

July Bible and Colportage, August Aged and Infirm Ministers  
**ALABAMA BAPTIST**

Frank Willis Barnett, Editor.

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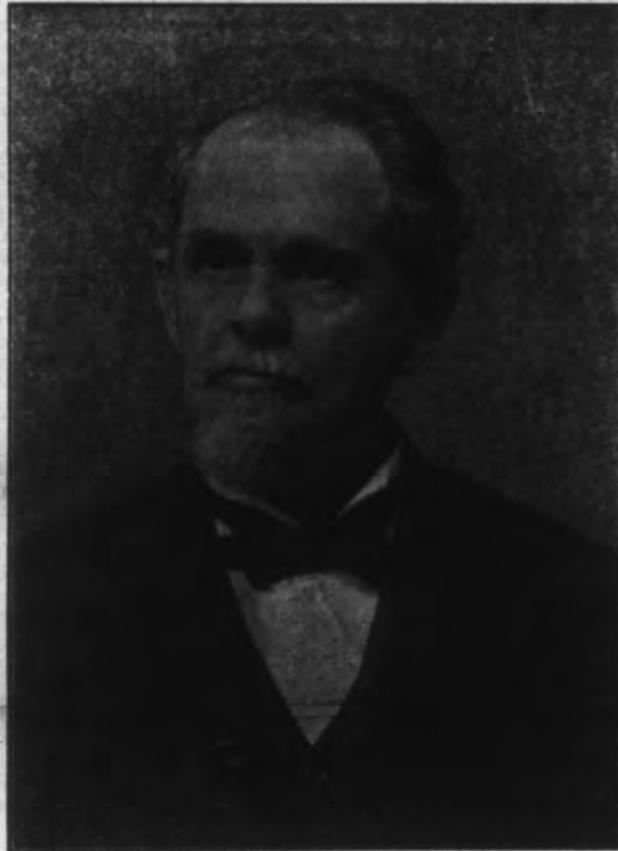
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*Some Familiar Faces In the State Work*



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President of Howard College.



DR. W. B. CRUMPTON, "OUR BELOVED SECRETARY."



DR. R. G. PATRICK,  
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Corresponding Editor  
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#### GOOD NEWS FOR OUR READERS.

With gratitude to God and a heart full of love for the brethren, we go to the convention at Talladega with the determination to make the Alabama Baptist during the coming year better serve our organized work in Alabama than ever before.

For more than four years I toiled in season and out of season hoping that my subscription list would reach 10,000, and justify us in making certain improvements which we have all along longed to make, but to make them meant that we must continue to go down into our pockets to pay the cost of getting out the paper, and those of our friends who are conversant with the facts know that we have not hesitated to spend money oftentimes when the paper was not earning it in our efforts to keep improving it.

We are happy to state that the paper has now passed the 10,000 mark, and in order to better serve our subscribers we have made a contract with Agricola & Crouch, who have recently put in the only exclusive newspaper publishing plant in Alabama. With their magnificent new Miehle press, new Brown folder, new linotype, new paper cutter and new display type, we confidently expect to improve the mechanical appearance of the paper. But better than that, we hope to get the paper in the postoffice every Tuesday night, so that it will be in the homes of the readers much sooner than heretofore.

We have under way improvements which have cost hundreds of dollars, and which will add weekly quite a burden to the paper's fixed expenses. In order to keep from needlessly involving ourselves in financial loss, and at the same time gratify our desire to make the Alabama Baptist the best state paper in the South, we have shouldered a great amount of extra work by assuming the active duties of business manager in addition to our already heavy tasks. Our friends predict for us a complete breakdown, but somehow we hope to pull through until fall without having nervous prostration. We tax ourselves to the utmost in order that the money we save may be spent on improving the paper. We believe the knowledge of our sacrifice will be a spur and an inspiration to the more than 1,000 preachers in Alabama who take the paper to make an extra effort to put the Alabama Baptist into the homes of their people as a weekly helper in their work.

The Alabama Baptist will not only be improved mechanically, but in every way. The strong men of Alabama are beginning to realize the necessity of writing for the paper and thus strengthening it at home, and we have arranged for some strong articles by men of national reputation, and spent a lot of money in getting together a series of illustrated articles. In fact, we have been quietly at work all the year spending money in arranging for a surprise for our readers.

Our aim is not only to make the Alabama Baptist the denominational organ of the Baptists of Alabama in the best sense of the word, but to also make it a great family paper in which every one in the home, from child to grandparent will find something of interest, and therefore we have arranged

for some new departments which will necessitate a liberal expenditure of money to keep them up to a high standard.

We thank our many friends who have stood by us and believed in us, and now that we are "making good," we beg them to speak a good word for the paper and help us in our crusade for new subscribers. Let those who owe pay up; let those who are able to take it, subscribe. Speak a good word for your paper and pray that we may use our office as editor and owner for His glory.

Yours for service,  
FRANK WILLIS BARNETT.

#### HAVE YOU READ IT?

In the Biblical World of April, 1906, the following page advertisement appears:

Just published, "The Finality of the Christian Religion," by George Burman Foster, professor of the philosophy of religion in the University of Chicago. A work of profound interest to students of religion is now appearing in "The Finality of the Christian Religion," by George Burman Foster. The material of the book was first employed by Professor Foster in a course of lectures delivered at Harvard in 1893 and 1894. So deeply were his hearers impressed that they urged him to give the work permanent form, and this he has at length done. A high authority, on reading the advance sheets, recently predicted that this would prove to be "the most important religious book of the generation"—that it would "occupy in theology a position analogous to that of Kant's Critique in philosophy."

Certainly no reader will escape a sense of sincere admiration at the power with which the problem is handled—the grasp, the fearlessness, the insight. One wonders whether America has hitherto produced a thinker on religious problems of this caliber.

530 pages, 8vo. Cloth. Net \$4.00. Postpaid \$4.22. The University of Chicago Press, Chicago and New York.

The book seems to have many critics but few readers. When the volume reached our desk, after glancing through it, we were somewhat in the frame of mind of an old Jewish peddler of second-hand clothes who, having bought a coat from a friend in whose home we were visiting, upon being offered a pair of pants at a bargain, looked them carefully over and with a shrug of the shoulder and up-lifted hands, seriously remarked: "I haf no appetite for dem." The book seemed technical and dry and when Dr. Dickinson asked if we had a copy we joyfully unloaded ours on him. He evidently has an "appetite" for such things, as he is now reading the book for the ninth time. Wonder if any one else in Alabama has read it through, even once. Our knowledge of it has been gleaned from newspaper excerpts. Would it not be well to make up a purse and try and get some other brother in Alabama read it and then set forth his opinion of it?

As it is, the scholarly pastor of the First Church seems to have the field all to himself, and charges those who take issue with Dr. Foster that they have not read his book. Who will volunteer to read the book?

#### PASTOR AND SUNDAY SCHOOL.

Dr. Samuel H. Greene, pastor of Calvary Baptist church, Washington, D. C., who delivered a series of lectures at the Southern Baptist Theological Seminary in 1903 on "The Twentieth Century Sunday School," and published by the Sunday School board at Nashville, modestly said in the opening lecture: "I am not a Sunday school expert, but a plain pastor who has met some of the problems in this great department of church work and attempted to solve them from the inside in his own homely way, and by royal helpers not a few." Dr. Greene speaks from the heart and no wonder his lectures are helpful, for his Sunday school is a tremendous force and factor in Washington.

Calvary Baptist church has really one of the great Sunday schools of the world, being built in 1894, at a cost of \$100,000. There are nearly 2,500 pupils enrolled and the school is in six graded departments. We wish every Sunday school superintendent in Alabama could put in at least a month in studying its methods and seeing it in operation. We will never forget our visits to it, and each time at the association when the Sunday school report is up for discussion we long to make known to the people what a great thing a Sunday school can grow into if backed by the pastor.

Dr. E. Y. Mullins well says:

1. The supreme need in our country today is that the forces which make for character shall control the forces which make for intelligence.

