

# ALABAMA BAPTIST

Frank Willis Barnett, Editor.

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Parkersburg.—The Baptists of this city have been having a great spiritual uplift in recent days.

Hope you greet success in the new year which will soon dawn upon us with a larger circulation of the Alabama Baptist than ever.—J. D. Mc

The January issue of The Outing Magazine is rich in color. Particularly artistic are the five full-page colored paintings by Roy Martell Mason, illustrating his article upon "Colorful Puerto Rico."

Please announce that I have resigned my pastorate at Norman, Okla., to take effect April 1st. My plans are not made beyond April 1st, but I am hoping that Providence will lead me back to one of the southeastern states, where all the conditions of life and work suit me better than the west.—J. W. Willis

We hope some good field in Alabama will open up for Bro. Willis.

**Messages of Hope.**

The mere fact that there is a new work by Dr. Matheson is enough to entice those who have in past years eagerly read the writings of this spiritually minded man. This is a beautiful new book, uniform with the author's widely read devotional "Leaves for Quiet Hours," "Rests by the River," etc. One reviewer has well said that the author of these brief treatises, "being dead, yet speaks," in the stimulating and helpful manner in which he was accustomed to speak while still in the flesh. George Matheson, the blind preacher, was a beautiful soul, rich in spiritual graces and a master of simple, direct speech. A dozen or so of these brief essays were published in the Christian World before his death; the remainder existed only in the blind type characters which constituted his own peculiar "Braille." His secretary, however, was able to render the manuscripts into ordinary copy so that they could be reproduced in book form. They are very brief, the longest of them requiring only a few minutes to read, and they embody some of the ripest fruits of a singularly rich religious experience. A chapter a day of this book would prove a source of rare spiritual uplift. And the chapter will bear more than one reading.

One of the godliest men we know who is now nearing the other shore, owning a well stocked library, told me that the books he now cherished were the Bible and devotional works. When tired and all beaten out by the day's work go to "Messages of Hope" and get rest. The short chapter on the Christian Palliation of Pain is worth more than many of the more ambitious books on mental healings, etc., which are flooding the market. Published by A. C. Armstrong & Son, New York. \$1.25 net.



REV. J. A. FRENCH, EUFAULA.  
We welcome this Christian gentleman back to Alabama, where he numbers his friends by the score.

WE WISH TO EXPRESS OUR GREAT APPRECIATION TO THOSE WHO HAVE BEEN KIND ENOUGH TO PAY TO 1910. WE FEEL THAT WE HAVE MORE AND MORE FRIENDS EACH YEAR WHO SHOW A DESIRE TO HELP US CARRY OUR BURDEN.



THINGS HAVE CHANGED SINCE THIS CARTOON WAS MADE.

The Temple Baptist church, Los Angeles, Cal., of which the famous Robert J. Burdette is pastor, was organized in 1903 with 194 members. It now has 1,013.

The half has not been told. Since my last to you our church has added \$200 to pastor's salary and we are planning to build a brick church that will be an honor to God and a credit to our Baptist Zion.—W. A. McCain, Kentwood, La.

I resigned at Abbeville, Ala., the second Sunday in December and have just moved to Crawfordville, Ga., where I am pastor of the Baptist church. Crawfordville is the home of Alexander H. Stephens, the great commoner. "Liberty Hall," his old home, is in the shadow of the Baptist church. This is a place of culture. Such a reception as these good people gave us when we arrived I have never before experienced. It was simply great. We found a well filled pantry, and the good people have been sending in good things to eat ever since I came.—E. S. Atkinson.

**BRO. RAY AT GREENVILLE**  
Beginning on January 3d and continuing nine days, a vigorous conquest against sin was carried on in Oreeville, Etowah Co., W. J. Ray waged a mortal war and with dynamic energy caused the keen teeth of truth to touch to the quick; and while truth needs no apology, yet it always hurts, but with a wealth of soul the preacher shows himself to be only a loving offender, for he preaches a thrilling gospel which is as "old as song." Through the painter must you see his skill, and one must hear Evangelist Ray to realize that it is all for Christ which makes him such a rigid stickler for the truth. With a depth of interest the battle begun and thronging crowds attended each day's services and gleams of sunlight and "gleams of heart worship." Mr. Parker, of Ozark, a gifted cornetist, and Mr. W. H. Carson, of Howard college, with his gift of song, by their consecrated talents impressed day by day the beautiful thought that music is an expression of the soul, and as all joined in the rich melody of song with its responsive, carrying effect, we were reminded that as well the singers as the players on instruments shall be there. Chief among the personal workers was our untiring leader, Pastor Blackweider, and the trophies of victory summed up in numbers were forty-six persons who united with the church; but the searcher of hearts alone knows how many others were quickened into new life. All grew sad as the closing service drew nigh, and during the silent moments given for decision while souls were thinking of the mute beyond, only sobbing could be heard as holy tears were wept afresh and "quiet and hallowed hopes took hold on heaven."

KATE McMULLAN,

## EVILS OF INFANT BAPTISM—By M. W. LEE

In discussing the evils of infant baptism, I am conscious that many of the best people on earth practice it, and I write with the warmest love and highest esteem for them. But the great work and eminent piety of Pedobaptists are not because of infant baptism, but in spite of it. That infant baptism is not of God and is not even mentioned in the Word of God has been so often and so well proved that I shall not repeat these arguments. But the evils resulting from the practice have never been adequately emphasized and discussed. It is remarkable how little literature there is on this subject. The American Baptist Publication Society publishes three small tracts on the subject, and a few others that discuss it incidentally. I have never heard a sermon or an address or read a newspaper article on it. No wonder, then, that so many people see little or no harm in it.

Baptists have always felt if they proved a thing was not taught in the Word that that settled it, and for Baptists it does—but not so for others. To the great victory so gloriously won in the last century by our fathers as to the scripturalness of infant baptism has not resulted as they had a right to expect it would in the abandonment of the practice by those thus convinced. Its advocates have but shifted their grounds of defense and have endeavored in every way possible to keep Baptists from discussing the subject and have gone on baptizing infants, while acknowledging no New Testament authority for it. Henry Ward Beecher says: "I do not think that infant baptism is insisted upon in the New Testament. I do not see a vestige of it there. At any rate, the nearest approach to it is a far-fetched inference. And yet I practice infant baptism. Why do I do it? Because I think it beautiful and helpful."

The pastor at the Methodist church a few years ago in the town where I was then living, in a sermon on infant baptism, said it was not mentioned in the New Testament. But he defended the practice on other grounds. Less than a year ago I heard an Episcopal minister say that neither episcopacy nor infant baptism were taught in the New Testament, but that the church had authority equal to that of the New Testament and the church taught both, and that was enough.

These men, representing denominations numbering many millions of members who baptize infants would not have made these admissions but for the unanswerable arguments against it. But if it is not taught in the Word of God, it can be nothing but a tradition in the Word of God, it can be nothing but a tradition and as such is an exact equivalent to "the tradition of the elders" so often mentioned in the New Testament as making void the Word of God.

1. Infant baptism, being a tradition of men, destroys scriptural baptism. When Jesus was asked why His disciples kept not "the traditions of the elders," He said: "Why do ye also transgress the commandment of God because of your tradition? For God said, Honor thy father and thy mother; and he that speaketh evil of father or mother, let him die the death." But ye say, "Whoever shall say to his father and mother that wherewith thou mightest have been profited by me is given to God; he shall not honor his father," and ye have made void the Word of God by your tradition." Mat. 15:3-6. See also Mark 7:5-13.

So when Baptists are asked why they do not keep the tradition of men and have their infants baptised, they can truly reply: "Why do ye also transgress the commandment of God because of your tradition? For God said, 'Make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.' Mt. 28:19; and 'He that believeth and is baptized shall be saved.' Mk. 16:16. But ye say, 'Let all parents dedicate their children to the Lord in baptism,' and if those thus 'dedicated' in infancy do 'believe' and become 'disciples' when they grow up, ye do not suffer them to be baptised as the Lord commanded, thus making void the Word of God by your tradition. 'Ye have the commandment of

God (the baptism of believers) that ye may keep. Your tradition (the baptism of infants). Mk. 7:8-9. 'No man can serve two masters; for either he will hate the one and love the other, or else he will hold to one and despise the other. Ye cannot serve God and the tradition of men.' Mat. 6:24.

Infant baptism is such an inveterate foe of scriptural baptism that scriptural baptism is completely destroyed in every essential feature exactly to the extent that infant baptism prevails. This has been proved in every country and by every church where infant baptism prevails or ever has prevailed. In those countries where infant baptism prevails universally scriptural baptism is entirely unknown. The subject of scriptural baptism is a believer. The subject of infant baptism is an unbeliever. The act or mode of scripture baptism is immersion. The act or mode of infant baptism is sprinkling, or pouring, except the Greek church, which immerses infants. The design of scriptural baptism is to symbolize the death of the subject to sin, his separation from the world and his resurrection to walk in newness of life. The design of infant baptism is radically different from that of scriptural baptism, though its advocates have never agreed as to its design. Thus in every vital point scriptural baptism is destroyed by infant baptism. Just as "the tradition of the elders" made "void the Word of God" in the days of Jesus, infant baptism makes void every Word of God relative to baptism. The Lord gave His churches only two ordinances, and infant baptism destroys one of them, and whatever good He meant His baptism to accomplish, and whatever blessing He meant it to be to His disciples as individuals and as churches, is all lost where infant baptism is practiced. All the powers of the devil have been used to destroy scriptural baptism, perhaps because in picturing the Lord's resurrection it shows the devil's hopeless defeat, and infant baptism has been the means he has most successfully used. The enemy of truth, by displacing the Lord's baptism, which was meant to be a powerful means of proclaiming truth, not only obscures the truth which the Lord meant His baptism to symbolize and teach, but, by substituting in its place one of his own invention exactly suited to his purpose and calling it baptism, makes it a powerful means of teaching error. And yet many see little or no harm in it. Perhaps Nadab and Abihue thought there was no harm in offering strange fire before the Lord, but it cost them their lives. Lev. 10:1-7.

Perhaps Saul thought like Mr. Beecher, it would be "beautiful" to save "the best of the cattle for sacrifice to the Lord," but it cost him his kingdom and his life. I Saul 15:20-23. David no doubt might have thought the king had "authority equal to that of the law," like the Episcopal minister claimed for the church, but when the Lord killed Uzzah he learned that it was no small matter to knowingly disobey God. 2 Sam. 6:1-7. The prophet sent from Judah to prophesy against the altar of Jereboam might have seen "no harm" in taking a man's word as to what was God's Word, though he knew his directions were plain, but it cost him his life. 1 Kings 13:1-32.

If such disobedience was so severely punished in the Old Testament, is there no harm in entirely destroying one of the two ordinances given to the church by the Lord? Yes, worse than destroying it, for infant baptism not only fails to teach the truth that scriptural baptism was meant to teach, but it teaches deadly heresy with awful emphasis.

2. Infant baptism destroys the church of Jesus Christ as scripturally constituted. It is a fact clearly manifest in the New Testament that the churches as constituted by Christ and the apostles were composed of believers only. The death of Armanios and the rebuke of Simon Magus and the many commands in the epistles to cast out those who did not give evidence of regeneration, prove the supreme importance of this principle. The churches are addressed as "saints." 1 Cor. 1:2; 2 Cor. 1:1. Paul calls them "the churches of the saints." 1 Cor. 14:33, and in

the letter to the churches at Galatia (Gal. 1:2), says: "Ye are all sons of God, through faith in Christ Jesus." Gal. 3:26. And the church at Corinth is commanded to "be separate." 2 Cor. 6:17. But infant baptism has destroyed this distinguishing principle of the New Testament church everywhere it has prevailed by introducing the unregenerate into it. It is a fact that there is not a country in Christendom today where infant baptism has had no opposition, but that the inhabitants, without distinction as to moral character, are members of the church. Thus the church as composed of believers only and as constituted by Christ and the apostles is destroyed. Whatever purpose the Lord wished to accomplish by organizing his disciples into churches separate from the world is frustrated by changing the character of the church so that all lines of demarcation between the church and the world are obliterated. Some Pedobaptist churches in this country, notably the Methodist and Presbyterian, protect themselves from this legitimate result of infant baptism by not allowing those baptised in infancy to be "full members" until they take the vows of the church and ratify their baptism received in infancy.

The Church of England at the time of the Reformation maintained many of the primitive doctrines and several destined to have an influence almost wholly beneficial in its results. But infant baptism sent forth influences so blighting in their power that within little more than a century from the Reformation Robert Hall said: "And the English became the most irreligious people on earth." Infant baptism had worked out its inevitable results; all distinctions between the church and the world were destroyed. The great revival under the Wesleys was a powerful effort to infuse spiritual life into the Church of England. But it failed. Methodism stands today a monument to the blighting power of infant baptism upon the Church of England. But Methodism says, "The baptism of young children is to be retained in the church," and though they are protecting themselves from the legitimate results of infant baptism, it is not at all the same that it was a century ago, and it is showing a strong tendency now toward ritualism. May God save this great church from the results that have always attended infant baptism where it has been unrestrained.

Is there no harm in that tradition of men which destroys both the baptism of the Lord and the church of Jesus Christ?

## OLD AT TWENTY.

## Return of Youth With Proper Food.

Many persons who eat plenty never seem to be properly nourished.

That's because the food is not digested and absorbed. Much that is eaten is never taken up by the system as real food, and so the tissues simply starve and the individual may, as in a recent case, look and feel old in what should be the bloom of youth.

"At twenty I was prematurely old. All the health and vigor and brightness of youth had been, as it seemed, stolen from me. I went to work in the morning with slow steps and a dull head.

"My work through the day was unsatisfactory for my breakfast lay in my stomach like a hard lump. I was peevish and the gas in my stomach was very annoying. After supper I usually went to bed to toss half the night from sheer nervousness.

"This was all from indigestion—wrong eating.

"Finally I tried Grape-Nuts and I cannot describe the full benefits received from the food. It gave me back my health. It has completely restored good digestion and relieved me of my ailments. I steadily improved and am now strong and in perfect health."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

# THE ALABAMA BAPTIST

LETTER NO. 6.

To a Methodist Lady. Whose Husband is a Baptist, and Who Has Repeatedly Said to Me: "I Wish Husband and I Belonged to the Same Church. I Believe in Immersion as Strongly as He Does. But for One Thing I Would Have Joined the Baptists Long Ago: When I Attend My Mother's Church I Can't Commune With Her."

