. for Com.

The State of Alabama, Circuit Court of Jefferson County, ss. In Chancery CHARLES MCGRAW vs. VIOLA MCGRAW In this cause it being made to appear to the Judge of this Court, in Term time, by affidavit of Charles McGraw complainant that the defendant Viola McGraw is a non-resident of the State of Alabama, residence is unknown and further, that in the belief of said affiant, the defendant Viola McGraw is over the age of 21 years, it is therefore ordered that publication be made in the Alabama Baptist a newspaper published in city of Birmingham, Ala., once a week for four consecutive weeks, requiring her the said Viola McGraw to answer or demur to the Bill of Complaint in this cause by the 7th day of April, 1906, or after thirty days therefrom a decree pro confesso may be taken against Viola McGraw. This 2nd day of March 1906.

A. A. COLEMAN, Judge Tenth Judicial Circuit of Alabama. Now, therefore, pursuant to said order, this publication is made, and the said Viola McGraw is required to answer or demur the Bill of Complaint in this cause by the 7th day of April, 1906 or after thirty days therefrom a decree pro confesso may be taken against Viola McGraw. This 2nd day of March 1906.

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OBITUARIES

REV. Z. D. ROBY, D. D.
 Another star has ceased to shine. A star of sterling worth. Where naught is sinful, all divine. Gone from this sin-cursed earth. Gone from the Opelika's church Where greatly he'll be missed, His good name none did besmirch, When with us did exist.

He was fearless, he was bold,
 The gospel to proclaim,
 Bro. Roby was the purest gold
 'Mong saints he bore that name,
 Where'er afflictions' heavy hand
 Was on his members laid
 'Twas by their bed-sides he would stand
 Until some change was made.

One of our Baptist pioneers
 A preacher of God's word,
 For sinful man he oft shed tears,
 While serving his dear Lord.
 In his last days, he suffer'd much,
 His body rack'd with pain,
 With Godly things he kept in touch,
 Much comfort he did gain.

He had a paralytic stroke
 Which shorten'd much his days,
 Of pain he scarcely ever spoke,
 But only gave God praise
 He said his work was about done,
 On this terrestrial ball,
 Wish'd to be with the Holy One,
 Was waiting for the call.

His relations and friends came 'round,
 Ere he drew his last breath,
 With glory now, they're sure he's crown'd,
 Though body cold in death.
 Farewell brother until time ends
 We'll see your form no more
 Then we'll meet you, all Christian friends,
 On Canaan's happy shore.

Meanwhile your spirit will engage
 In Heaven's brightest joys,
 Where Christians smile at Satan's rage
 Where nothing e'er annoys.
 Twelve preachers bore his last remains
 With sad hearts to the tomb,
 Where no more sorrows no more pains
 Will he e'er see or gloom.

The crowd was large, who did assist
 In his last requiem,
 And Brother Roby will miss'd
 Be miss'd by all of them.
 He's gone till resurrection day,
 When Christians all will rise
 To hear what the Great Judge will say,
 Who reigns beyond the skies.

A man who liv'd like he liv'd here
 Is sav'd beyond a doubt,
 Our brother had nothing to fear,
 Although his light's gone out.
 It's a good thing to emulate
 Examples which he set,
 Then we'll go through the Pearly Gate
 Where he awaits us yet.
 —W. L. DAVIS.

Patrick.—Bro. Allen Patrick, of Tuscaloosa, departed this life at ten a. m., Wednesday, February 21st, 1906. He was within nine days of the completion of his sixty-fourth year, having been born March 1, 1842. He was married Sept. 7, 1865. Professing faith in Jesus, he united with New Hope Baptist church in Tuscaloosa county, and remained a consistent member of that church until the day of his death. He leaves a sorrowing wife, a number of children and grand children to mourn his death. May they have grace to help in time of need.—Pastor.

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American Baptist Publication Society
 SOUTHEASTERN HOUSE, 37 South Pryor Street, Atlanta, Ga.

FIELD NOTES.

Luverne:—Am now in my new home in Luverne, Ala. After it required nearly three weeks for the railroads to get my car from Wilsonville to Luverne, I had a chance to enjoy the hospitality of my new flock. They met us at the train with hacks and buggies and gave us quite a hearty reception. Then we divided up. Some in this home and some in that home, and some in this, until we were all divided out and such a royal time we had until some of the brethren began to suggest, "maybe I had had that car sidetracked somewhere," but it came and they (the brethren) went down and had the agent to break the seal and we began to take out the chickens (bantams) and flowers (not flours) and buggy (not a new one) the same old one that hauled me in Shelby, and then came the &c. Well we got part of the things in the new pastor's home that evening and the next morning the heavens wept in sympathy for the brethren there but Bro. "Right-on" (Routon) just kept right on until he got all out of the car and in the home, and then in the afternoon came a wagon containing numerous things from a barrel of flour to a box of pepper. The people here have captured us. They know how to do the nice thing and they do it. That is the beauty about it.