2. One of the greatest forces which make for character is the Sunday school.

3. The factor of the Sunday school most potent in the development of character is the teacher.

4. The supreme lack in the present day Sunday school is the lack of a sufficient number of thoroughly equipped teachers.

5. The chief teacher of the teachers and trainer of the trainers of the Sunday school is the pastor.

#### GOOD FOR THE BILLPOSTERS.

We are glad to note that the billposters are taking a stand for morals. A press dispatch from Chicago says: There was a large attendance today at the opening of the sixteenth annual convention of the Associated Billposters and Distributors. The address of President Barney Link and the reports of various committees showed that during the past season the association made gratifying progress in its warfare on immoral posters and immoral shows. On the protest of the association several particularly objectionable melodramas of lurid title and suggestive posters were withdrawn from the road during the season.

The city authorities throughout the land ought to back the bill posters up and see that our streets are not placarded with pictures that outrage every sense of decency.

#### OUR PREACHERS.

Not many of them in Alabama who give themselves entirely to their work.

Think of the poor man who leaves his plow in the furrow Saturday morning, and with tired body on tired horse goes, at the call of duty, across the mountain or over the plains to preach to people who have never been trained to support the ministry. On Sunday eve he trudges his weary way to his home and Monday morning, by the time it is light, he has hold of his plow handles again. For this service he gets from \$25 to \$75 for each church he serves—generally he is called the pastor of from two to four churches. Said a brother to our secretary: "I have no churches this year. I just couldn't afford to neglect my dependent family. I hope to be in a fix before long when I can take up the work again." One may ask: "Why don't the preacher teach them their duty in this regard?" How can he, when he is making his living by farming? How could he have the face to ask his people for a support for himself and family when he is making as good support as they by farming, just as they do? "Does he want two livings?" his people would ask. What burdens he carries, God only knows. What about the poor wife and mother while he is away? You that know what it is every night to see the whole family gathered together—think of the preacher's wife, often alone with her little ones, seldom with abundance about her and often with very scant supplies, while the husband and father is off caring for the spiritual well-being of other people's children. There are hundreds of preachers in Alabama who would not leave money enough to bury them should they be called away.

#### BIBLE AND COLPORTAGE IN JULY.

So reads the schedule. Our secretary is successfully running a colportage department which is accomplishing great good. Hundreds of books are being sent out from the office in the mails and many hundreds more are being sold by pastors and colporteurs, who take them to the homes of the people. The Bible, in almost every size and shape, is being distributed.

Books and Bibles are being given to the poor and destitute. What a blessing these will be to many a bright-eyed boy or girl whose circumstances do not permit them to possess by purchase a new book. The churches, by small contributions through July can easily add one thousand dollars to the Bible and Colportage fund. At no distant day, we hope the board will come in possession of a building all its own from which to operate a great colportage work.

#### THE CONVENTION IN SESSION.

When this paper reaches you the convention will be in session. You who read this stop for a time and pray God's blessing upon its deliberations. The work it will do will count during the coming year, and our leaders need to be guided by the Spirit. Many who are unavoidably detained at home can yet take part by joining their prayers with those present and participating in the work.



## Interesting Paragraphs About Men, Women and Things

The King's Jester.  
If cotton is king,  
And has a court fool,  
I'm right here to sing  
It's the old  
Southern mule.  
—Florida Times-Union.

Brother D. W. Morgan and wife, of North Birmingham, buried their sweet, lovely boy last week. May God draw very nigh unto them.

The Rev. Thomas Spurgeon, on account of severe illness, has cancelled his engagement to preach in Tremont Temple, Boston, this summer.

Missiary Ayers, in one hospital in China, treated more than 2,000 patients in three months. And every one of these learned something of Christ.—Exchange.

Our heart goes out in loving sympathy to Brother J. W. O'Hara and wife, who recently buried their darling baby girl. May God draw very nigh unto them.

Editor Frank Willis Barnett, of the Alabama Baptist, is making a crusade on "Mr. Pistol Toter," on account of the wave of homicide that has left its bloody streak in Birmingham. It is a timely warfare.—Baptist Reflector.

Wilbur F. Crafts says: No preacher should speak on Sunday in any pleasure resort where his sermon or lecture will be made the excuse or inducement for Sunday excursions. Communism is invading even the Chautauques.

Dr. A. C. Dixon, of Boston, Mass., pronounces against the institutional church, declaring that it is a weight rather than a wing. He says such a system is likely to attract folks who are hunting something for nothing.—Baptist Reflector.

Honor Roll. Sunbeams responding to appeal for scholarship at the Fruitland School, N. C. Fitzpatrick, Greensboro, Louisville, Belleville, Birmingham First church, Cuba, Blue Mountain, Alexander City, Inverness. Who will be the next? We must raise \$30 by 1st. September.—Mrs. T. A. Hamilton.

Mr. Lloyd George in presenting the portrait of the heroic Dr. Clifford to the Baptist Union of England said these two things of him. He had first an unerring instinct for taking the right side in every question, and second, he had a conscience without a crack in it. Whenever anything hit it, it rang out true.

Ex-Governor Hogg, when dying, made the following request: let my children plant at the head of my grave a pecan tree, and at the foot of my grave a walnut tree, and when these trees shall bear let the pecans and walnuts be given out among the plain people of Texas, so that they may plant them and make Texas a land of trees."

Drs. W. B. Crumpton and A. J. Dickinson are discussing just what Dr. Foster teaches in his last and most ponderous book. While some of the sentences are so involved that they can be made to mean anything or nothing, the teaching of the book is bold and bald infidelity. There is no more distinct infidelity taught by Tom Paine or by Voltaire than is taught in this book by Dr. Foster. Any one who can explain away the language of Dr. Foster, can as easily explain away the language of Paine and of Voltaire. Dr. Foster denies Christ's divinity—saying (p. 446): "Jesus did not transcend the limits of the purely human." This is but one of many of its kind.—Dr. T. T. Eaton, in Western Recorder.

The profligate Louis XIV of France, one day, nearing death, asked Pere Tellier, his confessor, for absolution. "Do you suffer much?" "No, that is what troubles me. I should like to suffer more for the expiation of my sins." So poor mortals, after a life of sin, upon the brink of hell, undertake to make expiation of their sins by their own sufferings, instead of taking refuge in the vicarious suffering of the Lord Jesus Christ.

And now prohibition has struck France. The director general of the railways in Alsace-Lorraine has forbidden employees to drink when on duty. The rule extends to all grades of employees and to all hours of the day. It includes the 2,000 employees of the shops at Montigny. The first offense is punished by placing the offender in a more subordinate position. For the second offense the punishment is dismissal. And all this in France.

A wise man has recently said that the boy who is cradled in wealth is by no means to be envied, for he is surrounded by dangers which will compass his ruin unless he is exceptionally strong. It is a misfortune to have everything at the start, for the tendency is to go wrong. He alone knows the worth of money who is compelled to work for it, and he alone knows the full meaning of life who stands face to face with difficulty, and who attains success after a hard struggle.

Old John Knox, the hero of the sixteenth century, the man of iron, the Bismarck of his time, the Savonarola of Scotland, the man who did not fear the face of man or woman, became so weak in his last hours that he could not speak. A friend standing by his bedside asked, "Have you hope?" He lifted his finger and pointed up. The hand fell down and he was dead. In the most hopeless circumstances the Christian has hope.

"Thy saints in all this glorious war,  
Shall conquer though they die.  
They view the triumph from afar,  
And seize it with their eye."

I have seen allusion to a "Home-Coming" of Alabamians. If possible, I wish to respond and sit at the hearthstone of my beloved mother once more. I was permitted the honor of taking prominent part in a similar occasion for North Carolinians, two years ago, but then I was not one of them.

You must not fail to come to see me next December, when the Baptist state convention meets with my church and bring the Junior with you. My youngest is named Hawthorne and is a superb little fellow. Let the two meet early in life and form a compact of love. Kiss the little fellow for me. Ever affectionately yours, Henry W. Battle.

Deep sympathy goes out to the family of Brother D. W. Morgan, pastor North Birmingham Baptist church, in the sore bereavement in the loss of their darling little son, Gavin Ladell, who died at age two years Wednesday, 11th inst. Funeral was conducted at the church by Brother Partridge, of East Lake, and remains shipped to Dora, Ala., to the family burying grounds for interment. A number of friends accompanied the family and were met by a host of others at Dora, who had gathered to express their sympathy to the former pastor and family.