My Dear Friend: The wish that you have often expressed to me that you and your husband might belong to the same church is born, I think, of the right spirit. Divided households are troubling all the denominations of the best effort of thousands of Christian husbands and wives. And the number of children in such homes who are standing aloof from any of the churches is appalling. It is a sad day for any child when it has to speak of "papa's church" and "mama's church." I, too, wish that you and your husband belonged to the same church. You have told me many times why you have never joined his church, and I know why he has never joined yours. Sentiment keeps you out of his, and principle keeps him out of yours. Maybe you do not think so. Indeed, I think that you think that you are standing for as much principle as he is; but you're not! What is sentiment? It is thought blended with feeling. What is principle? In religion it is the fundamental basis on which one's belief rests, and the highest court of appeal in matters of conflict. Sentiment, however, is such a fine grace that when (as in your case) it is very hard to distinguish it from principle. Sentiment is really more than that: it is blended with feeling. It is more than that feeling which is mere sensation or emotion, because it contains more thought and is more holy than that, and yet it has too much feeling to be called mere thought; and the thought in a sentiment is often a duty, while, at the same time, it is penetrated and exalted by feeling. Now, sentiment largely rules the world. Oliver Wendell Holmes says that even religion is so founded on sentiment that it would go to pieces without it. And sentiment does cut a large figure in matters religious, but principle in religion must never yield to mere sentiment. Principle is fundamental—sentiment isn't. Principle is more than a set of rules or precepts. Anybody can make a set of rules; nobody can make a principle. Sentiment has made thousands of rules—it's good at that; but sentiment can't change principle. Now, some religions may be founded purely on sentiment, but Christianity isn't. There is much sentiment in Christianity, but Christianity itself is a set of principles in action; not a set of rules being kept.

So it comes to pass in the performance of one's Christian duty, principle comes first and sentiment second. I have said that sentiment keeps you from the Baptists, and principle keeps your husband from the Methodists. Let us see if I am correct:

1. You believe in your husband's baptism so strongly as he himself does.

Now, one of the principles in the Christian religion declares that every believer in the Lord ought to be baptized. Jesus not only taught this principle and gave His reason therefor, but He also showed us how to be baptized.

Even when "baptize" did not mean "immerse," the conduct of Jesus is authority sufficient for the Baptist position. In the matter of baptism your husband has done exactly as Jesus did. If you believe as strongly as does he that immersion is the Christ-way and the Bible-way to do it, then you ought to go to your church, would be to violate this principle for which Baptists have uniformly contended since the days of John the Baptist. And it isn't fair to say that he could join with you, now that he has been baptized, and still be true to this principle. They sometimes say that a Baptist can more easily go to a Methodist church than a Methodist can go to a Baptist church, and for the reason that the Methodists will take him—baptism, creed and all! That is the very reason he can't. Baptists stand for certain principles, one of which is that immersion, and immersion only, is baptism. And one's membership in any church is prima facie evidence that he endorses the announced principles (doctrines) of that church. Some

say: "Yes, but the Methodists will immerse if one desires it." Yes, I know; sometimes they are forced to, but the Methodist church is not an immersing church; and every member practically says, in the taking of the vows contained in the discipline: "A drop is as good as an oceanful in the matter of baptism."

No Baptist can say that without violating a Baptist principle; and since you believe in your husband's baptism as strongly as he himself does, you ought to admire that loyalty to principle which has kept him out of your church.

2. But for the fact that you can't commune with your mother, you would have joined the Baptists long ago.

Another of the principles of the Christian religion declares that every follower of the Lord ought to commune. But the first step in following the Lord is baptism. That is why both Baptists and Pedobaptists hold that none but the baptized ought to commune. That makes the why of the "close communion" of the Baptists the same as the why of the "open communion" of the others.

In the language of the Ideality of things, all followers of the Lord are either baptized, or are seeking to be. If we stick to the Bible we'll find no way to the second birth but Jesus only, and no official way to announce that birth but baptism only. We do not split into denominations at the bread and wine, but at the water. We are all as "open" on the communion question as our notion of what constitutes baptism will let us be.

But why do we commune at all? Principle says that when one communes, he must remember no one but Jesus. Listen: "Do this in remembrance of me." That is what Jesus says. But when you observe the Supper, sentiment makes you remember your mother, rather than Jesus Christ. The principle involved in the observance of the Supper narrows the whole universe down to just two—yourself and your Lord. He does not command us to remember each other, but Him.

Now, you can be baptized, and join a Baptist church, and commune in a Baptist church with the balance of a Baptist congregation, without violating any principle at all. But sentiment tells you that if you are baptized in accordance with that other principle which you admit to be right, and become a member of a Baptist church, then you can't commune with your mother.

So it is sentiment and not principle that is keeping you out of your husband's church.

3. What ought you to do about it?

If I did not feel that you are anxious for all the light possible, I should refrain from any suggestion; but I am your friend, and your husband's pastor, and so I venture a word.

(1) When sentiment and principle conflict, we ought to act on the latter rather than the former. Principle is God's law; sentiment isn't. Now, if principle tells you that you ought to be immersed, as Jesus was, it will also tell you that you ought to be immersed at the hands of a church that can perform the Ordinance in spirit as well as in truth. That inclines you to the Baptists. But if sentiment tells you that if you obey this principle, then you can't commune any more with your mother, then you ought to turn to Matt. 10:37 and Luke 14:26-27, and read these passages until you know that Jesus meant all He said when He gave utterance to them.

(2) But if sentiment is entitled to any consideration whatever in matters like this, then sentiment ought to lead you, if you can go without the violation of any principle (and you have practically said to me that you can), to the church that principle will not let your husband leave. As long as you are a Methodist and he a Baptist, you will not commune together (I word it that way to make my point clear). When you married your husband you promised the minister that you would forsake all others and cleave unto him so long as you both shall live. That vow wasn't intended to control principle, for principle is the very thing which makes a vow worth while; but it was intended to control sentiment. Your husband can stay where he is until death separates you, and still be true to his vow; with him it is a matter of prin-

ciple. But I am in doubt as to whether or not you can—for, according to your own statements, your is not principle, but sentiment. If it must be a matter of choice between your husband and your mother, purely on the basis of sentiment, then your vow forces you from the latter and to the former. And this position is in exact keeping with God's universal law of marriage, which says: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." You and your mother, while close to each other by the tie of blood, are yet two. You and your husband, while not so close by the tie of blood, yet by the tie of your nuptial vows, are one. And by virtue of this oneness of life, when either of you lets sentiment lord it over principle, you do injustice to both parties to the union.

(3) And even the sentiment which keeps you from your husband's church is largely over-colored. Communing with your mother does not make either of you love the other any more. There is not a single hallowed tie which the practice effects, one way or the other. It is all purely a mental, and imaginary, difficulty. If it should make us love each other more, then, of all others, the husband and wife ought to commune together regularly. But we do not commune because it is necessary to our love's growth. When our Lord instituted the Supper, He was not thinking of you in connection with your mother; He was thinking of you in connection with Himself. If you should join the Baptists, and then they would say to you, "Now, go and commune with your mother whenever you please," I doubt that you would commune together a dozen times in the course of the rest of your days. Verily, it is a mole-hill which sentiment has magnified into a mountain. It may stand between you and principle, and you and your husband's church, and you and the united and uniform example which you and your husband should set before your children, until the end.

In the meantime, believe me to be  
Yours sincerely,  
Huntsville, Ala. R. S. GAVIN.  
P. S.—I know several husbands who ought to read this letter.

## HER MOTHER-IN-LAW Proved a Wise, Good Friend.

A young woman in Ia. found a wise, good friend in her mother-in-law, jokes notwithstanding. She writes:

"It is two years since we began using Postum in our house. I was greatly troubled with my stomach, complexion was blotchy and yellow. After meals I often suffered sharp pains and would have to lie down. My mother often told me it was the coffee I drank at meals. But when I'd quit coffee, I'd have a severe headache.

"While visiting my mother-in-law I remarked that she always made such good coffee, and asked her to tell me how. She laughed and told me it was easy to make good 'coffee' when you use Postum.

"I began to use Postum as soon as I got home, and now we have the same good 'coffee' (Postum) every day, and I have no more trouble. Indigestion is a thing of the past, and my complexion has cleared up beautifully.

"My grandmother suffered a great deal with her stomach. Her doctor told her to leave off coffee. She then took tea, but that was just as bad.

"She finally was induced to try Postum which she has used for over a year. She traveled during the winter over the greater part of Iowa, visiting, something she had not been able to do for years. She says she owes her present good health to Postum."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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### Helpful Letters

Inclosed find \$2 to renew my subscription to the Baptist. We are well pleased with "our paper." Accept our best wishes for a happy and prosperous new year.—A. J. Hardin.

Dear Bro.—Inclosed find check for \$2. Mark my paper to 1910. Wish you a happy new year. Hope all that are behind with their paper will get enough religion to make them pay up.—T. M. Bayless.

(Amen.)

Please discontinue paper. Just can't afford it longer. I, too, have had the fight of my life for the last year to make ends meet and it does not look much better for some time.—

(He sent \$3.50. We marked him to 1910.)

Dear Sir—Inclosed you will find check for \$2 to move up my label on my paper. I will be too late for your Christmas present, but it will do for a new year's gift. Wishing for you much success in your work, I remain yours truly, L. B. Glaze.

Dear Mr. Barnett—I send my \$1.00 on the monument to be placed on the grave of Joshua Holcomb, our pioneer Baptist preacher. I just did make it in time for 1908. Hurrah for old Dick-inson. May his "cultus" cultivate the Baptist hosts of Alabama and learn them to "fess up" when "told on" like men.—T. U. Crumpton.

You will find in the inclosed letter one dollar, for which you can continue sending me the Baptist. I need the money, but I need the Baptist paper the worst. I will do my best to send you in some new subscribers soon. Wishing you a prosperous and happy new year, I am yours to do more in the new year than I have in the past.—M. C. Marlar.

Find inclosed postoffice money order for \$2, which pays me to the 1st of January, 1909. I will say that your paper (or rather our paper) is good and getting better as it grows older, and may you live long to give the Baptists of Alabama one of the best papers published.—M. J. Gamble.

Dear Sir and Bro.—I herewith enclose check for \$2 for renewal of my subscription. I intended to send this in before Christmas, but overlooked it, and hope it will be worth as much to you now as it would have been then. Wishing you and yours a happy and prosperous new year, I am yours truly, R. J. Moody.

On this Christmas day I wish you and yours every blessing, and I wish too that the new year may be glad and successful for you and for our paper. Whatever success has come to my work has come largely because you and The Alabama Baptist have given me freely, faithfully, fearlessly aid, succor, and support. You will never know how the paper has helped Howard college. In season, out of season, free of cost, the paper has stood for the college and has given me strength when I felt weak. May God bless you and yours and your great work.—A. P. Montague.

You see, my subscription expires January 1, so I with a sad heart write you that I shall have to tell you that my husband is perfectly helpless and it takes my whole time to attend to him and my house work, but would love to take my paper still, but can't pay for it, as I want to. Kept thinking that I would see some way to pay for it, but the time has come when I have to give up all hope, so you will please stop it. Thanking you for your past favors and also wishing you and yours a long and prosperous life. The Baptist is all the paper that we take, but with a sad heart have to give it up. Hope you will not think hard of me for having it stopped, but don't see any way to pay for it and can't expect you to send it for nothing.

(We send to January, 1910, as a good sister sent money for such a case.)

I can't do without the paper. Wish every Baptist in the state would take and read it. There would be more working for the Master. There are three things I can't do without at my home—Foreign Mission Journal, Home Field and Alabama Baptist. These three are an inspiration to any soul that will read them. It lifts our hearts to God in prayer and opens our purse for help in the needy fields. With many good wishes for a happy Christmas to you and yours, yours in the work, M. F. Sublett.

Here's your dollar for the paper. They are scarce with me, but I am glad to send this one to you, knowing that it is well used. Long flourish the Alabama Baptist, and long live its editor to the honor and glory of God and the blessing of His people.—H. J. Carlisle.

I have been a reader of the Baptist a long time, and it is a better paper now than it ever has been, and I appreciate it very much and think every Baptist family in the state ought to take it, for it will build them up. May God's blessing rest upon you and your home is my prayer and that you may be spared long to edit the paper.—C. S. W. Poulk.

I have been a constant reader of your paper for over seven years. I am always anxious to get each copy and read its interesting pages. I long to see the time when more of our brethren will take the Alabama Baptist. Wish you a happy new year.—W. T. Hall.

Sent you several three months' subscribers at my own expense, claiming no reward. I love the paper and never fail to speak a good word for it. I try to adopt the golden rule as my motto. I am not mad, but sorry to be shown up. With sincere wishes for your success in reaching all delinquents and gaining many new subscribers.—Mrs. V. H. Walker.

Christmas greetings to the editor and family. Inclosed please find \$1.00 for which you will please change my figures to January, 1910, and oblige.—J. W. Rogers.

I inclose you my check for one dollar for my year's subscription and wish you and yours a merry Christmas and happy new year. I hope that your subscription list will double during the year and all of your delinquents pay up. I will rejoice with you when the Baptists of Alabama shall appreciate you as they should for giving us such a good paper and have the organ to enter their homes weekly. The Lord bless you and yours.—H. R. Schramm.

Dear Bro. Barnett—Inclosed find \$1 for Alabama Baptist. Please set my figures to 1910. I am getting old—73 years of age—and am afflicted with rheumatism. Can't walk a step, yet I love to read the paper. I get all the state news. I wish you a merry Christmas and a happy new year. May the Lord bless you and your family through the coming year.—W. J. N. Wylie.

Please find inclosed postoffice order for \$2, renewal for my paper for 1909. I wish you a pleasant Christmas, many new subscribers, more renewals and still more arrears paid in before January 1 to help make you a happy new year.—Mrs. J. T. Caine.

Reading your "Centenary Notes" is like being at the meeting. I appreciate the Baptist very highly and pray that it may continue to grow from good to better.—J. R. Cowan.

Dear Sir—Inclosed find postoffice order to amount of \$2, which I think pays my subscription to July, 1909. If this is not correct let me know, please. I wish you a happy and prosperous new year.—Miss Laura Ellis.

Inclosed find one dollar, for which please move my figures up another year. May there be around your little circle at this joyous season much love and good cheer.—M. Briscoe.

Dear Sir—Your letter received stating that I owe you \$2.50 for subscription to the Alabama Baptist. Please find inclosed a money order for the amount. When received return a receipt. You said "You are a law-abiding citizen." I want to say that I am, too. I told your agent when I subscribed for the paper to tell you to stop it when the year was out. If I had wanted it any longer I would have told you something about it. It seems that this is just a shy way you have of making your subscribers take the paper two years when they subscribe for one year. I think you should stop the paper unless it is renewed by the subscribers. Wishing you much success, I am yours truly, J. C. B. Lewis. Clanaan.

I inclose \$3 to pay for my past year's subscription and to extend to 1910. I wish you a merry Christmas and happy new year.—J. R. Still.

Happy Christmas to all the Barnett generation and to the Alabama Baptist prodigious family.—R. M. Hunter.

Inclosed please find \$2, which please place to my credit. Your paper gets better every week. Wishing you a merry Christmas and a prosperous new year.—W. C. Gewin.

Inclosed find check for \$3, for which mark my subscription up as far as that will pay. Wishing you and family a merry Christmas and happy new year.—Miss Louisa Townsend.