Sunday and Sunday night the Methodist pastor, Bro. Lewis, came with his congregation to worship with us, and we had great crowds. I am so far delighted, and my family seem to be so, with Luverne. We have a beautiful little town of about 1,500 inhabitants, a school of over 300 pupils with seven teachers under the management of Prof. P. B. Pepper, a splendid school man and a staunch Baptist. We have been doing some re-organizing work in our Sunday school and church offices. Have adopted the card and envelope system of raising missions and we are going to try to do our best. Have received two members already and expect many more in the future. I trust the world may feel the influence of Luverne church and the Crenshaw County Association for good.

We confidently expect a visit from you and Bro. Crumpton in the near future and I trust the "Alabama Baptist" may be a blessing to many homes here. With sincere wishes for your success.—O. P. Bentley.

The principle of mutuality governing the management of the Guarantee Trust Company of Georgia, Atlanta, Ga., is year after year proving its great value to the Investing Public. With thousands of investors all over the South who stand ready to fully endorse the company in all respects from personal knowledge, we invite the reader to communicate with the Company as above and secure valuable information relative to bonds and plans.

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Kansas City, Mo.

Polishing a guest's shoes, a custom that prevailed for many years in the South, was similar.

A still more complimentary custom, exhibiting not only hospitality but humility and affection, was for one to wash the feet of his guest, which is still practiced, in some parts of the East. When the servants of David went to Abigail to tell her that their master wanted her for his wife, she said, "Behold, thy handmaid is a servant to wash the feet of the servants of my Lord." When Christ entered the home of Simon, the Pharisee, a certain woman, who was a sinner, washed his feet with her tears, wiped them with her hair, and kissed them, anointing them with ointment. When Simon saw it he thought it strange that Jesus would permit this to be done by such a woman, but Jesus said to him, "Simon, seest with ointment. When Simon saw it he thought it gavest me no water for my feet; but she hath wetted my feet with tears, and wiped them with her hair. Thou gavest me no kiss; referring to the custom of greeting one another in those days) but she, since the time I came in, hath not ceased to kiss my feet." (Luke 7:36-50). Simon had failed to show him the courtesy due any one entering his home and Jesus rebuked him for it.

The purpose of Christ in washing the disciples' feet on the occasion of the institution of the supper was, it seems to me, two-fold. In the first place he desired to impress upon them the common courtesies of life which they seemed disposed to neglect. The washing of their feet had been overlooked by them when they entered the "upper room" to observe the passover and therefore Jesus introduced it later on. A more important reason for this act on the part of Jesus was to teach them the lesson of humility, which they were so much in need of as was shown by their conduct on this occasion. John does not mention the fact but Luke does, than even while they were gathered together on this solemn occasion, "there arose a contention among them, which of them was accounted to be greatest." (Luke 22:25). They were clamoring for the highest place of honor. Jesus said to them, "Which is greatest, he that sitteth at meat, or he that serveth. Is not he that sitteth at meat? but I am in the midst of you as he that serveth." And then he washed their feet in order to teach them by example the great lesson of humility. They were not to seek positions above one another but to be ready to render one another the humblest service whenever occasion demanded it. On another occasion the disciples of Christ "disputed one with another in the way, who was the greatest," (Mk. 9:134) and on that occasion he taught them the lesson of humility by using a little child as an illustration. Matthew says (Matt. 18:3) that on this occasion Jesus said to them, "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." No one would claim now, as some have done in the past, that this language of Christ is to be understood literally, and that we must act as little children—make mud cakes and ride stick horses and do other things that little children do. Every one, of course, believes that he simply meant to teach them humility. And he evidently meant only this when he washed their feet. If more than this had been meant by Christ we would find occasions mentioned when the disciples met together for the purpose of washing each other's feet, but there is no mention of any other occasion as that mentioned by John.

In I Timothy 5:10 we find language which is sometimes quoted by those who believe in foot-washing as a church ordinance. Paul is here speaking of the qualifications certain widows were to have. Among other qualifications they must have "washed the saints' feet." This, it seems to me, is an argument against foot-washing as a church ordinance. If it had been a church ordinance it would have been practiced by the members of the churches in general and would not have been mentioned as a special qualification for the persons referred to. He did not say that they must have been baptized or must have partaken of the Lord's supper. This was taken for granted because they were church ordinances. These who had not hesitated to wash the saints' feet when occasion demanded it proved that they were ready to do any humble service for their brethren and were thus qualified for the special service assigned them.

Humility and humility only is what Christ meant to teach the disciples when he washed their feet on the occasion of the institution of the Lord's supper. All the circumstances clearly prove this.

W. J. E. COX.



WHAT JOY THEY BRING TO EVERY HOME

as with joyous hearts and smiling faces they romp and play—when in health—and how conducive to health the games in which they indulge, the outdoor life they enjoy, the cleanly, regular habits they should be taught to form and the wholesome diet of which they should partake. How tenderly their health should be preserved, not by constant medication, but by careful avoidance of every medicine of an injurious or objectionable nature, and if at any time a remedial agent is required, to assist nature, only those of known excellence should be used; remedies which are pure and wholesome and truly beneficial in effect, like the pleasant laxative remedy, Syrup of Figs, manufactured by the California Fig Syrup Co. Syrup of Figs has come into general favor in many millions of well informed families, whose estimate of its quality and excellence is based upon personal knowledge and use.

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