Last Sabbath in a called conference Brother Morgan was voted a months' vacation by the church. Since the death of their child he and family will spend this much deserved and needed rest quietly at his father's country home at Empire, Ala. His pulpit will be supplied regularly each Sunday while he is absent.—J. W. Hardis.

July.  
When the heat like a mist veil floats,  
And poppies flame in the rye,  
And the silver note in the streamlet's throat  
Has softened almost to a sigh,  
It is July.  
—S. H. Swett.

I strongly commend to the brethren our brother, Rev. A. B. Metcalf, of Carbon Hill and Fayette, who is now traveling in the interest of Howard college, for both students and endowment. Brother Metcalf is doing this work almost without cost to our college, and in doing so he is making in reality a large and handsome contribution to the endowment. Brother Metcalf's devotion to all of our work, his peculiar fitness for the especial service of canvassing, his ability and his high character, causes me to bespeak for him the fraternal courtesies of our people, their support and their cordial esteem.—A. P. Montague.

Say what you have to say as clearly and as briefly as possible. A journalist now holding a high position in a European capital told me that he attributed all his success in his profession to some advice I had given him when he stood on the threshold. I had forgotten all about it. He told me I had advised him as a remedy against the besetting sin of all young journalists—verbosity—never to send any copy to a newspaper until he had imagined he had to telegraph it to Australia at a dollar a word and had struck out every superfluous word to save his dollars. It was good advice. But it ought to have been supplemented by a demand for a still further exercise of imagination, viz., a fine of a hundred dollars, if the message when it reached the other end was unintelligible or obscure from excessive condensation.—W. T. Stead, in System.

The educational leaders of Kentucky have at last unanimously agreed upon a charter and instructed an attorney to complete the organization, with the name of the Baptist Education Society of Kentucky. The charter preserves local autonomy by granting to each individual school the right to nominate its own trustees to the general society for election. The charter guarantees to the several schools sympathetic and stable oversight by limiting membership in the society to those who have given liberally or will give yearly to some one or more of the schools or to the Society itself. Life membership may be had for \$100 and annual membership, for individuals, \$10, and for churches, \$25. A church may not have over ten annual memberships. The officers and nine others, three of whose terms expire each year, constitute the executive committee.—Argus.

Dr. A. P. Montague, president of Howard college, was with me here the first Sunday and at Fayette the second Sunday and preached two splendid sermons at each place. An opportunity was given the people at both places to help the endowment fund. Carbon Hill gave \$700 and Fayette \$550. Monday morning after first Sunday Dr. Montague and myself boarded the train for a trip into south Alabama in the interest of the college, and met with good success. The Baptists of Alabama may well feel proud of Dr. Montague, for he is evidently the man for president of Howard college. For the three years past I have been agent for Judson Female Institute, but this year I am representing both the Judson and Howard, the two best colleges in the South. I will appreciate it very much indeed if any one who knows of any girls or boys who intend going off to school will send me their names. The Judson girls will expect me, and the boys may expect me, with Howard catalogues, too. Fraternally, A. B. Metcalf, Carbon Hill.

For the first time in history citizens of Jerusalem are using ice. A plant, with a capacity of 1,400 pounds a day, has recently been installed, and in time this product is expected to become popular. At first the demand was very small, as the natives of the city had never seen ice and did not know what to do with it. No doubt, however, they will soon learn to take advantage of all the pleasures it makes possible, such as soda water, ice cream and hockey, and join in the great march of civilization.

John B. Moran's administration in old Boston has been the most strenuous and successful six months of strict law enforcement ever known in the Bay State metropolis. Grafters, bribers, perjurers, law-defying liquor sellers and others of like character have been ruthlessly brought to book for their criminal operations, and no man or party has been able to intimidate the aggressive young attorney in the impartial discharge of his duty. Even the legislature has felt the grip of his fearless administration of justice, and although the state lawmakers hotly resented interference with their long assumed immunity from the prying eyes of a graft exposé, they were forced to humble themselves, and the outcome is the confession of one notorious receiver of bribes and the purging of the state house.

Dr. Johnston Myers is recognized among the reform political elements of Chicago as the leading spirit in the present reform movement directed against the saloons and disreputable resorts. Three years ago a meeting was held in Immanuel Church which appointed a "vigilance committee." This committee was the means of securing indictments against saloonkeepers. Many saloons were driven from the neighborhood of Immanuel church. At this time there was almost no agitation against the saloon and the dens of vice were undisturbed. Soon the activities of the vigilance committee drove away vicious saloonkeepers and closed many low resorts. The newspapers took up the agitation. The midnight closing ordinance was passed. Gambling dens were broken up. Slowly all the people of Chicago became interested in the movement for a purer, better city. The \$1,000 saloon license is one of the results of this movement.—The Standard.

An old Puritan is said to have observed that he could never believe that God created two classes of men—one born with saddles on their backs, the other born booted and spurred in order to ride them.

It has been well said: The Baptists believe that the New Testament churches were companies of baptized believers in Christ, with pastors or bishops and deacons as their only officers covenanted together for worship and religious work, supreme in the government of their own affairs, and independent of all outside control. The pastor is not a priest nor a ruler, but simply a shepherd and teacher. All members of the church are equals and the body is self-governed and recognizes no higher human tribunal. Each church is a spiritual republic and every member is a citizen. The Baptists protest that the State has nothing to do with the control of religion, and hence they have always opposed the union of Church and State. They have always advocated soul liberty and untrammelled freedom of conscience. Says Judge Story: "In the code of laws established by the Baptists in Rhode Island, we read for the first time since Christianity ascended the throne of the Caesars, the declaration that conscience should be free, and men should not be punished for worshipping God in the way they were persuaded He requires."



## THE ALABAMA BAPTIST

### Dr. Foster's Book a Live Issue

By B. H. Carroll.

I am asked to review this book. A Christian may refer to it to point a moral, but for strong reasons it is not entitled to a review.

First, it is a "continent of mud" swathed in an atmosphere of fog. The attempt to transmute the ponderous and involved German style into English results in mud, neither land nor sea. A few scattered blasphemies constitute the only snap in the book. Otherwise it is painfully heavy, tedious and murky. The works of some other infidels are readable in themselves. Renan wrote brilliant infidel novels on Jesus and Paul. Sanday, in his radical criticism, is so luminous, so reverent, so tactful, so modestly deferential, so persuasively charming, and withal such a master of chaste and forceful English, that even piety, when backslidden and off its guard, is tempted to wish he might have been alive A. D. 33 to 95 in order to correct the faulty information of the Nazarene and free the crude apostolic minds from many a foolish notion. Indeed, the reader is so beguiled by his matchless style that for the time being he feels somewhat constrained to fear that the chief disability under which Moses and other Old Testament writers labored was their remoteness from Sanday. Without personal knowledge of the man, one who reads his books may pause and wonder also at the colossal but sweetly unconscious vanity and insufferable egotism of Dr. Caeyne, just as a sightseer might stare at some reversed pyramidal prodigy trying to balance on its apex. But then Dr. Cheyne has intelligible ideas and can express them with remarkable power and clearness. But listen to assured infallibility and unconscious modesty of this sentence from Dr. Foster's book: "An intelligent man who now affirms his faith in the miracle stories as actual facts can hardly know what intelligent honesty means." Shades of Nicodemus and Lazarus! And then here is the clear, simple thing he offers instead: "The ideal of naturalism is the mathematico-mechanical calculability of all natural connections and sequences, the remainderless realization of reality, the transparency and explicability to the intellect of all that is and takes place." Isn't it a mercy if that "takes place"—I mean, what that sentence talks about—Isn't it a mercy that the thing is "remainderless?" While standing off to admire in due perspective what seems to be a labored effort at Germanizing English in that sentence, one is tempted to paraphrase somewhat the couplet of Stanhope: "Accept a miracle in place of wit; See these clear lines by Foster's pencil writ."

Now, in his own language, a German don't mind it. He can drive a noun down with a peg and hold it there for the coming of the verb in the next chapter and fill all the intervening space with cross-sections of correlative things. But it muddles the water to write English that way.