I love your paper and expect to take it as long as I can pay for it.—Mrs. M. J. Whatley.

Inclosed find \$3 to pay up until January 1, 1909. I have been awfully hard pressed, but your paper has helped me over some of the trials that came before me. I will help you some more later on. Your brother,

Wishing for you and yours a merry Christmas and happy and prosperous new year, I am sincerely your friend and brother, J. G. Lowrey.

Find inclosed check for \$2, for which please extend my subscription to the Alabama Baptist to January, 1910. A merry Christmas and a happy new year to you and yours.—Mrs. W. P. Parham.

Enclosed please find \$1 to pay my indebtedness to the Alabama Baptist. You will please accept my kindest regards for the nice pin you sent me a short time back, which was very highly appreciated. With best wishes for you and your paper, I beg to remain yours fraternally, F. M. Flanigan. (We are glad he likes the pin.)

I inclose to you check to pay my subscription to the Alabama Baptist up to January, 1909. I was present when the paper had its birth, and with the exception of one year have paid for it ever since it has been published. If my way of taking the paper suits you, you may continue it to me. However, if my way of taking and paying does not suit you, you can discontinue it. I have been a subscriber to the Western Recorder for over twenty years. I take it and pay for it just as I do the Alabama Baptist. You will find inclosed the pin which you sent me. I don't wear jewelry of any kind, and if I did I am able to pay for a grade of jewelry that I would not be ashamed to wear. Perhaps you can wear it; if not save it for your son, and tell him I made a present of it. You may publish this letter if you so like.—W. N. Huckabee.

(As long as Brother Huckabee keeps up so close with his payment his way suits us and we will not get mad with him for not wearing the pin. We fear it won't keep its shine until Frank Willis, Jr., gets of age, so will claim it for ourself.)



**The Shakespeare Apocrypha.**  
Being a Collection of Fourteen Plays Which Have Been Ascribed to Shakespeare. Edited, with Introduction, Notes and Bibliography, by C. F. Tucker-Brooke; B. List Cloth, \$1.75. Oxford India Paper Edition, cloth, \$2.50.

"In the study of Shakespeare plays that are with more or less plausibility attributed to him are constantly coming up, and they are usually rather difficult to procure outside of libraries. It is a marked service that is rendered, therefore, to Shakespeare study by Mr. C. F. Tucker-Brooke in publishing 'The Shakespeare Apocrypha' as a single volume," and we congratulate the editor on providing such an accurate and complete text, with adequate critical and supplementary matter. This is not one of those hurried and superficial books put out to catch the unwary, but is a scholarly attempt to reach scholars and people. The book ought to be in every public library and every Shakespeare society ought to own at least one copy. The English scholars and publishers are to be commended for the serious way in which they look at bookmaking.

**Jesus Is Coming.**

The author in his preface says that it is his aim to give in these pages a series of brief articles on the subject of Christ's second coming, and arrange systematically the different events so that those who desire to study them may be able to do so without the perplexities which are generally supposed to cluster around this topic. He makes no pretensions to scholarship and yet hopes to furnish satisfactory food for the hungry souls of believers. The "blessed hope" is mentioned over 330 times in the New Testament and he says always in connection with the holiness of the Rev. Richard Venting, the author, as done his work in a reverent spirit and whether we accept his conclusions or not we are still grateful for his book. He is the pastor of one of the Baptist Churches in Cincinnati. It can be had of him at 3636 Eastern Avenue, Cincinnati, for 75 cents.

**Hymns and Poetry of the Eastern Church.**

Bernhard Pick, the author, says "There are collections of the sacred poetry of the western church, but very few, if any, of the eastern church. The present collection contains hymns as were accessible in the English language to the compiler, including also fragments from the early Greek Christian poets and from Ephraem the Syrian; and in this respect it goes beyond the collection of



**New Books**

REVIEWED BY FRANK WILLIS BARNETT

Neale, published in 1862, which only contains specimens from Byzantine poets." The collection contains two kinds of anonymous hymns—those belonging to the earlier period are given at the beginning; those of a later period at the end. Between these the reader will find selections from 18 poets. But these poets do not by far exhaust the list of hymn writers of sacred poetry. Mention is made of Eudocia of the fifth century; of Paulus Silentiarius, of the sixth century; of John Geometra, of the seventh century; and a number of others. With Maupous, who belongs to the period of the decline and decay of Greek church poetry, Greek hymnody well nigh ceased. From the synagogue the church received her hymn book, the Psalter, and it is certain that the Greek church long adhered almost exclusively to the Psalms of David. This is an interesting book and is published by Eaton & Mainis, Cincinnati, at \$1.00 net.

It would, indeed, be a profitable exercise for the worshiper to study this collection along with his hymnal, and learn to whom and to how many he is debtor, and to appreciate the historic significance of this heritage of the church.

**Graded Games and Rhythmic Exercises.**

This book by Marion Bromley Newton, supervisor of physical training, Rochester, N. Y., and edited by Ada Van Stone Harris, supervisor of kindergarten and primary schools in the same city, is intended for primary schools to be used in the school room and playground. We think the book an excellent one in many ways and congratulate the publishers, A. S. Barnes & Co., New York, for the attractive way in which they have gotten it out. The paper, binding, illustrations, chapter arrangements and indexes meet the requirements of modern book-making and the subject matter meets a real need. The suggestions to teachers is most happy and wholesome, and the introduction goes to the root of the business, which is play. With Froebel we believe that "Play is not trivial; it is highly serious and of deep significance. Cultivate and master it, O mother; protect and guide it, O father!" Just recently a rich father was lamenting the fact that his boy was growing up without knowing how to play with other boys. It was a matter of deep concern to him and he was doing what he could to remedy the defect. Having had a long and large experience in indoor gymnastics we have come to the deliberate conclusion that if the same amount of time was given to walking, riding, golfing or other outdoor sports that much more beneficial results would accrue, and therefore in this book the first thing we looked to see was whether it meant the usual round of indoor kindergar-

ten tricks or if it also advocated the playground. We were pleased to see that many of the games were to be played out in the open. We wish every teacher in Alabama had the book. It was adopted by the board of education, New York city, for the use of teachers. We go beyond this—we wish every parent would get a copy. \$1.25 net.

**Helladian Vistas.**

This book is filled with interesting things which ought to be known by those who care to be considered cultured. Don Daniel Quinn, Ph. D., the author, was successively student at the American School of Classical Studies, Athens, Greece; professor of Greek at Mt. St. Mary's college, Maryland; professor of Greek at the Catholic University, Washington, and rector of the Leontoon, Athens, Greece, and therefore has had advantages and preparation to write Helladian vistas. We give a few chapter headings merely to whet our readers' appetites. The Akropolis of Athens, Higher Education in Greece of Today, An Athenian Cemetery, The Church of Greece, Delphi in Arkadia, The Games at Olympia, etc. How it brings back to us memories of a delightful visit to Greece and of a wonderful time at Athens. The book has given us genuine pleasure. It can be had of the author, Don Daniel Quinn, at Yellow Springs, O., at \$1.

**The Mastery of Mind in the Making of a Man.**

By Henry Frank. A Searching Analysis and Exposition of the Power of Mind in Body-Building and the Forming of Personality.

The author is the founder of and lecturer for the Independent Ethical Society of New York; president of the National New Thought Alliance; author of "The Doom of Dogma and the Dawn of Truth," "The Shrine of Silence," "The Kingdom of Love."

In this, his latest work, "The Mastery of Mind," he attempts to show how the mind, and all its wonder workings, operate in the realm of the body.

It is another of the many books which preach a gospel of psychic self-culture. "This new age must teach a new philosophy. It is the philosophy of self-redemption, self-salvation." We agree with the Standard. While the book contains many wholesome suggestions, one can not help feeling that so exclusive concern with one's own psychic state is decidedly unwholesome. In particular, if the advice of this book were to be followed, mothers would lead absurdly abnormal, if not morbid, lives during pregnancy, in the expectation of thus affecting their offspring.

The writer's style is calculated to captivate the general reader. R. F. Fenno & Co., New York. \$1. net.



**Footsteps of Scott.**

It was a happy thought of the author to give us the story of the famous writer as revealed in his country. All the romance of storied castles and ancient abbeys, all the beauty of natural scenery is here well depicted, as we follow the footsteps of this prince of romance through his own country. What memories does the mere mention of Walter Scott's land conjure up in the mind of every lover of Sir Walter. The Scottish Border, comprising the romantic valley of the Tweed and its tributaries, and let us not forget Edinburgh and Lasswade and Abbotsford, and Melrose, and Dryburgh and many others. An attractive feature of the edition is ten full-page illustrations, exquisitely colored after water color paintings by Tom Scott; each illustration separately mounted. 12mo, cloth, \$1.25 net. George W. Jacobs & Co., Philadelphia.

**The Philosophy of Self-Help.**

This volume is designed to show how, by a training and use of the mind, it is possible for every one to secure at least a large measure of mental health and physical well-being. Mr. Kirkham's sanity and common sense banish all extreme and fantastic claims that fly in the face of reason and experience; the thought is reduced to the simplest form, and is free from technical terms; the ideas are easily grasped and put into practice; and there is an extraordinary lucidity, directness and vigor in style, structure and manner of presentation.

While we do not follow him in all his conclusions or subscribe to all of his statements—for we disagree with his treatment of sin and his way of viewing the Bible and other doctrines—yet he has written an interesting study on "The Philosophy of Self-Help," an application of practical psychology to daily life. Mental therapeutics begin to occupy a large place in modern thinking and the author's purpose is to give an outline of the thought elements of metaphysics and psychology, to systematize their essential principles and to show their practical bearing upon the art of living, etc. He says: "With Jesus religion was practical; it was not a matter of form, for that was what he precisely disparaged in the scribes and pharisees of his time; neither was it for set times and places—not for Sundays, but all days. He lived by it in short. He aimed constantly to bring God into consciousness. If we are to associate with him any doctrine, it is the glorious truth of the liberty of the soul. That for which he stood, above all, was the triumph of spirit over flesh."

## THE ALABAMA BAPTIST

### YOUNG WOMAN'S AUXILIARY.

Motto: Daniel 12:3.

#### The Mission Fields.

Through some unforeseen delay, the Mission Fields have not reached us, so they will be late in being sent out to the Y. W. A.'s. Your leader sincerely regrets this, for she knows how we all depend upon this quarterly for our missionary meetings. Then, too, we regret it because this is the first quarter of the new year, and far be it from us to establish a precedent of delay in so important a matter. It may serve as a warning, however, and thus make us desirous of being prompt indeed in the future.

When you do receive them, dear friends, strive to get the very most good possible out of them. Every one who has gotten up a program for a missionary meeting knows how helpful these "Mission Fields" are, for the information they contain is both accurate and interesting. It is hard to see how any auxiliary can accomplish its best work without at least three copies a quarter. One copy is sent free of charge to each auxiliary, and then for 5 cents another copy can be ordered from Baltimore. If you have any doubt as to the good two extra copies will mean to your auxiliary, why, just send 10 cents on to Miss Edith Crane, 301 North Charles street, Baltimore, Md., and she will send you two copies of the issue for January, February and March. When you receive them cut out the various articles you want the different members to study, and let them have them. Keep one copy intact as a guide to the leader. If you will do this, then we feel sure that in April you will send a year's subscription for two extra "Mission Fields" and so on and on until some still finer magazine is offered.

#### OUR CIRCULAR LETTER.

In December, when dolls and doll-lovers and holly and holly-gatherers were foremost in every one's affections, your leader shut herself from such allurements and did her best on a circular letter, which was promptly mailed. We can but hope that these letters, which were enclosed in the "Week of Prayer Literature," reached you safely, and that now, after the Christmas reaction has about spent itself and one longs to be at work once more, you will see that the letter is answered and its earnest appeal heeded.

#### VISIT FROM MISS WILLIE KELLY.

Some people, and that means most people, hate to wait over in a town between trains, but fortunately for the Selma Baptist ladies, Miss Willie Kelly had to wait here several hours for her train on Monday, the first day of our week of prayer. She went to the church and gave us a wonderfully helpful talk on the power of the Holy Spirit. She spoke of the faith of the Chinese women converts, and gave us many instances which made clear to us the personality of the Holy Spirit. One thing which she said we feel constrained to pass on to every Y. W. A., and it is that if we pray to be filled with the Holy Spirit and then in that power set forth to do our work, we will not do wrong, for Christ says (John 16:13) that when "He the Spirit of Truth, is come, he will guide you into all truth," and again, in John 8:32, we read "The truth shall make you free," and we believe that no freedom is more desirable than that which gives us assurance in the work we are striving to do for Christ and His kingdom.

#### GREETINGS FROM MISS WHITE.

The following from a letter from Miss Floy White will be read with interest by all those who rejoice in the Training school and in the beautiful work she is accomplishing there. She writes:

"Our work is all so interesting and full of inspiration to us. There is the sweetest sympathy and harmony among the girls. How we shall miss it when we are scattered! Our house is filled and there is only room for a few more. I am praying that our Alabama girls may do their part in helping to enlarge our building, for it must be done. And will they not

### WOMAN'S WORK

State Executive Board.

President—Mrs. Charles A. Stakely.

First V. President—Mrs. T. A. Hamilton.

Second Vice-President—Mrs. A. J. Dickinson,  
517 N. 22d street, Birmingham.

State Organizer and Sunbeam Superintendent—  
Mrs. T. A. Hamilton, 1127 S. 12th St., Birmingham.

Supt. Y. W. A.—Miss Kathleen Mallory, Selma,  
Ala.

Secretary and Treasurer—Mrs. D. M. Malone,  
Mission Room, Watts Building, Birmingham.

(All contributions to this page should be sent to Mrs. D. M. Malone, Mission Room, Watts Building, Birmingham.)

soon lead in the number of girls there? It gives me such joy to know that soon two others are coming. Let me whisper to you that our offering to China—our Christmas offering—was nearly \$32.50. How glad we are that we can give at least a little in money as well as our time. God bless you, every one, and help you day by day to know His will and do it."

#### THE WEEK OF PRAYER.

The Selma Y. W. A. observed the recent week of prayer, and we believe we voice the opinion of all the members when we say that it was a glorious experience. The meetings were held in the afternoon in common with the Woman's Missionary union of our church. Our auxiliary had entire charge of the exercises on Tuesday afternoon, when excellent papers were read on the various foreign mission fields where the Baptists are working. Then, on Friday, we again conducted the meeting, and our very hearts burned within us as our friends spoke so intelligently and feelingly of the Margaret home and the Training school. We can never forget these uplifting meetings and we believe that our lives must count for more on account of them. As one of our members said, in speaking of the ennobling influence of the Training school upon the lives of the girls who are there: "We can never lose the fragrance and sweetness of these meetings, just as the drawer in which spice has once been kept can never entirely lose the aroma once for all given to it."