In the second place, it does not deserve respectful review, because it purports to come from a Christian teacher in a Christian school. While this constitutes its advertisement and secures for it profitable notoriety, it also brands it with dishonesty. The plea for freedom in teaching should have some limitations. It has already come to pass that state universities, once dreaded because they deprived the plastic period of education of a Christian atmosphere, are far less dangerous to religious faith than many so-called Christian schools. No state university, no state normal, no state A. and M. college would dare to put forth under the state impetuous books assailing the very foundations of the Christian faith—just such books as flow in unceasing tide from schools founded and fostered by Christian piety in the vain hope that they would become bulwarks of Christianity. Un-

der the legerdemain of freedom of teaching, the guns of the citadel have been turned upon the city. This is one of the depths of Satan. It has now become a demonstration that no school can be trusted to remain Christian without clean-cut and constitutional responsibility to some organized Christian body. A strong and orthodox Christian environment, aided by a sense of almost exclusive dependence for patronage upon Christian people, may for a time prevent such a school from any serious departure from the faith. But once let endowment make it independent, and the patronage of the world be more extensive, more fashionable, and more profitable financially, then the self-perpetuating board of trustees becomes as weak as water. The commercial spirit will dominate local-conservativeness.

In the third place, it is downright treason to Jesus Christ to receive this book as a Christian production, to give it Christian greeting. Our Savior would sternly call it a "wolf in sheep's clothing." Paul would have greeted it: "But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be an anathema. As we have said before, so say I now again: If any man preacheth unto you any other gospel than that which ye received, let him be anathema." John would have buffeted it: "Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, even he that denieth the Father and the Son." "Whosoever goeth onward and abideth not in the teaching of Christ hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you and bringeth not this teaching, receive him not into your house, and give him no greeting; for he that giveth him greeting partaketh in his evil works." Even the devil would read it as he did the seven sons of Sceva, "Jesus I know and Paul I know, but what are you?" An old continental soldier while dying with DeKalb might cheer the magnificent open charge of Cornwallis at Camden, but even dying he would blush with shame and burn with indignation at the memory of Arnold attempting to surrender West Point.

The moral is this: Even this Foster book may be overruled for good in awakening both the public and Christian conscience on the sanctity of stewardship. It may cause our so-called broad, liberal brethren to see that the old time, rugged honesty of the fathers was granite itself compared to the treacherous quakesand of modern ideas on the sacredness of rightly administering vested Christian funds.—Texas Standard.

#### IS DR. FOSTER A DISCIPLE OF BROTHER CRUMPTON?

I called attention some time ago to the fact that Brother Crumpton, in his dictum, "New conditions call for new adjustment of forces," was preaching a philosophy which was taught and worked out into a consistent presentation in the University of Chicago, especially in the working hypothesis in both Dr. Small's "General Sociology" and Dr. Foster's "Finality of the Christian Religion." They call it up there "The Dynamic Philosophy"; we call it down here "Brother Crumpton's Text." But it is the same preaching, whether it be we or they who preach it; or whether it be expressed in the terminology of the schools or the good old English of our own good country folk. It has sense in it and a lot of it. Notice what is assumed in the text. Conditions change in the life process of the world, the philosophers say. Now, Brother Crumpton has not gotten hold of that technical term of social philosophy, "life-process"; but he has the idea as accurately as any of the sociologists.

Conditions in the world in which we live and which lives with us do change in the progress of things. That is what the sociologist means when he says the world is a series of social situations, so springing out of each other as to form a process. We will not quarrel about words. The meaning of the preacher is the meaning of the philosopher, nor is it any the less clear because it is expressed in the language of the people, rather than in that of the technical scientist. The world is ever taking on new situations and advancing to new conditions. So says Brother Crumpton, so says Dr. Foster, and so must everyone say who observes the world to his purpose. The world is impelled by forces in its on-going life progress. These world forces are under human control, so that we may determine the way they shall act and direct them to such ends as we may think good. Man is the lord over the world and has dominion over the works of God's hands to direct the course of the world's life process for its perpetual improvement. This is ever our religious duty. It "calls" to us with the voice of God, or, as the religious philosopher has put it, it is God working in and through us to promote the life of the world. The progress of the world is brought about by the ever-repeated readjustment of its forces from situation to situation. The view of life is the same whether in the philosophy of the sociologist or the theology of the comparative religionist, or the preaching of the mission secretary; and I confess it looks very much like the truth in all three.

But these advocates of the dynamical view of life differ in the spheres to which they apply their principle. Dr. Small applies it to the social world, Dr. Foster to Christianity as a religion, and Brother Crumpton to state missions in Alabama. Dr. Small says that the world is ever readjusting itself from situation to situation in the progress of its life process, and thereby he would rationally account for its history, its social experience and career; Dr. Foster says that Jesus and his people in all the ages of His kingdom have ever been readjusting their relations to each other to attain to a greater fellowship and more vital union in life in a spiritual experience according to the changing conditions of the on-going world. Brother Crumpton says that the Baptists of Alabama must change their methods and policies with the changing conditions of the situations of the life process in society in this state, in order to do their Lord's work in their own day and time. One is expounding social phenomena and prescribing social duties; one is expounding religious phenomena and pointing out religious duties; one is expounding mission work and pointing out missionary duties. But they all do it from the same view of what life is and how it proceeds in its progress. Dr. Foster shows that our Lord, in His life process as the world's Redeemer and Lord, lives according to the truth in the dictum "New conditions call for a readjustment of forces," and hence He from stage to stage of His divine life strips Himself of the transient and conditional. His personality is more than the manifestation of it in any one situation, and is ever to be known anew under the new conditions that come in the world's experience. He is a dynamic Lord of life. In His life process, as the dynamic Lord of life, He once manifested Himself as a babe in a manger, as a penitent in baptism, as a preacher of the kingdom of God, as the suffering servant of God, as the risen conqueror of death and the grave, as the ascending one, as the Lord over all things to His church, which is His body, and all in the process of the changing conditions of the world's progress. Being a person, he has the competency to thus relate

Himself to the ever changing situations as they come in the life process of the world. And Dr. Foster, as a good teacher of religion, would have us so to conceive of Him. Brother Crumpton shows that the Baptists of Alabama are always growing, and the conditions in which they live and labor are always changing in the life of Alabama society; and hence they must be ever readjusting their attitude and life to meet the duties of the ever changing needs of that growing society with the Gospel of Christ. The question may be asked, are these apostles of the dynamic equally warranted in the application of the dynamic principle to their several spheres of operation? I think they are, and that they are all three in the right. How comes it that three men of such sturdy common sense hit on the same principle of the life process about the same time? I am sure from what I have read of Brother Crumpton and of Dr. Foster that they have never read each other, and do not know that they are so near each other in their views of things. I have a notion that this agreement is to be accounted for in the fact that three close students of life have each independently come to the same conclusion, and it very strongly confirms the trustworthiness of that conclusion. As I have said before, and some have seen fit to challenge me because Dr. Carroll had already said the opposite—but I do not think the mere fact that Dr. Carroll has spoken ought to forbid other people to think and express their thoughts, at least Dr. Carroll himself has never so forbidden, whatever his rash disciples may say—I now repeat: "This new dynamic view of life in all its manifold spheres will greatly enrich the lives of all who study the problem of life from this point of view." Dr. Small, if read, will show how we may make our social life richer; Dr. Foster, if read, will show how we may make religious experience richer; Brother Crumpton, if listened to, will show how we may make our mission work more fruit. I cannot say whether Brother Crumpton is a disciple of Dr. Foster, or whether Dr. Foster is of Brother Crumpton; but I hold it true of the rest of us, that we would be greatly improved if we gave a kind and thoughtful consideration to both of them in their common view of life.

A. J. DICKINSON.

#### A REJOINER.

By S. E. Jones.

I have just read Dr. Dickinson's short reply to my remarks on "The Use of Error." This reply is rather sarcastic, but withal made very sweet when read in the light of his article, of the same issue, on "Sacred Swearing." I do not wish Brother Dickinson to be impressed with the idea of his own inability at controversy which he so much regrets, or his diminutiveness in the presence of augustness only when he stands or sits in the shadow of Dr. Foster. Then may he tread lightly with "uncovered head" as in a superior presence. It is unsacred blasphemy, a sin akin to the eternal sin, to speak against the holy fellowship teachings of Dr. Foster!

Now, to relieve Brother Dickinson's mind as to whether my quotation from John is applicable, I submit a quotation from Dr. Foster's book: "An intelligent man who now affirms his faith in miracle stories as actual facts can hardly know what intellectual honesty means." I ask the intelligent reader of the Alabama Baptist if I made any false charge against Dr. Foster's teaching, which I call fundamental? Was not Jesus miraculously conceived? Dr. Foster and Dr. Crapsey say no. That teaching, say they, is fraudulent. The apostle John says Christ, the Son of God, pre-existed and was born of a virgin. These distinguished, sweet spirited, higher (?) critics say that he was not. I



reaffirm that Dr. Foster's book is infidelic. Tom Paine slandered our Lord's mother, and so have these same men who profess to hold sweet fellowship with Christ. If Christ was not miraculously conceived he was an imposter and deserves the contempt of all men and his apostles were unmitigated liars, the last one of them!

There is no use of mixing words about these higher (?) critics who, in the Lord's livery, betray him and crucify him afresh and put him to open shame. I shall not say wilfully. That wilfully done is an eternal sin because it does "despite to the spirit of grace" as well.

Dr. Dickinson bands the men who stand for the "old paths" together as conspirators against the good name of the Foster-Crapsey class to "curse" them (Foster, Crapsey, et al). Shimei cursed David and some of the orthodox are like Shimei, following along with stones to curse and throw at the Lord's anointed such as Foster, Briggs, Crapsey, et al! Dr. D.—cries, Hands off! We have, then, Shimei, Spurgeon; Shimei, Carroll; Shimei, Eaton and a host of others too numerous to mention. Brother Dickinson should point out the men and quote from their writings wherein they have misrepresented Mr. Foster. Did not Mr. Foster have as one motive, if not the leading one, to destroy the miraculous element in the New Testament? Then is it an eternal sin to say that he did? Whether he did or not, that is what he seeks to do, and what infidel could do more? Again: the doctor charges that the orthodox brethren are in the habit of misapplying or misinterpreting Scripture. I quoted one Scripture in my article to show that those who preach Jesus simply as a man of the highest type are of the school of anti-Christ. Is that a misapplication? I also quoted from the same inspired record that we are not to greet or bid God-speed such, which in part, I am sure, Dr. Dickinson is doing. Now let us put in juxtaposition quotations from Dr. Foster and Dr. Dickinson: Dr. Foster—"An intelligent man who now affirms his faith in miracle stories as actual facts can hardly know what intellectual honesty means."

Dr. Dickinson—"I shall be disappointed if the view of Christianity presented in that book (Dr. Foster's, of course leaving the miracle stories out) does not greatly enrich our preaching and increase its power in the near future, and that in spite of serious errors in this discussion." Let us be charitable enough to believe Dr. Dickinson includes in his "serious errors" these miracle stories. But, pray, why commend a book and a man who believes that our Lord did not come here miraculously? That is what astonishes an old-fashioned Baptist!

Ought not Dr. Dickinson to take a dose of his own medicine? Nobody has ever questioned that "New Testament faith is always spoken of as a personal relation with God and with His people," but it is a personal relation with God through the miraculously conceived Jesus Christ, and whoever denies that in the plain language of John is a "liar."

I do not at all desire to turn Dr. Dickinson aside from his main purpose. He need not read this or refer to it. It is due me, however, this much, to show that I am not simply a controversialist—one to show ignorance of or to misrepresent facts.

It is hardly believed that Dr. Foster's book will do much harm to any except those who are without much logical ability and are headed toward the historico-unlogico, scientific rendezvous of the higher critics. I have miserably failed to get the right conjunctio baptisticistica circumlocution to expatiate on the significance of what follows. It is a quotation from Dr. Foster's august book:

"The ideal of naturalism is the mathematico-mechanical calculability of all natural connections and sequences, the remainderless realization of reality, the transparency and ex-

pliability to the intellect of all that is and takes place." There, now! That is rich! It is not heterodox. It must be one of the teachings of Dr. Foster, which is Simon-pure truth. No wonder Dr. Dickinson is shorn of the controversial spirit! But he can explain, and thereby enrich now or some time hence.

O the depths of—Foster!

#### THE FUNCTION OF MIRACLES IN RELIGIOUS LIFE.

It was my purpose in appearing in the columns of The Alabama Baptist to render a service to my brethren which I thought would be of some value to them as fellow-preachers of the religion of the Lord Jesus by giving them the results of my study of Dr. Foster's great book. I did not seek a controversy, though few of us enjoy such innocent amusement more than I. Still I must stick to my original purpose of attempting a service of value rather than making myself an amusing spectacle for the entertainment of religious sports. In my day I have been a strenuous fox hunter, and know how hard it is to keep an untrained pack when the trail is cold from running off after every rabbit which may jump from the adjoining thicket. But if you run off after these warm trails you will not do serious business in the pursuit of the larger game. So, brethren, although they make themselves very tempting, will have to excuse me for not giving them the attention that they may think their due. On some other occasion we would enjoy doing them full justice, but at present we are busy with other matters.

I said in the beginning of these articles that Dr. Foster had given us a presentation of the gospel from a different point of view than that we are accustomed to. It is true that in Germany, France and England there have been several such presentations of the Christian religion by famous Biblical scholars, such as Harnack and Sabatier and Fairbairn, and others less known though not less able; but none of them have, to my mind, more ably presented the subject than our professor of the philosophy of religion in the University of Chicago. It was my purpose and aim to use this able production to study with my brethren this new method of presenting the religion of Jesus, which Dr. Foster has shown to be the world's sole and sufficient religion.

This new view of the Christian religion came about in this way: The rise of the study of sociology has called the attention of students of the world as never before to the value of religion in the nature and history of men. Along with the development of sociology there has been brought about changes in our study of the religious phenomena of the social world, and religion is now being studied as one of the factors in the social process and as one of the essentials of man as a social being. So it is proposed to bring under review all the data which is to be had from the scientific study of history and sociology and learn what is to be known about the religious life of men. Hence there has come into being the science of religion, which is now usually pursued from the points of view of the history of religion, the psychology of religion and the philosophy of religion. The first is intended to bring out the facts; the second, to show how they have operated, or, as the technical term expresses it, how they have functioned in the life of the world; and the last aims to show what are the fundamental principles that lie behind them and give them their nature and function in the world. We have for many years studied Christian theology, which is little more than studying what a few leading minds have thought about the Christian religion as a system of intellectual exercises; but now it is proposed to study it as a religion in the life of men. Christian theology is one, but only one, of

the products of Christianity as a religion, and it is by no means the greatest product; and so it is a narrow view of the subject to limit one's study to the theological products of the religion. We must, therefore, study our religion with a broader horizon of facts, as a life in the individual man and in the society of men in all ages. The Christian religionist comes to the front and demands to be heard along with the Christian theologian and the ecclesiast. Shall we give him a hearing? I say yes, others say no. This is the point at issue in these discussions in The Alabama Baptist. My opponents boast that they have neither read the book, nor would they have anyone else to do so. That they have not themselves read the book is abundantly proven even in the case of those who are not frank enough to confess it; for they are not able to represent a single position of the author correctly, even when they pretend to be quoting him. For example, this quotation has gone the rounds in their philippics: "An intelligent man who now affirms his faith in these miracle stories as actual facts can hardly know what intellectual honesty means." The passage as it occurs in the book on page 132 is as follows: "The orthodox exactions of 'faith' in stories out of relation with everything we know must forever be no less antagonistic to the higher activities of true faith than it is stultifying to science and common sense. An intelligent man who now affirms his faith in such stories as actual facts can hardly know what intellectual honesty means." Anyone who reads the book will see that what the author is talking about is such stories as the church has demanded that men accept as actual facts on her authority without giving them the scientific proof the normal mind requires for such a belief, or, as he expressly states in this very context, "such stories as are out of relation with everything we know." Also the reader will observe that, in this pretended quotation the author's language has been so changed that "stories out of relation with everything we know" has been eliminated by the word "miracle" being substituted for the word such; so that what the author intended to refer to church miracles has been made to refer exclusively to the New Testament miracles. Also the peculiar meaning given by the author to the word "faith," which he has indicated in the context by putting the word in quotations marks, is eliminated, and what he intended to mean "trust in an object" is made to mean "certainty of mind as to the historicity of an incident." Again, by omitting the italics from the word "intellectual" they have taken from it the technical signification the author intended and forced into it an entirely different meaning. And so by this tampering with the author's text and context they have made him say that no intelligent man can now believe the miracle stories of Jesus and be intellectually honest. What the author does say, and he repeats it time and again in the immediate context, is that no intelligent man now gets his belief in the historicity of a story out of relation to everything he knows by an intellectual process of historical science, but as one of the products of faith in the sense of trust and fellowship with Jesus. To my thinking the author has here expressed a great truth in the psychology of religion that we preachers ought ever to keep in mind. Let us preach Jesus as the Lord of life and the intellectual certainty of miracles will take care of itself. Do not teach that a man must first believe in the historical certainty of miracles before he may give his heart in faith to the Lord; but that if he will give his heart and life to the Lord he will have as a product of that faith in all his intellectual difficulties solved. As a matter of fact, I have never known of a case where one was made a disciple of Jesus by the logical duress of intellectual certainty of his