There is a story told of General Booth that at one time he desired to send a New Year's greeting by telegraph and cablegram to all the Salvation Army posts in the world. Cablegrams are expensive and have to be short. General Booth boiled his message down to a single word, but he was great enough to choose the biggest word in all the dictionary, so this was his message: "Others."

#### "Others."

"Lord help me to live from day to day,

In such a self-forgetful way  
That even when I kneel to pray,  
My prayer shall be for—Others.

Help me in all the work I do,  
To ever be sincere and true;  
And know that all I'd do for you  
Must needs be done for—Others.

Let 'self' be crucified and slain,  
And buried deep; and all in vain  
May efforts be to rise again,  
Unless we live for—Others.

And when my work on earth is done,  
And my new work in Heaven's begun,  
May I forget the crown I've won,  
While thinking still of—Others.

Others, Lord, yes, others,  
Let this my motto be:  
Help me to live for others,  
That I may live like Thee."

### THE MISSION OF THE MAIMED.

This article is taken from the Taylor-Trotwood Magazine, to which we are indebted for the peace and serenity which is ours since reading it:

#### The Mission of the Maimed.

The man came into the world handicapped and from the first learned that he was not of the same sort as the rest. From the beginning his playmates looked askance at him and his nicknames told the story of contempt. After awhile he grew into a man and came naturally to his burden. Since he was maimed and discounted it would seem all the heavier. At last the man died, but there were those who regretted him.

For through it all he had played his part well. He had been a star among the maimed. So far as his deficiencies were concerned the world without had realized them far more clearly than he. To the man they had been annoyances, weights tied to his feet so that he could not move swiftly. To the world they had been monstrosities.

But when the man died there were those who loved him.

And they who loved him were the better for the loving. The maimed had taught them the great lesson of life. Beginning with mother and father, he had preached a gentle sermon that made those who heard it far wiser and better. There had been other children before him in his family, brothers and sisters, and others came after, but none did the work of God as the maimed child did it. The others were strong, hilarious, normal—how could they?

For the voice of God spoke in the form of the little handicapped child. All who saw him were bettered for it.

Even his little brothers learned what sacrifice meant and gentle thought for their less fortunate partner. To love him, to protect him became the passion of his mother's life. To repay him in other ways for the lack of physical perfection his father doubled his labors. To all he preached his sermons. Each was touched with the feeling of his infirmities.

If it is really true that the deepest longing of the great is for moral power, then the maimed man was blessed. His work was not that which could be done with money, nor eloquence, nor health. Only the sufferer could preach his sermon. He who taught his lesson must needs have learned it in the bitter school of adversity. For the maimed man was kind, gentle, a cheerful optimist, utterly forgetful of his deformities, ready to do a full day's work with a part day's power. He shamed the lazy into industry, the complaining into cheerfulness, the doubtful into confidence. He turned calamity into opportunity. By having so little and doing so much, he raised every ideal that included him. Having so many things to be dissatisfied with, he chose none but clung to his few blessings. He found the broken sword and won the battle with it.

And when he had served his generation he fell on sleep and only discontent and pessimism rejoiced. Many followed his bier, strong and healthy men, but none would do the work he had done, for none were so handicapped as he. They had normality, he opportunity. They had gone their way happy, healthy ordinary, like all the rest. He had led a forlorn hope to victory.

The mission of the maimed—has not even adversity its compensations?

#### A MEDITATION FOR THE NEW YEAR.

Today there are wars at a time and in places; once it was war at all times and everywhere. Today a massacre fires our blood; once it was an ordinary event. Today the poor are at least helped; once they were left to perish. The agony of one age is the birth of a better life for its child, and every martyr gains some good for those following. It is a ghastly struggle any way one looks at it, but it is not meaningless nor fruitless. The day breaks slowly, and the sun as yet hardly pierces through the banks of black cloud, but the east is glowing and the darkest is past.—Ian Maclaren.

THE CHURCH IN RELATION TO EDUCATIONAL INSTITUTIONS.

I realize that this is a big subject which you have assigned me, and I realize also how hard it is to say anything new on a subject as constantly rehashed as this. If, however, one can say nothing new on a given subject, the next thing in order would be to restate the old truth in a new light, but even this is not always easy when the kaleidoscope is so constantly turning.

I may begin, however, by saying that the relation of the church to educational institutions, whatever it was at the beginning of the Christian era or is today, is not wholly a Christian idea, for education was of fundamental importance in the Jewish economy, and was adopted by the Christian church. Tradition traces the educational system of the Hebrews to a time before the flood. However that may be, we know a trustworthy record comes in the time of the wicked King Ahaz, who had the Bible schools for children closed in order to exterminate the religion of Moses, but these schools were reopened again by the good King Hezekiah. In the time of Jehoshaphat, the Priests and Levites "went about throughout all the cities of Juda, and taught among the people." And Ezra, as he stood on the platform, taught a great course of people as they stood in the streets of Jerusalem, and he and his assistants "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." From all of this we can see that the educational idea was old already at the beginning of the Christian era. But there is one great distinction between the two ideas, and that is, whereas the Jewish was wholly religious, the Christian is both religious and secular as well. The Jewish system was closely related to the teaching service in our churches now—much more thorough—whereas, the Christian system includes this, and at the same time is elastic enough to embrace the Christian culture of every kind.

Coming then, more specifically to my subject, I should say first of all, that the church is related to the educational institutions as cause and effect. Real religion will always find expression in some way, and teaching is one of its methods of propaganda. As indicated above, this was seen in the Jewish economy; was adopted by the Christian churches, and hence the Catechetical school came into existence. From a century and a half to two centuries later the teacher and preacher began to degenerate into the priest; teaching gave place to ritualism, and heartfelt religion to externals, whereupon the church lost its power, and so did the school. Reproduce the same conditions today and the same result would follow. It was to be a long time before the church will live again, but when it does revive the school will, too. The Dark Ages of Europe came on; there was little light of the cross, and there was less light of the school, and what little learning there was it was in the monasteries of a few pious monks, who were themselves close to the cross. It is a known fact that the monasteries were but only repositories of learning of the times, and but for this much of our valuable information would have been totally lost. A review of the Middle Ages will be as thoroughly convincing in its result. The historian, Myers, says: "The good seed of Christianity were taking root in the favoring soil of the hearts and minds of a new race, and by the new race here meant the Teutonic peoples of the Holy Roman Empire." Dargans, likewise, in his Ecclesiology, makes the statement that "During the Middle Ages many of the great universities had their origin, and these were for the most part founded and maintained by the distinctly Christian influences." These universities, it should be remembered, which were founded and maintained by Christian influences, developed within them the Schoolmen, who were in their turn precursors of the Renaissance, and the Renaissance itself was only a stepping-stone to the Reformation. And now, what was Luther and the other great reformers asking for? More light. To give this light they set about the task of translating the Scriptures into the vernacular and putting the Bible in the hands of the people. The result which followed justified their efforts.

But this upheaval in the church affected the school again in two directions. It first of all increased the efficiency of the Catholic schools, and caused them to turn their attention more directly to the education and training of children, whereas, for the first time, schools of a distinctly Protestant type came into existence. Now, by reason of doctrinal differences the Protestant ranks were again divided, and the denominations came in, and with the coming of denominations came the denominational school also, and they remain on both sides of the Atlantic as we see them today.

But not only is the church and educational institutions related as to cause and effect. We must go further and say that neither can thrive without the other. "As to the bow the string is," or to the string the bow is, so is the church, to the school and the school to the church. If the arrow is to fly it takes both the string and the bow, and if the cause of God is to prosper it takes both the church and the school. Here we take into consideration the fact that there are many state schools which do thrive and are not supported by the church; but these would not be so many, nor so good, if it were not for that influence which finds its efficient cause in a Christian civilization. And even granting that the state schools could flourish without the church, the church could not if there were only state schools, hence our statement holds good. Who doubts it let him look about him, and he will find that even in our own country wherever the churches are weak, the schools are, too, and vice versa. Our hardshell brethren present us a concrete illustration of this principle—without schools they were, and now they are without churches, too. Here is where the Baptists as a denomination have failed in a degree in their foreign mission enterprise—not that they put too much stress on preaching, but too little on teaching. In Christ the two were combined. In order to establish His kingdom He went about "Teaching in their synagogues and preaching the gospel," and we shall not soon improve on His method.

But to go still further: Neither can live in the truest and highest sense without the other. The denominational school needs the church—needs the sympathy and patronage and support of the church—without these the school cannot maintain its existence. But let us remember that the church needs the school to the same extent, and can never realize its true self without it. But here comes our trouble. Could we get the people to realize that they need the school as bad as the school needs them, we should have no trouble in the support of our educational institutions. The school needs the boys and girls of our homes and churches, but the school is as essential to these boys and girls as the jeweler's file and brush is to a diamond in its rust. Franklin said: "An investment in knowledge always pays the best interest," and it is true not only of the individual but of the church, and the church that makes the largest investment will one day draw the largest dividend.

Should it be asked What kind of institutions the church needs? The reply is, all kinds, from the primary to the Theological seminary; but the higher the school the more urgent its need, for here the church derives the least benefit from the state institutions. The denominational college and seminary are as essential to the best interest of the church as military and naval academies are to the federal government, and, in a sense, more so, for the products of these academies are needed only in times of war, whereas we are in a continual warfare, and we need generals. These schools, of whatever kind, should be under the direct control of the church in order that the proper Christian influence may be exerted, and if so, this will come back to the church again multiplied a hundredfold.

As to the relation of the institutions of the church to those of the state, it remains only to say that we see no reason for friction between the two, and only the best feeling should exist, for education from whatever source is like sunshine and fresh air—the more the better—and in a dark room it is a good thing to have two windows; how much more in a dark world? So I shall for one hail education, whether it comes from the church or state, but at the same time, give

all I can and get my church to give all it can to the schools of the church.

L. L. GWALTNEY.

DR. MONTAGUE AT OZARK.

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Dr. W. L. Thompson is remembered there and is held in sincere affection and respect.

Yours fraternally,

January 12, 1909.

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The editor of The Alabama Baptist wishes to urge upon our churches, Sunday schools and Young People's societies throughout the state to plan to send one delegate from each organization to attend this convention.

The names of delegates and all applications for particulars should be addressed to Brooks Lawrence, 3 Watts Building, Birmingham, Ala.

We hope to print the full program for the convention next week.

# THE ALABAMA BAPTIST

## YOUNG WOMAN'S AUXILIARY.

Motto: Daniel 12:3.

### The Mission Fields.

Through some unforeseen delay, the Mission Fields have not reached us, so they will be late in being sent out to the Y. W. A.'s. Your leader sincerely regrets this, for she knows how we all depend upon this quarterly for our missionary meetings. Then, too, we regret it because this is the first quarter of the new year, and far be it from us to establish a precedent of delay in so important a matter. It may serve as a warning, however, and thus make us desirous of being prompt indeed in the future.

When you do receive them, dear friends, strive to get the very most good possible out of them. Every one who has gotten up a program for a missionary meeting knows how helpful these "Mission Fields" are, for the information they contain is both accurate and interesting. It is hard to see how any auxiliary can accomplish its best work without at least three copies a quarter. One copy is sent free of charge to each auxiliary, and then for 5 cents another copy can be ordered from Baltimore. If you have any doubt as to the good two extra copies will mean to your auxiliary, why, just send 10 cents on to Miss Edith Crane, 301 North Charles street, Baltimore, Md., and she will send you two copies of the issue for January, February and March. When you receive them cut out the various articles you want the different members to study, and let them have them. Keep one copy intact as a guide to the leader. If you will do this, then we feel sure that in April you will send a year's subscription for two extra "Mission Fields" and so on and on until some still finer magazine is offered.

### OUR CIRCULAR LETTER.

In December, when dolls and doll-lovers and holly and holly-gatherers were foremost in every one's affections, your leader shut herself from such allurements and did her best on a circular letter, which was promptly mailed. We can but hope that these letters, which were enclosed in the "Week of Prayer Literature," reached you safely, and that now, after the Christmas reaction has about spent itself and one longs to be at work once more, you will see that the letter is answered and its earnest appeal heeded.

### VISIT FROM MISS WILLIE KELLY.

Some people, and that means most people, hate to wait over in a town between trains, but fortunately for the Selma Baptist ladies, Miss Willie Kelly had to wait here several hours for her train on Monday, the first day of our week of prayer. She went to the church and gave us a wonderfully helpful talk on the power of the Holy Spirit. She spoke of the faith of the Chinese women converts, and gave us many instances which made clear to us the personality of the Holy Spirit. One thing which she said we feel constrained to pass on to every Y. W. A., and it is that if we pray to be filled with the Holy Spirit and then in that power set forth to do our work, we will not do wrong, for Christ says (John 16:13) that when "He the Spirit of Truth, is come, he will guide you into all truth," and again, in John 8:32, we read "The truth shall make you free," and we believe that no freedom is more desirable than that which gives us assurance in the work we are striving to do for Christ and His kingdom.

### GREETINGS FROM MISS WHITE.

The following from a letter from Miss Floy White will be read with interest by all those who rejoice in the Training school and in the beautiful work she is accomplishing there. She writes:

"Our work is all so interesting and full of inspiration to us. There is the sweetest sympathy and harmony among the girls. How we shall miss it when we are scattered! Our house is filled and there is only room for a few more. I am praying that our Alabama girls may do their part in helping to enlarge our building, for it must be done. And will they not

## WOMAN'S WORK

State Executive Board.

President—Mrs. Charles A. Stakely.

First V. President—Mrs. T. A. Hamilton.

Second Vice-President—Mrs. A. J. Dickinson,  
517 N. 22d street, Birmingham.

State Organizer and Sunbeam Superintendent—  
Mrs. T. A. Hamilton, 1127 S. 12th St., Birmingham.

Supt. Y. W. A.—Miss Kathleen Mallory, Selma,  
Ala.

Secretary and Treasurer—Mrs. D. M. Malone,  
Mission Room, Watts Building, Birmingham.

(All contributions to this page should be sent  
to Mrs. D. M. Malone, Mission Room, Watts  
Building, Birmingham.)

soon lead in the number of girls there? It gives me such joy to know that soon two others are coming. Let me whisper to you that our offering to China—our Christmas offering—was nearly \$32.50. How glad we are that we can give at least a little in money as well as our time. God bless you, every one, and help you day by day to know His will and do it."

### THE WEEK OF PRAYER.

The Selma Y. W. A. observed the recent week of prayer, and we believe we voice the opinion of all the members when we say that it was a glorious experience. The meetings were held in the afternoon in common with the Woman's Missionary Union of our church. Our auxiliary had entire charge of the exercises on Tuesday afternoon, when excellent papers were read on the various foreign mission fields where the Baptists are working. Then, on Friday, we again conducted the meeting, and our very hearts burned within us as our friends spoke so intently and feelingly of the Margaret home and the Training school. We can never forget these uplifting meetings and we believe that our lives must count for more on account of them. As one of our members said, in speaking of the ennobling influence of the Training school upon the lives of the girls who are there: "We can never lose the fragrance and sweetness of these meetings, just as the drawer in which spice has once been kept can never entirely lose the aroma once for all given to it."