miracles, not even among those who saw the miracles with their own eyes. Nor is Nicodemus an exception, whose mind the Lord at once turned away from the certainty of miracles to the experience of regenerating faith. How many of you, brethren, who believe in the miracles of the Lord have ever examined the evidence for their historicity as facts, or for the purposes of faith ever thought you had any need to do so? Do you not believe in the historicity of the miracles because you know through faith in Him who is purported to have wrought them? Dr. Foster is answering Hume's contention, that the church, in demanding a belief in her miracles as a prerequisite to being a Christian, must furnish the proof necessary to such a historical belief beyond the possibility of a doubt to the most feeble mind. This he does by showing that the church cannot make such a demand and does not do so. This is a complete answer to Hume, and is the only one I have ever seen that did answer him. The religious nature of man does not require historical certainty in the mind as to the mysteries of religion in order to avail oneself of the rich products of the faith of that religion. I cannot resist the temptation to ask the very pertinent question, "Can an intelligent man who tampers with an author's text and context so as to pervert his meaning know what any kind of honesty means?" I am unable to find the other quotation, which has originated from the same source as the one above referred to. It may be in the book, but I cannot find it. Why do these brethren fail to give the page of the book when they pretend to quote? Are they afraid the reader might wish to verify their quotations? It would seem that they ought to do so.

But while we are on this subject of scientific certainty and the experiences of faith, read the following from this much traduced book:

"In the region of religious faith doubt does not arise from lack of knowledge, but from want of receptivity to the moral worth of the world. Religious certainty has its roots in the will and conscience, rather than in the theoretical understanding; it reposes in principle upon no science, not even Biblical science. As a matter of fact, it is what the conscience and will possess from content of the personality of Christ portrayed in the gospels and epistles, rather than the proofs which the science of history marshals, that is, and is to be, the source of the church's assurance that he belongs to the world of objective reality, and not to the creations of literary artists, or of people's poetry, or of the symbolic imaginations of religious community. Jesus is an object both of knowledge and of faith. It is as a constituent of history that he is an object of knowledge—of a science whose instrument is not faith; but for faith Jesus comes into consideration as a revelation of God to the inner life of man; therefore, not at all as science evaluates him, but according to his supersensible worth and meaning. Faith views Jesus sub specie aeternitatis (under the appearance of the eternal); science views him sub specie temporis (under appearance of time)." Page 329.

Nowhere is historical science certainty a cause of which religious certainty is the effect. The certainty in question is a conviction of the religious view of the world, a religious certainty \* \* \* of which we are willing to be robbed by no one, nor by historical science. This religious certainty may very well be compatible, indeed, with an a-storical attitude toward Jesus, but in and of itself it has nothing to do with historical investigations as such. Much scientific confusion and religious distress today are directly traceable to the failure of historians to recognize that he can no more prove, by historical means, that Jesus now lives than he can contest it. All efforts to provide, in the use of the means of historical science, a sub-structure of historical phenomena



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for this confession, transcend the prerogatives of such a science, and do not even have the merit of an apologetic demonstration, to say nothing of a conquest of historical territory."

"We are more certain that Jesus existed than historical science can ever make us be, and we are more certain because our religious apprehensions of the glory of His inner life reacts upon our study of the outer biography, inducing a historical certainty in excess of the competency of science to engender. \* \* \* It is not he who does not have the historical certainty that Jesus existed that is none of his; it is he who has not the spirit of Jesus that is none of his." Page 330.

Just a word to the reader and I must close this already too long discussion. I ought not probably to say it; and, if in doing so, I do anyone an injustice I beg his pardon in advance. My opinion is that you are in danger of being humbugged by this outcry about this book in the philippics of men who have not read it or have not given it the study such a profound presentation of such a difficult and comparatively new subject requires. I have reread the book in the light of these adverse criticisms, and cannot see anything in it but a most wholesome production of great worth. The book is not inerrant. The author does not claim to be, nor do I think you require such credentials from anyone who would be your teacher. For my own part I have never required such credentials from Holy Writ. I never did see that the rash statement, that if the Bible should be shown to contain one incidental error we would therefore be warranted in throwing the whole overboard and leaving life bereft of its bread, was either honoring to God or respectful to the common sense of men. I am willing to be shown that the Bible contains an error, if any one can do so, and yet keep on following its teachings as the rule of my life in every other particular. But to this writing no one has been able to show even one incidental error, except by the modern methods of tampering with the text and context, which does not win my assent to its products either in the case of the Bible or of such human writings as that of Dr. Foster. May I ask my critics if their sermons have to be inerrant in order to be edifying? If not by what right do they put such a test to Dr. Foster? Grant that there are some mistakes in the book, when did inerrancy in all things become a criterion of competency to teach in some things? I hardly think the reader will be swept off of his feet by such specious and patent absurdities. This is all I wish to say to these brethren at this time.

A. J. DICKINSON.

### PUBLIC OPINION ON THE FOSTER INCIDENT.

By John Roach Straton, Pastor of Second Baptist Church, Chicago.

The attitude of the Christian world toward Prof. Foster's book on "The Finality of the Christian Religion," and toward the action of the Chicago Baptist Minister's conference in condemning it, is full of interest. The book has been widely reviewed in both the secular and religious press and the weight of opinion is overwhelmingly against it. The book has been defended by only a small group of personal friends, a few religious writers as radical as Professor Foster himself, and many infidels and atheists. On the other hand, a number of prominent secular and many pedo-Baptist papers, and so far as I have been able to learn, every one of our American Baptist papers have criticized it most severely. Professor Foster, by his blunt and bitter charges, and by uncharitable and un-Christian insinuations against the church and ministry of today, which his book contains, laid himself liable to rough handling, and he has not been spared it. He read his brethren lectures about "honesty," "intelligence," "consistency," etc., and said that the time had come

when the destructive critics "must deal sternly with their opponents." His reviewers have claimed the right to deal just as sternly with Prof. Foster, his vagaries, his hypotheses, his heresies and his doubts. Though giving credit for the good qualities of the man personally, they have nevertheless been pitiless in their arraignment of his thought.

I give some extracts from reviews and editorial utterances about it, showing some characteristic opinions concerning the book. In addition to this, I might mention the large number of letters which Dr. de Blois and I, as movers of the resolutions condemning the book, have received, expressing gratification over the action taken by the conference. On the other hand, it may be of interest to say that I have been bombarded by letters from infidels and free thinkers denouncing us because of the action taken.

#### Pedantry Exposed.

The pompous and pedantic style of the book has been a target for many shafts. Even the "liberal" and "advanced" Congregationalist of Boston condemns it. Among other things it says:

"His thought is often labored, his expression of it involved and not wholly free from conscious effort to be profound rather than to be understood."

On this point the Congregationalist of Chicago says:

"It is a hard book to read, for Professor Foster has not mastered the art of writing. If the university has a training department for this art, the professor should immediately enter it. His method is prolix, involved, repetitions, and a heavy tax on the dictionary, with a resort to the German when the English language shows signs of exhaustion. More big words could hardly be found between the two lids of any other book which is now calling for readers. Here is a specimen: 'The ideal of naturalism is the mathematico-mechanical calculability of all natural connections and sequences, the remainderless rationalization of reality, the transparency and explicability to the intellect of all that is and takes place.'"

#### Egotism Rebuked.

Closely akin to the pedantry of this production, the evident egotism of its author has been pitilessly unveiled. The Congregationalist, for example, says:

"He appears also to be over-confident in his judgment of what is and what ought to be the knowledge of Christian men generally. When he states what he supposes to be fact concerning other men's processes of thought, he measures them by himself as though his mind were the normal standard of measurement. For example, he asserts that 'an intelligent man who now affirms his faith in the miracle stories as actual facts can hardly know what intellectual honesty means.'"

"If Professor Foster were to express in simple language his theory of interpretation of the New Testament it seems to us that it would be something like this: Jesus must have lived as I think he ought to have lived and taught what I believe is the true philosophy. Therefore whatever in the gospels is inconsistent with the theory I hold of life and teaching must have been later additions or misinterpretations of what he actually did and taught. The result is a sorry picture even when compared with what such rationalists as Baur and Renan have drawn of Jesus."

On this point, the Baptist Standard, of Chicago, says:

"We find ourselves regretting that Professor Foster should mar his work by stopping now and again to pity himself. It may be true that he has been called hard names, his honesty questioned, his motives impugned, but the exhibition of his wounds breaks in upon the continuity of his work and so weakens it. He can hardly expect to escape criticism nor can he hope that those who see in his theories an attack upon that which is fundamen-

tal to the Christian faith will stop to choose soft and inoffensive words with which to characterize his views. Even this book is not free from statements and insinuations that may easily be construed as insulting to those who hold so-called 'traditional' views."

#### Contradictions Pointed Out.

That the book is essentially weak many have pointed out. It is largely a rehash of German skeptical criticism. Had it not been for Professor Foster's prominent position and the auspices under which the book was published, it is safe to say that comparatively little attention would have been paid it.

Dr. E. Y. Mullins, president of the Southern Baptist Theological seminary of Louisville, Ky., in the last issue of the Baptist Argus, has a review of the book which, though written in a calm and judicious tone, nevertheless fairly riddles it. Dr. Mullins points out the weak grouping of material and the glaring contradictions with which the book abounds. He shows up, for example, Dr. Foster's contradiction in contending that "authority religion" is no longer possible, yet in holding that the human "Jesus" is "authority." Dr. Mullins says:

"In short, if Professor Foster's doctrine of historical relativity and his doctrine of autonomy are true, then his book is misnamed. There can be no finality asserted of any religion. On the other hand, if Christianity in any sense of the word is final, the doctrines of autonomy and of historical relativity, as expounded by Professor Foster, are untrue."

Dr. Mullins also shows up the glaring contradiction made by Professor Foster in arguing in one place that all "relativities" have been banished and that "a god outside the cosmos is dead," thus destroying all idea of transcendence, yet in arguing that Christ was "self-uptilified above the whole evolutionary series and has conquered release from all the relativities," etc.

#### The Question of Ethics.

The question of honesty involved in Professor Foster's remaining longer as teacher in an institution supported by a denomination all of whose principles and practices he is openly combating, has been frankly discussed. Dr. Eaton, in the Western Recorder, has intimated strongly that it is essentially dishonest for a man to get his support from forces which in practical effect he is warring against. Also the Baptist Examiner, of New York, says:

"Liberty to teach is not license to teach error on foundations erected by men loyal to the truth as they understand it for the propagation of that truth. Would it be intellectual honesty, for a professor appointed to teach the economic wisdom of free trade to turn his chair into a seat of instruction in favor of protection? If a man thinks he has a special message to deliver as to any question, economic, theological, or other, let him deliver it by all means, but at his own charges, or of those who agree with him, not at the expense of those who hold him to be wrong."

While the Central Baptist, of St. Louis, asks:

"With reference to it all, we raise the question whether a theological seminary is not the only place where an employe is allowed to dig the foundations from beneath the institution which he was employed to promote, and from which he receives pay while he carries on his work of destruction? No bank, mercantile association, railroad company, medical school or department of government would retain a high employe who violated every principle of loyalty to his employer on the ground that he must have preserved to him his personal freedom."

#### The Secular Press on Ethics.

The daily papers which have commented on the matter are even more outspoken in regard to this question of ethics. It is recognized by all that Professor Foster has a perfect right to think, say and write whatever he wishes. But he hasn't the right to remain in a Baptist school, supported

by Baptist money, and deliberately try to overthrow everything for which Baptists stand. He ought to be outside standing with other unbelievers and free-thinkers; and then his views would be given the classification which they deserve. They would not then carry with them the destructive influence which they now carry, having behind them, as they do, the tremendous prestige which the name of a great Christian university gives.

The fundamental tenet of the Baptist denomination is the authority of the Bible as the rule of faith and practice. But Professor Foster says that the Bible has no authority—that it is not God's word, and that it is immoral to so teach it. He says that God is not a "Being, only a Becoming"—that he is merely a "principle" or "law." He repeatedly declares that Jesus Christ was only a man; he denies the resurrection, and he makes God the author of evil as well as good. Now there must certainly be some limit to the teaching which can be tolerated in a Christian school and Professor Foster has surely reached and passed that limit.

The editorial in the Chicago Daily Tribune was therefore correct in saying:

"There is no attack on freedom of thought involved in the position that a school supported by a particular church for the purpose of teaching the doctrine of that church should be loyal. A man may believe what he will, but if he is engaged to teach one thing and finds that he cannot conscientiously do so, he should resign. He may carry his beliefs with him, and from the outside try to influence those who do not agree with him. What is manifestly unfair is that he should use a position of trust to injure the cause whose defense is in his keeping. The offense of Benedict Arnold was not in his feeling that he was an abler man than Washington, or his belief that the American cause was hopeless, but his attempt to ruin the cause he was believed to be supporting, his use of authority entrusted to him for one purpose to thwart that purpose. He was free to think; he was not free to act."

An editorial in the Daily Chronicle, of Chicago, also forcefully says:

"We are struck, also with the hypocrisy and treachery of these attacks on Christianity. This is a free country and a free age, and men can say what they choose about religion without being called to account for it; but this is not what we arraign these divinity professors for. They are to be criticised on other grounds."

"Is there no place in which to assail Christianity but a divinity school? Is there no one to write infidel books except the professors of Christian theology? Is a theological seminary an appropriate place for a general massacre of Christian doctrine? Mr. Mangasarian delivers infidel lectures every Sunday in Orchestra hall, and no one is shocked, but when professional defenders of Christianity jump on it and assassinate it, the public—even the agnostic public—cannot but despise them."

"If the expression of these infidel sentiments by Christian teachers makes a marked and saddening impression on mature minds, how must it affect the young people in attendance at the university? These young people are not contaminated by Mr. Mangasarian nor by the teachers of spiritualism, theosophy and free-thought who abound in Chicago, but when the very men whom they regard as pillars of the faith bend under them like a broken reed, it is inevitable that they will leave the university confirmed infidels. Even so, we are not championing either Christianity or infidelity, but only condemning infidels masquerading as men of God and Christian teachers."

#### Destructive Views Denounced.

The general verdict is that, as one resolution says, the teachings of this book are utterly revolutionary, and destructive of the vital and essential truths of the Christian faith. When



Professor Foster gets through with his doubts, hypotheses, and endorsements of the views of old-world sceptics and infidels, there is nothing left of Christianity except a poor system of philosophy, with a deluded, imperfect, human "Jesus" as its inspiration.

As conservative and scholarly a man as Dr. De Bois, the admired and beloved ex-president of Shurtleff College, and the present pastor of the First Baptist church, of Chicago, says in the Standard: "If I agreed with the teachings of this book, I would leave the Christian ministry, and at once."

The able review in the Standard says:

"The calmness with which Professor Foster assumes the infallibility of unproved hypotheses on the one hand, while brushing aside expressions of confidence in the Bible as containing a revelation from God on the other, would be amusing were it not the subject of such vast importance. There is hardly a scientific, philosophical or critical theory antagonistic to revealed religion that does not find credence, not an attempted defense of Christianity, as we understand it, that is not cartooned as 'naive.' The 'modern man' is the man who believes as Professor Foster does, and others are the ignorant champions of 'ecclesiasticism.' Were this volume our only course of information we should never suspect that men who are the equals in scholarship of the writers whom he delights to quote, have come to conclusions quite the opposite of those here presented."