There is a story told of General Booth that at one time he desired to send a New Year's greeting by telegraph and cablegram to all the Salvation Army posts in the world. Cablegrams are expensive and have to be short. General Booth boiled his message down to a single word, but he was great enough to choose the biggest word in all the dictionary, so this was his message: "Others."

### "Others."

"Lord help me to live from day to day,

In such a self-forgetful way  
That even when I kneel to pray,  
My prayer shall be for—Others.

Help me in all the work I do,  
To ever be sincere and true;  
And know that all I'd do for you  
Must needs be done for—Others.

Let 'self' be crucified and slain,  
And buried deep; and all in vain  
May efforts be to rise again,  
Unless we live for—Others.

And when my work on earth is done,  
And my new work in Heaven's begun,  
May I forget the crown I've won,  
While thinking still of—Others.

Others, Lord, yes, others,  
Let this my motto be:  
Help me to live for others,  
That I may live like Thee."

## THE MISSION OF THE MAIMED.

This article is taken from the Taylor-Trotwood Magazine, to which we are indebted for the peace and serenity which is ours since reading it:

### The Mission of the Maimed.

The man came into the world handicapped, and from the first learned that he was not of the same sort as the rest. From the beginning his playmates looked askance at him and his nicknames told the story of contempt. After awhile he grew into a man and came naturally to his burden. Since he was maimed and discounted it would seem all the heavier. At last the man died, but there were those who regretted him.

For through it all he had played his part well. He had been a star among the maimed. So far as his deficiencies were concerned the world without had realized them far more clearly than he. To the man they had been annoyances, weights tied to his feet so that he could not move swiftly. To the world they had been monstrosities.

But when the man died there were those who loved him.

And they who loved him were the better for the loving. The maimed had taught them the great lesson of life. Beginning with mother and father, he had preached a gentle sermon that made those who heard it far wiser and better. There had been other children before him in his family, brothers and sisters, and others came after, but none did the work of God as the maimed child did it. The others were strong, hilarious, normal—how could they?

For the voice of God spoke in the form of the little handicapped child. All who saw him were bettered for it.

Even his little brothers learned what sacrifice meant and gentle thought for their less fortunate partner. To love him, to protect him became the passion of his mother's life. To repay him in other ways for the lack of physical perfection his father doubled his labors. To all he preached his sermons. Each was touched with the feeling of his infirmities.

If it is really true that the deepest longing of the great is for moral power, then the maimed man was blessed. His work was not that which could be done with money, nor eloquence, nor health. Only the sufferer could preach his sermon. He who taught his lesson must needs have learned it in the bitter school of adversity. For the maimed man was kind, gentle, a cheerful optimist, utterly forgetful of his deformities, ready to do a full day's work with a part day's power. He shamed the lazy into industry, the complaining into cheerfulness, the doubtful into confidence. He turned calamity into opportunity. By having so little and doing so much, he raised every ideal that included him. Having so many things to be dissatisfied with, he chose none but clung to his few blessings. He found the broken sword and won the battle with it.

And when he had served his generation he fell on sleep and only discontent and pessimism rejoiced. Many followed his bier, strong and healthy men, but none would do the work he had done, for none were so handicapped as he. They had normality, he opportunity. They had gone their way happy, healthy-ordinary, like all the rest. He had led a forlorn hope to victory.

The mission of the maimed—has not even adversity its compensations?

### A MEDITATION FOR THE NEW YEAR.

Today there are wars at a time and in places; once it was war at all times and everywhere. Today a massacre fires our blood; once it was an ordinary event. Today the poor are at least helped; once they were left to perish. The agony of one age is the birth of a better life for its child, and every martyr gains some good for those following. It is a ghastly struggle any way one looks at it, but it is not meaningless nor fruitless. The day breaks slowly, and the sun as yet hardly pierces through the banks of black cloud, but the east is glowing and the darkest is past.—Ian Maclaren.



THE CHURCH IN RELATION TO EDUCATIONAL INSTITUTIONS.

I realize that this is a big subject which you have assigned me, and I realize also how hard it is to say anything new on a subject as constantly rehashed as this. If, however, one can say nothing new on a given subject, the next thing in order would be to restate the old truth in a new light, but even this is not always easy when the kaleidoscope is so constantly turning.

I may begin, however, by saying that the relation of the church to educational institutions, whatever it was at the beginning of the Christian era or is today, is not wholly a Christian idea, for education was of fundamental importance in the Jewish economy, and was adopted by the Christian church. Tradition traces the educational system of the Hebrews to a time before the flood. However that may be, we know a trustworthy record comes from the time of the wicked King Ahaz, who had the Bible schools for children closed in order to exterminate the religion of Moses, but these schools were opened again by the good King Hezekiah. In the time of Jehoshaphat, the prophets and Levites "went about throughout all the cities of Juda, and taught among the people." And Ezra, as he stood on the platform, taught a great course of people as he stood in the streets of Jerusalem, and he and his assistants "read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading." From all of this we can see that the educational idea was old already at the beginning of the Christian era. But there is one great distinction between the two ideas, and that is whereas the Jewish was wholly religious, the Christian is both religious and secular as well. The Jewish system was closely related to the teaching services in our churches now—much more thorough—whereas, the Christian system includes this, and at the same time is elastic enough to embrace the Christian culture of every kind.

Coming, then, more specifically to my subject, I should say first of all, that the church is related to the educational institutions as cause and effect. Real religion will always find expression in some way, and teaching is one of its methods of propaganda. As indicated above, this was seen in the Jewish economy; was adopted by the Christian churches, and hence the Catechetical school came into existence. From a century and a half to two centuries later the teacher and preacher began to degenerate into the priest; teaching gave place to ritualism, and heartfelt religion to externals, whereupon the church lost its power, and so did the school reproduce the same conditions today and the same result would follow. It was to be a long time now before the church will live again, but when it does revive the school will, too. The Dark Ages of Europe came on; there was little light of the cross, and there was less light of the school, and what little learning there was it was in the monasteries of a few monks, who were themselves close to the cross. It is a known fact that the monasteries were the only repositories of learning of the times, and but for this much of our valuable information would have been totally lost. A review of the Middle Ages will be as thoroughly convincing in its result. The historian, Myers, says: "The good seed of Christianity was taking root in the favoring soil of the hearts and minds of a new race, and by the new race here meant the Teutonic peoples of the Holy Roman Empire. Dargans, likewise, in his Ecclesiology, makes the statement that "During the Middle Ages many of the great universities had their origin, and these were for the most part founded and maintained by the distinctively Christian influences." The universities, it should be remembered, which were founded and maintained by Christian influences, developed within them the Scholasticism, who were in their turn precursors of the Renaissance, and the Renaissance itself was only a stepping-stone to the Reformation. And now, what was Luther and the other great reformers asking for? More light. To give this light they set about the task of translating the Scripture into the vernacular and putting the Bible in the hands of the people. The result which followed justified their efforts.

But this upheaval in the church affected the school again in two directions. It first of all increased the efficiency of the Catholic schools, and caused them to turn their attention more directly to the education and training of children, whereas, for the first time, schools of a distinctly Protestant type came into existence. Now, by reason of doctrinal differences the Protestant ranks were again divided, and the denominations came in, and with the coming of denominations came the denominational school also, and they remain on both sides of the Atlantic as we see them today.

But not only is the church and educational institutions related as to cause and effect. We must go further and say that neither can thrive without the other. "As to the bow the string is," or to the string the bow is, so is the church to the school and the school to the church. If the arrow is to fly it takes both the string and the bow, and if the cause of God is to prosper it takes both the church and the school. Here we take into consideration the fact that there are many state schools which do thrive and are not supported by the church, but these would not be so many, nor so good, if it were not for that influence which finds its efficient cause in a Christian civilization. And even granting that the state schools could flourish without the church, the church could not if there were only state schools, hence our statement holds good. Who doubts it let him look about him, and he will find that even in our own country wherever the churches are weak, the schools are, too, and vice versa. Our hardshell brethren present us a concrete illustration of this principle—without schools they were, and now they are without churches, too. Here is where the Baptists as a denomination have failed in a degree in their foreign mission enterprise—not that they put too much stress on preaching, but too little on teaching. In Christ the two were combined. In order to establish His kingdom He went about "Teaching in their synagogues and preaching the gospel," and we shall not soon improve on His method.

But to go still further: Neither can live in the truest and highest sense without the other. The denominational school needs the church—needs the sympathy and patronage and support of the church—without these the school cannot maintain its existence. But let us remember that the church needs the school to the same extent, and can never realize its true self without it. But here comes our trouble. Could we get the people to realize that they need the school as bad as the school needs them, we should have no trouble in the support of our educational institutions. The school needs the boys and girls of our homes and churches, but the school is as essential to these boys and girls as the jeweler's file and brush is to a diamond in its rust. Franklin said: "An investment in knowledge always pays the best interest," and it is true not only of the individual but of the church, and the church that makes the largest investment will one day draw the largest dividend.

Should it be asked What kind of institutions the church needs? The reply is, all kinds, from the primary to the Theological seminary; but the higher the school the more urgent its need, for here the church derives the least benefit from the state institutions. The denominational college and seminary are as essential to the best interest of the church as military and naval academies are to the federal government, and, in a sense, more so, for the products of these academies are needed only in times of war, whereas we are in a continual warfare, and we need generals. These schools, of whatever kind, should be under the direct control of the church in order that the proper Christian influence may be exerted, and if so, this will come back to the church again multiplied a hundredfold.

As to the relation of the institutions of the church to those of the state, it remains only to say that we see no reason for friction between the two, and only the best feeling should exist, for education from whatever source is like sunshine and fresh air—the more the better—and in a dark room it is a good thing to have two windows; how much more in a dark world? So I shall for one hail education, whether it comes from the church or state, but at the same time, give

all I can and get my church to give all it can to the schools of the church.

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Frank Willis Barnett

Editorials

Editor and Owner

A VITAL LACK.

It is apparent that there is a vital lack in those young men preparing for the ministry who have for their leading object the obtaining of pleasantly located fields of labor and a flush salary, as soon as they have completed their studies. How large a proportion of those who are preparing for the ministry are men of this type we have no means of knowing, but if we judge from the statements made by men whose observations and general information concerning the matter are large and reliable, we must conclude that there is a large proportion of such ones in the various denominations. Recently a general missionary, representing the Presbyterian churches of Michigan, stated in a religious newspaper that he had ascertained, in his correspondence with many young men in theological seminaries, that their foremost concern was evidently about the salaries which they might receive and the conveniently located pastorates which they might secure. He says that the most of those young men did not express any desire to serve churches for the purpose of saving the unconverted and ministering to the spiritual needs of Christians. Such a revelation filled that missionary with sorrowful regret and fearful foreboding; and well it might. Those young men showed that there is a vital lack in their spiritual nature. There seems to be a warrant for saying that they are not even true Christians, for how can one be a genuine Christian and yet have no earnest concern for unconverted ones? And why should any young man, professing to be a Christian, think of entering the ministry unless he be animated with the desire to have his labors issue in the conversion of sinners and in the furtherance of spiritual life in Christians? If this great purpose have no place in a young man's heart, then he has no moral right to become a preacher.

Moreover, it is a fact that God never calls to the ministry any man who is destitute of such a purpose. As soon as it is apparent that a minister is not ruled by this high motive, it may be taken for granted that God has not chosen him for that office, and therefore that he should not be in it. There is much said about a scarcity of young men who are preparing for the ministry, but there are now in it far too many who have not the true ministerial motive. There is need of an increasing number of such ones as will feel a burden for lost ones, and who, in all right ways, will labor to strengthen Christians and elevate the morals of communities. May God send such ones.

THE EVILS OF INFANT BAPTISM.

Not long ago we received the following letter from Rev. W. W. Lee, pastor of the Baptist church at Montevallo: "For some time I have sought to find something adequately setting forth the evils of infant baptism and though so much has been written on the subject, very little has been written on its evil results. I wanted a strong tract or pamphlet to give to my school girls here, and I could not find it. I have never seen a newspaper article on the subject nor have I ever heard a sermon on it, though the argument proving its unscripturalness is well-nigh perfect. But the evil results of it have never been emphasized or were half way enumerated publicly so far as I can find."

Well knowing his interest in the subject of baptism and recalling the excellent pamphlet on the subject which he issued some years back, we saw a chance to get something of real value for our readers, so requested him to write three page articles on the evils of infant baptism, the first of which we print elsewhere. It is well worth the thoughtful attention of all seekers after truth.



THE WORK OF A BAPTIST IN IRELAND.

Recently, in a letter to the Nashville Christian Advocate, we were pleased to see the following tribute to a Baptist, a man whose career we have followed with interest and whose writings have been a source of joy since we first discovered those charming books "Obiter Dicta," and "Men, Women and Books," in a second-hand book store back in the days before we entered the ministry. Randolph Churchill writes:

"The masterful mind of Augustine Birrell, chief secretary for Ireland, has formulated a plan and offered a bill in the commons appropriating over \$760,000,000 for the final adjustment of the land problem and also allotting \$1,250,000 annually for the direct relief of the poor farmers upon the bleak and barren coast of the Atlantic. Mr. Birrell's proposition is doubtless the most munificent offer ever proffered to a subject people, and if successful the chief secretary of Ireland will enter the Asquith class of ministers, since it was the premier who gave the country "old age pensions" and won the admiration of even the Tories. If this bill becomes a law, it means that the imperial government gives Ireland, all told, over \$1,000,000,000; yet it is to be paid by them in small installments. In explaining the aim of the measure before the commons, Mr. Birrell said that up to the 31st of October the commissioners had expended some \$125,000,000 in purchasing small holdings from the landlords for the tenants, and that \$260,000,000 is due to other land owners who have sold their estates under the act of 1903. Mr. Birrell says an additional sum of \$500,000,000 will be necessary to complete the work of providing a farm for every family in rural Ireland; and with this intention he asks for that vast sum, which will bring the cost of the land to the British government up to \$900,000,000. Nor does this vast munificence represent all that is being done for Ireland, since the expenditure of the congested districts board of \$440,000 annually has been increased to \$1,250,000 a year. Nearly two years ago I wrote for the Christian Advocate from Dublin that Ireland was to see better days, and I am gratified to find the distinguished secretary and this splendid liberal government offering to do more for the Emerald Isle than we even dared to hope for, even at the hands of such a statesman as Mr. Birrell."

Be sure and come to the meeting of the annual convention of the Alabama Anti-Saloon League, which meets in Birmingham on February 4 and 5 at the First Baptist church. See page 7.

ONE CANNOT REST A HOPE ON A GUESS.

One cannot rest a hope on a guess or an aspiration on an emotion; and these are all Sabatier leaves us. The issue, which is becoming every day clearer, is either old-fashioned orthodoxy or simple naturalism. Either man must have a "sure word of promise," or he must spin his hope out of his own bowels. The sooner this is recognized the better it will be for all.

We found the above in a review of "Religious Christianity."

August Sabatier regarded it as his chef d'oeuvre, though he died before publishing it. He told his wife: "If accident befalls me during the journey, remember this: my book must come out whatever happens." This was the journey to Palestine he did not live to take.

The reviewer says: The book is the new theology worked out by a master mind to its logical results. Sabatier was not a man to do things by halves. Here is a demonstration of what we have all along been saying about the new theology, viz.: that logically it set aside all Biblical authority and left man entirely to naturalism for his religions. Already some of the new theologians are hedging and are claiming that there is, after all, some authority in scripture; while Sabatier boldly draws the logical conclusion there is no resisting, when once these premises are admitted. Here is the good the book will do. It will uncover what is involved in the new theology and will cause a reaction. It clearly shows that there is no logical standing ground between orthodoxy and naturalism. The author begins by assailing the Roman Catholic notion of church authority, and argues that no authority is vested in any church. Then he turns to attack the view of the Reformers who exalted the authority of the Bible. Accepting the conclusions of the "higher critics," Dr. Sabatier argues that no authority is in the Bible.

THE AMERICAN HUMANE EDUCATION SOCIETY

The American Human Education society was incorporated by a special act of the Massachusetts legislature in 1889 (being the first of its kind in the world.) It has power to hold a million dollars. Its objects are to teach and promote "Kindness, Justice and Mercy to Every Living Creature, both Human and Dumb." Its president is George T. Angell of 19 Milk street, Boston. It has established bands of mercy all over our country and elsewhere, which now number over seventy-one thousand, with between two and three million members. It claims that by humane education it is not only preventing cruelty but protecting property and life from all forms of outrage. It has carried the circulation of one book, "Black Beauty," up to over three million copies. By prize offers and otherwise it has obtained various other humane stories and valuable human literature, which have had wide circulation in our own country and elsewhere, some of them reaching a circulation of hundreds of thousands. It has employed several missionaries. It sends its organ, Our Dumb Animals, every month to the editors of every newspaper and magazine in America north of Mexico, to the presidents of all American universities and colleges north of Mexico, to all members of congress, to all lawyers, doctors and clergy of Massachusetts, and to others.

It has recently undertaken to print, at a cost of ten thousand dollars, two hundred thousand copies of its "Black Beauty" and other humane stories, to be sold at one-half their cost and to be given away; and it furnishes every year to its Bands of Mercy thousands of dollars' worth of humane literature.

ROBERT EDWARD LEE.

Yesterday was Robert E. Lee's birthday, a legal holiday in Alabama. We'll ever remember, when a boy, on going up town we found the stores all closed and many draped in black, to be told that Robert E. Lee was dead. It was the first time that the fact was brought home to us that at times a whole people would set their businesses to do honor and reverence to one who had fought for his people. Below we give extracts from an inspiring article on Lee by the talented young pastor of the First church, Selma, Rev. J. L. Rosser, which appeared in the Amlis' Magazine.

The historical facts of his life are matters of common knowledge. The story has been written and rewritten and has been read and re-read. A narration of the events of General Lee's life would be but to traverse a field whose every nook and corner has already been fully explored. We seek not to make biographical revelations, but to set forth some sympathetic interpretations of facts.

There was both a legal and sentimental motive that led Lee to follow Virginia. There was the legal question of primary allegiance. It was the state that defined and established citizenship. Citizenship was recognized by the constitution as originating with the states, not with the nation. Lee was first of all a citizen of Virginia. Ultimate allegiance was, therefore, due to the state. So when Virginia withdrew from the union, there could be no legal question as to where loyalty would lead him.

It is said one day after the war, as General Lee was riding out alone on a lonely road, he met an uncomely wayfarer, who surveyed the general with curious interest for awhile, and then said: "Ain't that 'n'r'l Lee?" The answer was in the affirmative. The man then asked General Lee if he would not get down from that horse for a few minutes. General Lee dismounted. The man tied Traveler near by, and coming to General Lee said: "I want to give three cheers for Marse Robert once more." Then and there, his heart thrilling with memories of the march and the battlefield, the grizzled old veteran lifted his cap, and shouted for "Marse Robert" till sobs and tears choked his voice.

One day during the war, General Lee, sorely fatigued by a hard day's march, lay down on a log by the road and quickly fell asleep. Soon a column of soldiers came down the road, marching and talking as they marched along. A burly soldier, who had been standing solitary guard by the general's improvised couch, rushed out into the road and whispered, "Huz, Marse Robert's asleep," he word was passed down the line quickly, and the ranks, instantly subdued, tiptoed past their sleeping commander.

Speaking in the senate of the United States, a representative of Massachusetts, among other things, said: "I am not disposed to speak of General Lee. I have him over to the avenging pen of history." He could not have done a better thing for Lee. The muse of history has risen, and with her shining pen of truth has written the name of Lee in letters of gilt and gold. He, the conquered, lies in silence sleep; his conqueror alike in silence sleeps; and the two records are shone upon by the one lamp of impartial judgment. "Fight it out in this line if it takes all summer" gives us the central and distinctive idea of Grant's genius of warfare. On the contrary, Lee was versatile; he was bold, brilliant, daring, courageous, strategic, and at the same time wisely prudent.

General Lee has always been the idol of his section. The South has always loved him with a passionate devotion, honored the day that gave him birth, adorned its private and public walls with his beaming countenance, carved his name in heroic figure and blessed the sod that marks his resting place. He was never hated at the North. The chivalry of his nature disarmed such a possibility.



A UNIQUE PLEA.

We congratulate the Standard, Chicago, on its attractive page advertisement headed, "A Big Baptist, Not a Bigoted Baptist." Dr. P. T. Henson tells how to become the one, but not the other, and gives ten reasons for taking the Standard. They are all good, but lack of space prevents us from giving only a few:

Reason Number Nine—Because you want to be stimulated to give. The church has incalculable latent resources that have not as yet been tapped. "There is that withholdeth more than is meet and it tendeth to poverty." Not only so but frequently it arises from poverty—poverty of intellect. "That the soul be without knowledge is not good." Certainly it is not good for the Lord's treasury. People fail to give as they ought because they do not know as they might the splendid results with which the Lord has crowned the benefactions of his people, and the appalling conditions that demand still greater benefactions. It is a sin and a shame for a pastor to have to wear himself out with rehearsing things on missionary occasions which may be learned from the Standard every week. The men who read their denominational paper devoutly are invariably the foremost givers in all our churches.

Reason Number Ten—Because you want to stand by that which is one of the foremost agencies for the maintenance in the world of the faith once for all



REV. P. S. HENSON, D. D.

delivered to the saints. That the great blanket-sheet daily paper, as a rule, is "not a friend to grace to help us on to God" is a fact but too plainly palpable. The undenominational religious papers, many of which "make a fair show in the flesh" and some of which are immensely, and deservedly popular, are not, after all, purveyors of such pabulum as is needed for the building up of stalwart Baptists—Baptists like unto those that won the great victories of the past and such as are needed to fight the great battles of the future. You can be a "big Baptist" without being a "bigoted Baptist," and if you want to be such, take and read your denominational paper.

We add a reason: Because it is edited by two men of high religious type who are doing an unselfish work.

GRIT.

Over in Scotland, there once lived a stout, tall, busy youth, who was known among his neighbors as the "grit bare-legged laddie." One day he called upon the village schoolmaster and said, "I wish to attend your evening school."

"And what would you wish to study if you came?" the teacher asked.

"I want to learn to read and write."

The master looked into the lad's face, shrugged his shoulders, and said:

"Very well; you may come."

The lad could not see in the future, nor had he any dreams of greatness. He had only a great desire to know.

He was eighteen years old then, and could neither read nor write; but before he died he wrote his name among the great and honored men of the earth. He was George Stephenson, and became the great railroad engineer; of whom every one has heard.—Sunday School Evangelist.

THE QUEST OF LAZY-LAD.

Have you heard the tale of lazy-lad  
Who dearly loved to shirk,  
For he "hated" his lessons and "hated" his  
tasks,

And he "hated" to have to work?  
So he sailed away on a summer day  
Over the ocean blue;  
Said lazy-lad: "I will seek till I find  
The land of Nothing-to-do."

So lazy-lad he sailed to the West,  
And then to the East sailed he,  
And he sailed North and he sailed South  
Over many a league of sea,  
And many a country fair and bright  
And busy came into view;  
But never, alas! could he find the coast  
Of the land of Nothing-to-do.

Then lazy-lad sailed back again,  
And a wiser lad was he,  
For he said: "I've wandered to every land  
That is in the geography;  
And in each and all I've found that folks  
Are busy the whole year through,  
And everybody in every place  
Seemed to have something to do.

"So it must be the best way after all,  
And I mean to stay on shore  
And learn my lessons and do my tasks  
And be lazy lad no more.  
The busiest folks are the happiest,  
And what mother said was true,  
For I've found out there is no such place  
As the land of Nothing-to-do."  
—L. M. Montgomery.

"Time was—is past; thou canst not it recall.  
Time is—Thou hast; employ the portion small.  
Time future—is not, and may never be.  
Time present is the only time for thee."

# Uneeda Biscuit

What makes them the best soda crackers ever baked?

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ASK ABOUT FLOOR FIX.

### A NEW CHURCH ORGANIZED.

As a result of some preaching done by Rev. T. J. Maroney in the neighborhood near Yellow Bluff, Ala., the people were awakened and a house was built in 1896, and on January 27, 1907, Mt. Andrews Missionary Baptist church was organized with nine members from sister churches, as follows: M. O. Sheffield, from Pizgah; A. H. Sheffield, from Myrtlewood; B. C. Sheffield, from Cane Creek; S. J. Sheffield, from Independence, and George Sheffield and wife, G. H. Mayton and wife, Fannie Sheffield, from Pine Hill church. The presbytery consisted of Rev. T. J. Maroney, of Enon, and T. C. Paul, of Liberty church.

Rev. T. H. Paul was chosen to serve the new church as pastor and G. H. Mayton as clerk. Under Bro. Paul's administration the church began to grow in members, and by May, 1907, had a membership of twenty, and on Saturday before the third Sunday in August, 1907, a meeting began and lasted five days, the pastor doing the preaching. At the close of the meeting the pastor had the pleasure of bringing with their Lord in baptism nineteen happy souls, and two others joined and were baptized later, and the total membership was forty-seven.

The day the meeting closed J. L. West, George Sheffield and the writer were chosen to serve the church as deacons, and A. H. Sheffield was chosen as clerk and treasurer, the fourth Sunday in September being the day selected to ordain those chosen as deacons, and the ordination services were conducted by Rev. T. J. Maroney, Rev. T. C. Paul and Deacon G. W. Hatton had a meeting in September, 1908, in which the pastor was ably assisted by Bro. Maroney, and had three additions for baptism. The church now has a membership of fifty-two. We have adopted the schedule and take monthly collections. We still have the same pastor, and he is like The Alabama Baptist—he gets better all the time. He has improved from an anti-missionary to as strong a believer in missions almost as we have. On the first Sunday in February, 1907, we organized a Sunday school in the church that will soon be two years old, having missed but two Sundays in the whole time having Sunday school. It has a membership of about forty-five.

The church also has a prayer meeting every Wednesday night. It was begun in 1908. There has been a den of vice broken up. To God be all the praise is my prayer for Christ's sake.  
**G. H. MAYTON.**

### PREPARE FOR THE JULY EXAMINATION.

In the spring term the ALABAMA NORMAL COLLEGE offers DRILL COURSES to prepare teachers for the state examination. Two ex-members of the State Board Examiners are in the faculty. Excellent board in dormitory \$11.00 per month. Enter now and stay through the Summer School, which closes with the July examination. For particulars write to  
**G. W. BROCK,**  
Chairman of the Faculty, Livingston, Ala.



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### In the Beginning

the English Bible was written in the simple language of the time that the people, even the children, could understand, but since that Bible was revised in 1611, 300 years ago, many changes have taken place in the English language so that many words, which were plain and clear in meaning then, are obscure and difficult to understand now. The

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is the result of thirty years' research and constant effort to give to you and your children in your own plain and direct language, the true meaning. How much wider, clearer interest in the teachings of the Scriptures is such a Bible certain to create?

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tells the story of the Bible, the generous translations that have been made; contains letters of commendation from foremost ministers and religious writers, and names of prominent colleges and institutions endorsing the American Standard Bible. A postal card will bring the booklet—write to-day

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Eupora, Miss., Aug. 19, 1908.  
Tennessee Valley Fertilizer Co.,  
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Gentlemen:  
I have used your King Cotton Grower along with other high-grade fertilizers this year, and have no hesitancy in saying that it has given me entire satisfaction. It is a high grade goods in every respect, besides being put up in bags made out of our cotton. I think that our people ought to patronize those who not only give us good, honest goods, but are trying to create a greater demand for our cotton.  
Yours truly,  
**(Signed) H. G. COOPER.**

**THE SAVINGS BANK**

Everybody tries to save something for the day of need. Not all succeed. We are here to help you. You can accumulate any little sum to your account at any time, and we pay you interest. Our large capital and surplus guarantee the safety of your money, and after all, safety is the main thing.

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**NOTICE.**

To the Readers of This Paper: You can use your spare time to good advantage and make money. No capital required. Write at once to E. W. VACHER, 1816 Napoleon Avenue, New Orleans, La.

**HIS FIRST EXPERIENCE WITH A NORTHER.**

My first experience with a true norther was last winter, which was my first in Texas. I thought the changes in the weather here to be no more sudden than in Alabama, but an old-fashioned Texas norther, like I used to hear people talk about, swooped down on us yesterday (January 10.)

We arose early in the morning in order to be ready for Sunday school and church and to go home with a brother who had invited me to bring my family and spend the remainder of the day.

The day was so warm that I perspired while preaching almost as freely as if it had been July. Having enjoyed a bountiful dinner and having spent a few pleasant hours in the brother's home, he and I returned to the church for an afternoon service, after which I went and conducted a service for the benefit of a sick lady; then returned to the brother's home about sundown—very warm and very much fatigued. We expected to take tea there and all come back to church together, but in less than ten minutes' time the warm spell was broken and the cold north wind was coming with terrific power, and it would have been amusing to our friends in Alabama to have seen me "grab" our children and run for home, and they were crying with cold ere we entered our gate.

The wind has been blowing now more than twenty-four hours, and it has been snowing nearly all day. This is what the natives call a "blue" norther.

My services of late have been very encouraging. The outlook for Walnut Springs in every good way is hopeful. Yes, we like Texas, but have not forgotten Alabama.

Of course, I must renew for The Alabama Baptist, so here's your money. Yours fraternally.—Isaac Windsor.

**BONDS-CHAMLESS.**

Near Coal City, Ala., January 3rd, at the home of the bride's parents, Mr. and Mrs. Jeff Chamless, Mr. Sydney Bonds and Miss Mattie Chamless were united in marriage. The ceremony was performed by Rev. Ira Harris, pastor of the Coal City Baptist church. Quite a number of friends were present. After the ceremony all repaired to the dining room, where a most delicious supper was served. The bridegroom is one of our best Christian young men, is a member of the Coal City Baptist church, Sunday school superintendent and a good church worker. The bride is an amiable and lovely young lady, and is also a member of the same church. We wish for them a long, prosperous and happy life.—One of the Guests.

Dr. George W. Truett, of Dallas, Tex., has received from one lady in that state, a widow without children, 9,000 acres of fine cotton land and \$15,000 in cash for the Baptist sanitarium at Dallas. The whole gift amounts to about \$100,000.

**Goods By Mail**

The lady readers of this paper are invited to send in their names and addresses, and we will send them our Catalogue for Spring of 1908. It will be issued about the 15th of March to the 1st of April. This will be the first Catalogue we have issued since 1900. Since that time we have grown into the Greatest Department Store South of the Ohio River, and are today doing a volume of business equal to or greater than any other store in the entire South.

**JEWELRY, FURNITURE, CROCKERY, MILLINERY, WOMEN'S TAILORED SUITS, SILKS, DRESS GOODS, BOOKS, SHOES, HOSIERY, MEN'S FURNISHINGS, BAGS, TRUNKS and BOYS' CLOTHING.**

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IN MEMORY OF JOHN B. McDANIEL

Our John, our darling brother, is with us no more! The death angel came to our home one sunny afternoon and plucked the very fairest flower we had.

He had been ill just a week when word came from Chattanooga that our boy had typhoid fever. It was a great shock to us. "Papa" went at once to him. When asked whether he would go to a hospital, tears came into his eyes as he said: "Papa, I want to go home."

All that loving friends, watchful physicians and a trained nurse could do for him on the trip was done. Oh, how happy he was when he reached home that Sunday night! But he stayed with us only three short days. He seemed to get better until Tuesday morning, when a change came. From then he grew rapidly worse until Wednesday afternoon, November 25, when his bright, beautiful spirit took its flight.

Then all the world suddenly grew dark to us. All the sweetness was taken out of life, and the bitter drained to the very dregs. It seems that the aching, throbbing sorrow can never be stilled. For he was such a loving, affectionate brother. Nothing was too good for the "little girls," as he called his two youngest sisters, and "the boys," his little brothers.

Never did he pass through on his "run" without being at the door of his car to wave at us. He was always so thoughtful of his loved ones. Home was all in all to him. Loving greatly, he wished to be loved, and, oh, how we almost idolized him. His parents were everything to him. He always consulted his father about any important step, even after he was away from home, and whatever "papa" said was accepted by John.

But no more, no more will we see him! He has made his last run, into heaven, we believe, where he is one of the messengers of the great Wise One, God himself. How sad it is for us to see "his train," and John not on! But he is on a train of snowy whiteness where no wrecks nor ills occur because God is conductor, Christ the engineer!

John was such a pure, upright, large hearted, sober boy—everybody loved him. Not only his family and home people, but the brusque, seemingly indifferent railroad men were fond of him. He was the youngest messenger on the road, and as one of them said, "the pet of all."

Many beautiful flowers were sent to his funeral. "The boys" of the Southern Express Company sent a beautiful wreath of white chrysanthemums.

Thanksgiving, the day of his funeral, was the saddest day of all for us, but may it not have been the happiest for him?

The eyes of love have a tendency to draw a bright mantle over their dear ones, but it can not be made too bright for John. There are many of his friends who can say that "Johnnie" was ever ready to lend them a helping hand. As one of the girls who he boarded in Chattanooga wrote us: "We had grown to love him dearly. He certainly had the brightest, sweetest disposition of any boy I ever knew. He

## A CARLOAD OF EVIDENCE

The unprecedented sales of "GOOD LUCK" Baking Powder, sales that increase so rapidly that carloads of the powder last the jobbers of a city only a brief period, make it plain to all that it is the most popular powder on the market.

And one can of "GOOD LUCK" calls for another and another. It is a continuous repeater. Its dainty and delicious biscuit, cake, waffles, muffins and Old Virginia batterbread are its convincing testimonial that keeps a steady stream of buyers in the grocery stores.

Consider these facts: "GOOD LUCK" is pure, wholesome and high in leav-

ening strength, the most effective and economical powder that the thoughtful housekeeper can procure. Besides taking less of "GOOD LUCK" to produce better results, the price is lower. The Powder is packed exclusively in the Patented, Moisture-Proof Tin-Foil News-Board Can. It is also guaranteed under the Food and Drugs Act, June 30, 1906; Serial No. 13,026.

Jobbers know this fact, and they like to sell "GOOD LUCK." T. G. Bush Grocery Company recently bought and received another mammoth carload, 15 tons of "GOOD LUCK." And when it is taken into consideration that there is no whole-

sale house in the land more anxious to please their customers, you will understand what they think of "GOOD LUCK."

The officers of the concern are: Mr. T. G. Bush, president; Mr. R. F. Neville, Vice President; Mr. A. P. Bush, Secretary and Treasurer.

Chism-Thompson Company is one of the many wholesale grocery firms that buys "GOOD LUCK" always by the carload.

The officers of the company are: Mr. T. G. Bush, president; Mr. R. F. Neville, vice president; Mr. A. P. Bush, secretary and treasurer.

## Stop Disease!

in your animals or poultry, by giving *medicine*—not food.

Every animal and fowl that you own, has a *liver*, and when it is sick, the real cause is probably a disordered liver.

To regulate the liver, give a few doses of that old, reliable, well-known liver medicine for animals and fowls—*Black-Draught Stock and Poultry Medicine*.

F. D. Winn, of Randolph, Mo., the popular breeder of prize-pedigreed Poland-China Swine, writes: "I have great faith in Black-Draught Stock Medicine, especially in cases of torpid liver, which I believe to be the cause of more sickness in hogs than all others combined. I have recently used this medicine on three sows that were sick and it straightened them out in a short time."

**MEDDLER 2nd. Prize Poland China Boar**  
At head of Frank D. Winn's herd.

## BLACK-DRAUGHT STOCK & POULTRY MEDICINE

*Sold by All Reliable Druggists and Dealers.* P 1

was always so jolly and cheerful, and willing to help others around him." And the other sister, who married the day of his funeral, wrote: "Hearing the sad news just at the time I did, on the morn of my wedding day, made it doubly sad for me. All day his death and your great sorrow were on my mind. I loved Johnnie as I loved my own brothers, and I feel his death very keenly. He was such a kind-hearted, sweet boy, he gained our love as soon as we knew him."

Also of Ben, John's chum: "Ben is so heart broken. I never saw him so crushed only when we lost our dear father."

Our loss is great and very hard to bear, but we try to remember that God has a plan for us all, and that it is well for us, his followers, to submit

kindly to his will.

Shall I have naught that is fair?" the Reaper said as he came that day. So he took the loveliest flower we had, and transplanted it in the gardens of light above. But ah, the great, black void when the angel of death entered our home. Life seems sadder than death. When we gather around the fireside and talk of "our John," it seems as if our hearts will break. But we pray that the Angel of Mercy will come and comfort us in our first great sorrow. We try to think that He who knows best doeth all things well.

"Oh, not in cruelty, not in wrath, The Reaper came that day; 'Twas an angel visited the green earth And took the flowers away."

Death is always sad, but when it comes to the young, it seems sadder still, and he was so young. Just 21 the 13th of September, and 'et the threshold of a noble, useful life. He left a father, mother, three brothers and five sisters, besides a host of sorrowing friends, to mourn his loss. May we so live that when we hear the message "come," we will be ready to meet our John.

As I try to write I can not keep back the tears. I seem to hear him say "Nay," his old pet name for me, his oldest sister. Yes, John, we will try to meet you up there where no shadows come and no more goodbyes are said.

MABEL McDANIEL.

**HENRY GETS ENOUGH OF BLUE RIBBON SYRUP**

ITS "old-time, delicious flavor tickles his little palate, its wholesome stoutishment "sits light and easy" on his little "tummy."

"The "Blue Ribbon" boy is happy, strong and always the first at the table. Why? Because

**"BLUE RIBBON" IS ABSOLUTELY PURE**

Packed in convenient sanitary tins—quarts, half-gallons and gallons—somesuch that delicious natural flavor ask your grocer for "Blue Ribbon" brand.

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**A Tip to Housekeepers**

In selecting your flour be sure to examine the color carefully. Remember that a creamy white color indicates an abundance of gluten—the nutritive principle of flour. It assures easy baking, lightness, and delicious flavor.

Pure white or dead-white color indicates starch and deficiency in gluten. Avoid failures in baking by asking your grocer to send you

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We protect both you and the grocer by our "money-back guarantee" of perfect satisfaction. "Henry Clay" is made especially for the woman who is not satisfied with anything but the best.

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**SUNDAY SCHOOL PERIODICALS**

**Price List Per Quarter**

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| The Conviction Teacher  | 50c |
| Bible Class Quarterly   | 50c |
| Advanced Quarterly  | 50c |
| Intermediate Quarterly  | 50c |
| Junior Quarterly  | 50c |
| Lesson Leaf   | 50c |
| Primary Leaf  | 50c |
| Child's Book  | 50c |
| Kind Words (Weekly)   | 50c |
| Youth's Key Words (semi-monthly)  | 50c |
| Baptist Boy and Girl (large 4-page weekly)                                | 50c |
| Bible Leaf and Pictures   | 50c |
| Picture Lesson Cards  | 50c |
| B. Y. P. U. Quarterly (for young people's meetings) in orders of 10, each | 50c |
| Junior B. Y. P. U. Quarterly, in orders of 10 or more copies, each        | 50c |

**B. Y. P. U. Study and Reading Courses**

Training in Church Membership, I. J. Van Ness, D. D. 12mo., pp. 128. Price, postpaid: paper, 30 cents; cloth, 0 cents.

The B. Y. P. U. Manual, L. F. Leavell, Cloth, 12mo., pp. 159. Price, 50 cents, postpaid. (A book of methods.)

Doctrines of Our Faith, E. C. Dargan, D. D. Introduction by Geo. W. Truett, D. D. Cloth, 12mo., pp. 234. Price, 50 cents.

An Experience of Grace, Three Notable Illustrations, J. M. Frost, D. D. Cloth, 12mo., pp. 112. Price, prepaid: cloth, 40 cents; paper, 25 cents.

**Other Supplies**

Topic Card, 75 cents per hundred.

How to Organize—with Constitution and By-Laws. Price, 10 cents per dozen.

See B. Y. P. U. Quarterlies in list above.

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THESE ARE THE KIND THAT MADE SOUTH CAROLINA FAMOUS FOR CABBAGE GROWING

Earliest Header. Fine, Medium Size. Excellent Shipper. Delicious for Table.

About the size of a full grown cabbage. A money maker.

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They need no introduction. We guarantee FULL COUNT, safe delivery, and satisfaction or your MONEY REFUNDED. Send money with order, and you will have to pay return charges on the money, thus adding to the cost of your plants.

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**A Barometer Which Never Falls, Though Seldom Believed.**

"Taste is the direct guide to the stomach; and the taste buds are connected by the nerves with the stomach itself, so that they represent its health or disorder. If the stomach or its juices are out of tone, the blood is fermented by a change in the alkaline or acid condition, and these reach the mouth both directly and indirectly.

"The taste buds are in the tongue, and are mounted by hairlike projections called papillae; they cover the surface of the tongue.

"When you taste these buds rise up and absorb the liquid; inform the nerves; the nerves tell the stomach, and the food is acceptable or not, just as the stomach feels."

The above remarks on taste comes from an eminent authority and simply explains why when one smells cooking or sees food one thinks he can eat, but when he tastes he learns the stomach is out of business.

To the person who can not taste aright, who relishes no food and simply forces himself to eat, Stuart's Dyspepsia Tablets hold the secret of enjoyable eating, perfect digestion and renewed general health.

Most men wait until their stomachs are completely sickened before they think seriously of assisting nature.

When your taste for food is lost it is a certain sign the stomach needs attention. Stuart's Dyspepsia Tablets cure such stomachs. They restore sweetness of breath, renew gastric juices, enrich the blood and give the stomach the strength and rest necessary to general duty.

Forty thousand physicians use Stuart's Dyspepsia Tablets and every druggist carries them in stock; price 50c per box. Send us your name and address and we will send you a trial package free by mail. Address, F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich.

It is time for Alabama Baptists to begin to plan for a sanitarium. It is one of Dr. Stakeley's pet ideas. If he will get behind it and stay with it as he did the centennial, one will surely be built.

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Mr. E. H. Chase, Andover, N. Y., cured after 12 physicians failed. Mr. J. T. Alexander, Elmwood, Ill., after 5 failed. Mrs. Mary Morse, Walker, Ia., after 3 failed. Mrs. B. A. Martin, Russellville, Ark., after 11 failed. Mrs. C. A. Killinger, Shippensburg, Pa., after 4 failed. Mrs. Julia Breckinridge, Harford, Md., after 4 failed. Mrs. R. Harford, Hannister, Mich., tapped every week, cured after 4 failed. Other cures from your state sent upon request.

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**MORTGAGE FORECLOSURE SALE NOTICE.**

Default having been made in the payment of the debt secured by a mortgage executed to the undersigned, W. T. Hill, on the 11th day of September, 1907, by Emil Gruhn, which mortgage is recorded in the office of the probate judge of Jefferson county, Alabama, in volume 459, on page 117, of the records of mortgages therein, I, W. T. Hill, will sell under the power in said mortgage on Monday, the 1st day of March, 1909, at the court house door in the city of Birmingham, Jefferson county, Alabama, during the legal hours of sale at public outcry to the highest bidder for cash, the following described real property, to-wit:

Fractional parts of lots 13, 14, 15 and 16, in block 273, according to the map and survey of the North Birmingham Land Co.'s survey of North Birmingham, being more particularly described as follows: Begin on east side of 14th street 75 feet south of its intersection with 9th avenue; thence eastwardly and parallel with 9th avenue 90 feet; thence southwardly and parallel with 14th street 25 feet; thence westwardly and parallel with 9th avenue 90 feet to east boundary of 14th street; thence northwardly along east boundary of 14th street 25 feet to point of beginning, situated in Jefferson county, Alabama.

Default having been made in the payment of the debt secured by said mortgage, said sale will be for the purpose of paying said debt together with attorney's fee and costs of foreclosing same.

**W. T. HILL,**  
Mortgagee.

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25 Doses 25 CENTS.  
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**TAKE ONE**

of These Little Tablets AND THE PAIN IS GONE.

**Tetterine Cures Piles.**

"One application of Tetterine cured me of a case of itching piles I had for five years."

Baynard Benton, Waterboro, S. C. Tetterine cures Eczema, Tetter, Ring Worm, Ground Itch, Infant's Sore Head, Pimples, Boils, Rough Scaly Patches on the Face, Old Itching Sores, Dandruff, Canker Scap, Bunions, Corns, Chilblains and every form of Skin Disease. Tetterine 50c; Tetterine Soap 25c. Your druggist, or by mail from the manufacturer, The Shuptrine Co., Savannah, Ga.

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We want every man and woman in the United States to know what we are doing. We are curing Cancers, Tumors and Chronic Sores without the use of the knife or X-ray and are endorsed by the senate and legislature of Virginia.

We Guarantee Our Cures. Physicians Treated Free.

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MONTH IS THE COST.

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Mark out your choice of the subjects here and send \$1.00 at once to enroll your name and pay one month's tuition. You can choose two courses at \$1.00 per month, 3 at \$3.00 per month, etc. If there are as many as 10 young men and ladies in any one neighborhood who desire us to form a special class for them, we can send a teacher to open a regular college. University Extension Schools, Birmingham, Ala.

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Cuff Buttons for monogram engraving, solid gold, \$3 to \$5. Scarf Pins, same style, \$1.50.

New Bracelets in many styles, solid gold, gem set and also best grade gold filled.

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**PENNED, QUOTED OR APPROPRIATED**

In banding themselves together to study the Bible the men have become a great factor in the church and a wonderful help to the minister and the official board. They are a great stimulus to the Sunday school and give it a standing it has never known before.

Arthur Brisbane, the journalist, who writes the editorials in the Hearst papers, receives therefor a salary in excess of that paid to the president of the United States. He addresses daily in every part of the United States an audience of several millions of Americans; entertains them, charms, startles, persuades, fascinates them. He is always urging, exhorting, driving them to think for themselves—and making them think his way.

Berlin has co-operative tenements whose inmates have light and air in plenty, and where there is every evidence of scientific thought in housing the poor. On the other hand, there are over ninety thousand people living in underground tenements in that imperial city, whose dark holes are still unregulated by law.

Travelers rush through our great modern railway stations without knowing how the innumerable trains are managed, how traffic is handled and controlled as if by magic. The man who controls the incoming and outgoing trains, by manipulating the keys of a pianolike instrument, is a marvel of alert brain and steady nerve.

"The Simple Life" of Pastor Wagner, now so famous, attracted President Roosevelt's attention; not because of style or refinement of metaphysics, but because it gave in a straightforward, manly way the lessons of temperance and simplicity with a spiritual basis which every intelligent man or woman could understand. The doctrine of the simple life was taught long before Pastor Wagner taught it; it was taught in the parables; by the saint lately "re-canonized" by the world, Francis d'Assisi; by the Brook Farmers, and Emerson tried to teach it without the spirituality of St. Francis, but Wagner brought it within the scope of the average man of today. The book that teaches the old and the young that the amount of money spent is not the real test of the value of the pleasures of life; the book that shows what a human being may get out of the simple gifts of God always awakens the enthusiasm of the president. This is the secret of his admiration for John Burroughs' work.

We are endeavoring to separate intellect and manual labor; we want one man to be always thinking and another to be always working, and we call one a gentleman, and the other an operative; whereas the workman ought often to be thinking, and the thinker often to be working, and both should be gentlemen in the best sense. As it is, we make both ungentle, the

one envying, the other despising his brother; and the mass of society is made up of morbid thinkers and miserable workers!—John Ruskin.

We hear much these days of the passing of England's immortals, yet one fails to find the so-called decadence in Anglo-Saxon personalities in church or state. Gladstone, Bright, and Salisbury are gone, yet Asquith, Lloyd-George and Arthur Balfour are at the helm; Spurgeon, Parker, MacLaren and Hughes are silent, but Clifford, Jowett, Horne and Young, are hardly less able, eloquent and prophetic.—Randolph Churchill.

With Taft at Washington, Asquith at London, Clemenceau in Paris, Wilhelm in Berlin and Diaz in the Mexican presidency, we can spare Roosevelt to the wilds of Africa for a while, since the world will not become monotonous for the lack of political strenuousness and reform; and, what is better, the cause of Christianity and good morals is aided no little by these eminent statesmen—Randolph Churchill.

Gilbert Chesterton, the witty British essayist, is saying nice things about us in February Hampton's Magazine: "After all, the thing whereby America really towers over the old country is the thing which Jefferson reared and Washington defended. The solid good of America is that which all to build and done she is a republic, a public thing and a people representing itself. There are men rich enough, and strong enough, almost to starve America; but there are no men strong enough to silence America. No oligarchy acts as an entirely false interpreter between Americans and the world. America and the Americans may be right or wrong. But England may actually be wrong while Englishmen are right. We have said then that the true American virtue is this candid and complete democracy, the fact that truth may be told even if it is not believed."

Dr. W. W. Landrum leaves the First church, Atlanta, for Broadway church, Louisville, Ky. We believe that the move is of the Lord, for Dr. Landrum is needed at Broadway, and while personally we hate to have him leave Atlanta, still we feel that he has a great work to accomplish in Louisville.

The trained nurse goes into battle encouraged by none of the blood-stirring incitements of the soldier. She is often entirely alone; her struggle must be quiet, and her antagonist is grim and terrible and ever watchful, because it is Death itself.

Dr. R. S. MacArthur, who will soon complete thirty-nine years of a continuous pastorate of the Calvary church, New York city, with his people, recently celebrated the twenty-fifth anniversary of the completion of the present church edifice, one of the finest in New York.

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There is scarcely any limit to the possible improvement in seeds, but it takes time and money. We have been improving flower and vegetable seeds for over 50 years. More than 3000 people are working to make Ferry's Seeds suit you. Buy the best—Ferry's. For sale everywhere.

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The Helping Hand. Rev. W. W. Hamilton, D. D. Price, leather, 25 cents net, postpaid; paper, 10 cents net, postpaid.

Practical Ideals in Evangelism. Charles Herbert Rust, 16mo, 338 pp. Price, 50 cents net, postage, 8 cents.

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Free samples to churches and Sunday schools contemplating ordering hymn books. Lasting Hymns endorsed by our denominational leaders. Address Rev. J. A. Lee, Giance, Ky.

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How to find the right teacher for your school is a hard problem. Schools, colleges and families are fast learning that the safest plan is to submit their wants to some good School Agency where leading teachers of the country are enrolled.

We make this our business. Tell us what you want. No charge to schools. Good teachers should write for circulars. Address R. A. Clayton, Mgr., Birmingham, Ala.

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Send for 40 page Monthly Bulletin just issued. Books bought in large and small lots for cash. Classified stock of over 100,000 books. THEO. E. SCHULTE, Bookseller, 132 East Twenty-third Street, New York.



**TERRIBLE CRAMPS**

"My wife," writes Joe Moorhead of Archibald, Okla., "had been troubled with cramps, every month, from the time she first came to womanhood. She would be in bed from four to seven days at a time.

"She tried doctor's remedies, but they did her no good, so, after many years of suffering, I gave her CARDUI, as you directed. After she had taken one bottle, she was no longer bothered any more with cramps, and now she has a fine boy baby.

"We recommend Cardui to all women who suffer from female troubles."

Cardui, as you know, is a popular medicine with women. It is popular because it has been found to relieve their pains, bring roses to their cheeks, strength to weak bodies and nerves.

Its specific action is on the cause of most female ills, and thus, it is a medicine especially for women, with a record of over 50 years of success in the treatment of troubles peculiar to women.

Cardui is sold at all drug stores, with full instructions for use. Try Cardui.

**A 40 Cent Package of**  
**DR. LORD'S HEADACHE POWDER**  
 will cure one head 4 times or 4 heads one time. Money back if they fail.  
 Price 40 and 50c at all drug stores or by mail on receipt of price.  
**SOLLIER DRUG CO., Birmingham, Alabama.**

**\$3 Day Sure**  
 Send us your photograph and we will show you how to make a perfect absolutely sure. Send us your address and we will explain the business fully, remember we guarantee a clear white skin for every man's work, absolutely sure. Write to **ROYAL MARSH, STURDING CO., Box 1086 Detroit, Mich.**

**BELLS.**  
 Steel Alloy Church and School Bells. Send for Catalogue. **C. S. BELL CO., Hillsboro, Mo.**

**HALF TONES BY MAIL**  
  
 You get **PERFECT CUTS AND GET THEM QUICKLY.**  
**NEWS ENGRAVING BIRMINGHAM, ALABAMA**

**THERE IS MUCH WORK TO DO.**

Lo, in thy vineyard, Lord,  
 There is much work to do.  
 Help us to do great things for Thee,  
 Before this year is through.

The old year past and gone,  
 We can not now retrace,  
 But in the new year just begun,  
 We have new things to face.

The harvest fields are white;  
 The laborers are few;  
 Inspire with zeal thy children, Lord,  
 Thy work to start anew.

In thee alone is power;  
 We helpless look to Thee.  
 As we go forth to do thy work,  
 Help us to faithful be.

Yes, in thy power and grace,  
 We must put all our trust;  
 For we, without Thy powerful hand,  
 Are nothing more than dust.

But with Thy helping grace,  
 And by thy guiding hand,  
 We can go forth to conquer all,  
 We may possess the land.

And when the work is done,  
 Thine will the glory be;  
 Thy people are thy workmen, Lord,  
 All power must come from Thee  
 —S. B. GIBSON.

**FROM OZARK, ALA.**

Yesterday was a splendid day at the Baptist church here. We began the week with a service at 10:30 in the Sunday school, the largest attendance in several years. The interest and fellowship was in keeping with the number present. Supt. H. M. Sessions is one of the best in the State.

A large congregation greeted Dr. Montague at the 11 o'clock service and heard a great address on the subject of Baptist history. At the close of the service \$305 was raised for the endowment fund of Howard college.

At 3 p. m. a large number assembled to pay the last tribute of love and respect to Grandma Smith, who had lived here so long and related to many of the Ozark people and loved by everybody. Those were beautiful and helpful words spoken by Rev. H. L. Martin concerning her life, her death and her future. Grandma Smith will live long in the hearts of her kindred and friends.

At 7 p. m. we listened to a matchless address by the speaker of the morning concerning the great men in the life of the republic. We were thrilled both by his information and his eloquence.

At the close of the service we partook of the sacrament and closed the day with blessings upon all of our people and friends who were in attendance upon either of the services. Such a day will bring a blessing always to those who share in the same.  
 J. MARION ANDERSON

Hon. E. W. Stephens, of Missouri, and Dr. B. D. Gray, of the home board, Atlanta, Ga., are to represent the Baptists in the interdenominational gathering of laymen in Bristol, Tenn., in January.

**IN MEMORIAM.**

On the 10th day of October, 1908, the spirit of Mrs. Essie Burns Nelson, of Atmore, Ala., winged its flight to the realm of eternal day.

A little more than twenty-six years ago the deceased first saw the light of day at Buena Vista, in Monroe county, whence she came with her parents in 1896 to Stockton, and later to Bay Minette, which remained her home until a few months before her death. Essie was the only daughter, dear and well beloved, of Mr. George W. and Mrs. Mary E. Burns, of Bay Minette, both of whom survive her.

Miss Essie Burns was united in holy wedlock with Mr. Fred O. Nelson, of Bay Minette, on the 4th day of March, 1906. This union was blessed with two daughters, the first of which died in early infancy.

At the tender age of eleven years Miss Essie gave her young heart and life to God, was baptized by her then pastor, Rev. W. N. Huckabee, and received into the fellowship of old Concord Baptist church at Buena Vista on the 20th day of August, 1893. Starting thus early in her Christian career, ere yet her childish heart was corrupted by the evil influences of the world, and being a very positive character, she remained true and faithful to the end. She was a staunch and zealous Baptist at all times, ever jealous of the success of the cause she had espoused so early in life.

Summoned to give an account of her stewardship in the prime and beauty of her lovely young woman-sweetest and most worth the living, she faced "the inevitable hour" with a serenity, calmness and resignation to the Master's will such as a true child of God alone can experience in the hour and article of death. "She wanted to live; but was ready to die," and we feel that her spirit is sweetly resting in that "land that is fairer than day."

"On whose blissful shore  
 There rests no shadow falls no stain;  
 Where those who meet shall part no more,  
 And those long parted shall meet again."

where she away we trust, the home coming of husband, father, mother, three brother and dear little baby Nellie Gray, to survive her.

PASTOR,  
 FROM ATMORE, ALA.

I haven't had a "Baptist" in three weeks, and I'm getting hungry to see its family pages. We are comfortably located in our new home and think we will be well pleased with our new work. Our people gave us a tremendous pounding one evening and brought groceries, wood and "tered" enough to do us a month's work. My people at Mobile presented me with a gold-headed rose-walking cane the evening before we left. It almost broke our hearts to leave Palmetto Street. However, we find some good people here. I will explain in my paper this week.—J. W. Sand-

**MEN**  
  
 do not like fluffy or wishy-washy floating islands deserts.  
 They want something good to eat—like  
**Jell-O**  
 7 flavors, at all grocers. 10 cents.  
 The Genesee Pure Food Co., Le Roy, N. Y.

**Mrs. Winslow's Soothing Syrup**  
 Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WITH NOTHING WITH PERFECT SUCCESS. IT SOOTHES THE CHILD, SOFTENS THE GUMS, ALLAYS ALL PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. Guaranteed under the Food and Drugs Act, June 30th, 1906. Serial Number 88. AN OLD AND WELL TRIED REMEDY.

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 THE BIG SOUTHERN MAIL ORDER HOUSE  
 SELL EVERYTHING BY MAIL  
 GREAT DEPARTMENT STORES BIRMINGHAM-AL  
 Direct to you at Factory Price  
 We save you \$19.00 by Selling This \$40 RANGE for only **\$25**  
 complete with this \$5.00 reservoir, full size, 6 eyes weighs 400 lbs. and is constructed of steel—fine baker has dump grates, warming closet, and is highly nickel trimmed. Thoroughly guaranteed—we pay the freight. Full particulars on request.

**Farmers Union**  
 We call especial attention to this Range ad. It is small, but it is one of the biggest offers that we have ever made to the people of the South. When we offer you this \$40.00 Range for \$21.00 without the reservoir, or \$25.00 with the reservoir complete and prepay the freight all the way to your station, we are giving you such a value as no other mail order house can equal. You can find someone in your neighborhood who is using it. We ship one somewhere every day. Today we are shipping three. Here is positively the very biggest Range value ever offered to you. We ship at once from Birmingham, without a day's delay. Please let us hear from you. Yours very truly,  
**DRENNEN CO.**  
 Birmingham, Ala.

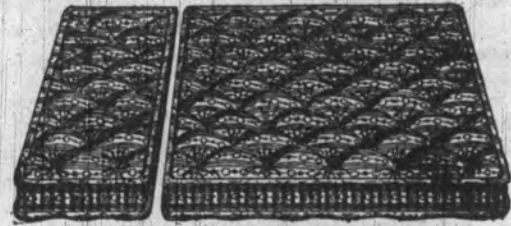
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