Dr. Frederick L. Anderson, professor of New Testament Interpretation in the Newton Theological Institute, in the last issue of the Watchman, Boston, closes a five-page review of the book of a most judicious, discriminating and scholarly character. He is, nevertheless, led, after analyzing its contradictions and absurdities, to say in regard to the teaching about Jesus:

"A fine Lord, Leader and Savior is this! A poor, ignorant, mistaken, deluded man, sinful like us all, displaying unmanly weakness in anticipation of death, and giving the lie to all his great words about trust in the Father, in the final crisis. And he 'is the best we know' (according to Dr. Foster). The reviewer has known better and braver men than the Jesus of radical criticism."

Again Dr. Anderson says:

"The book would leave a better flavor in the mouth if Dr. Foster had a better opinion of his orthodox opponents. It might be well for him to understand that many of them are as learned, as modern, as candid, as open-minded as he, that the test of intellectual honesty is not the ability to adopt the value-judgment as the measure of truth, and to accept the latest results of radicalism as the sifted wheat of scientific reality. It is, moreover, highly amusing to see him salve his wounds, and lay the flattering unction to his soul that he and such as he are the real martyrs, the only faithful champions of the truth in a world of Pharisees and priests, and the only real believers in progress."

THE EVANGELIST IN THE ECONOMY OF SOUL-WINNING.

By R. S. Gavin.

Much has been said and written about evangelists, pro and con. Many of our best and wisest ministers do not believe in them at all. They are outspoken in their belief that they do the cause more harm than good. And I am aware that their objections are not altogether without foundation. In a former article I said that the gentleman with his red-tape and tin-horn and his paraphernalia of sensationalism and high-pressureism, together with several other isms, has done much harm while abroad in the land. He has. He has acted so unwisely,

and, at times, so insincerely, that many of the brethren have "lumped" the whole profession, and marked the bundle, "Professional Evangelists—No Good." The following quotation, taken from a recent magazine, is a fair illustration of what I mean: "There is, in my humble judgment, too much noise and too much assumption of omniscience connected with the method of those evangelists who are conspicuously before the eyes of the church today. Their theology is narrow and their tone and temper are offensively dogmatic. Moral egotism is a disease which unconsciously steals upon such professional workers and vitiates much of their labor. The attempt to make the Kingdom of God come with observation has never been markedly successful, and the effort to advance it along lines of impossible dogma has been signalized by ethical failure. The modest and humble evangelist certainly has his large place in the life of the church—but my experience has been that he is a rare bird. Mr. Moody—one of the greatest souls in the history of Christianity—does not seem to have left any successor."

Now there may be many causes for such opinions as the above; but I believe that W. R. Moody has arranged nearly all these causes under the three following heads: 1. The use of unqualified evangelists, who do not know their Bibles, and adopt the worst forms of sensationalism to draw and entertain their audiences. 2. The frenzied attempts to enumerate large numbers of converts. 3. The spirit of commercialism so prominent in the work of some evangelists; as, for instance, the brother who boasted that he had "cleared eighteen thousand dollars in the past season," and then devoted the whole of the last service in the evangelistic campaign to raising funds for personal compensation. And Mr. Moody rightly suggests that the remedy for these defects lies with the ministry itself. He says: "Should ministers take a determined stand against these evils, refusing co-operation with any man whose methods were such as to bring the work of evangelism into ill-repute, these defects would wholly disappear." I agree with him.

But not all ministers are opposed to the evangelist and his special work. Not long ago I read the opinions of fifteen able ministers as expressed with reference to the evangelist and his work. Nine were in the heartiest accord with the evangelist, and believed in his work while one was so careful in his use of words, and so equivocal in his statements, that I had to class him "doubtful." He was, and then he wasn't. I suppose this percentage is not far from correct when applied to the entire ministry as touching the worth and work of the evangelist. The evangelist is here, and, from all indications, it is safe to predict that he is here to stay. In fact, he is here because he is a necessity; and the fact that many of them have abused their high calling does not in the least remove the necessity of the work he is called to do. So far as I am concerned, I am heartily in favor of him, and believe with all my soul in his work. And understand, I do not now write from the standpoint of an evangelist, but from that of a pastor. I am doing some evangelistic work now, to be sure—but I am doing it only as a pastor, temporarily out of regular harness. I have seen much in some evangelists which I did not admire, and many things which I could not approve. In fact, more than once

have I been well-nigh badly burned with some of their false fire, and in consequence of which I am not altogether unlike the "burned child"—I am afraid of fire. But it is my conviction that the objectionable features in every instance are in the men and their methods, and not in the profession.

1. Evangelists are called of God. Not every man who is in the field, doing evangelistic work, is called of God. Neither is every man in the pulpit, preaching sermons, called of God. But for all that, pastors are called; and so are evangelists. (Eph. iv., 11, and II. Tim. iv., 5) This is our beginning point. Here is solid ground on which to stand. I believe I can safely say that we have quite as much reason, so far as Biblical authority is concerned, for thinking of the evangelist as a permanent factor in the churches as we have for thinking of the pastor as such. I feel sure that any unprejudiced reading of the Scriptures will make this statement perfectly clear.

2. The evangelist has been given the seal of divinity's approval in unstinted measure, throughout all the past. There has never been a great revival period, so far as I can recall, in which the evangelist has not played an important part. I am not now discussing whether the evangelist was present because the revival was on, or whether the revival was on because the evangelist was present with his message of light and life. Perhaps both propositions are largely true. But the fact remains that he was on hand, and that God placed the seal of His approval upon his message and his methods. And what God has done in the past He is doing today. There are some evangelists whose sincerity is not called into question, and whose methods are not objectionable. Show me such an one, and I will show you a great soul-winner. That is another way of saying that the divine approval is upon him. "A tree is known by its fruits"—and in the realm of evangelism this rule works with unerring accuracy.

3. But God does not set His seal of approval upon the work of the evangelist simply because he is an evangelist, rather than some other kind of worker; but He does so because he is doing His work. When pastors do the work of an evangelist—or laymen either, as to that—they meet with the same divine approval that the evangelist meets with.

It is the work that God honors, rather than the office. And herein lies my point. The evangelist is the pastor's assistant. And I claim that the need for such work has never been more imperative than now.

No busier people walk on God's footstool than the preachers. They are a busy, and often an overworked, class of men. And in their seasons of special soul-winning they stand sorely in need of just such help as the well-trained and consecrated evangelist can offer.

4. This leads to my last observation: The evangelist is a specialist. And since we live in an age of specialists, why despise this one, when it is clearly seen that he is one sent of God? If there are special lines of religious endeavor, it is a reasonable supposition that a man who gives all his time to one form of work will be better qualified for it than he who must divide his time and effort among so many departments, as the overworked pastor must often do. My brother, despise not the man who is called to do the work of an evangelist.

EXPERIENCE.

I lived a long life through,  
Of honor, wealth and fame,  
Before the evil days I knew,  
Before afflictions came.

I saw the road to wealth,  
And mansions where I'd dwell;  
But did not see my broken health,  
Nor did I dream of hell.

But dreams of youthful days  
Soon vanish like the dew,  
While Fancy's fair and pleasant ways  
Are realized by few.

So this fair dream of youth,  
Mirage that pleased my eyes,  
I'm very sure cannot be truth  
This side the azure skies.

Where is that vision fair,  
Its glory shining afar?  
With lightning speed it passed the air;  
It's where the rainbows are.

So let my friends beware,  
Nor youthful dreams to trust;  
Their halls of fame are haunts of care,  
Their mansions mounds of dust.

—L. T. Reeves.

The organized liquor dealers of Manchester, England, recently made an attempt to induce the Imperial post office department to permit the opening of branch post offices in liquor shops. The government considered the matter and reaffirmed its policy of refusing all such applications except in cases where no other location could be found suitable for the purpose.

OUTDOOR LIFE.

Will Not Offset the Ill Effects of Coffee When One Cannot Digest It.

A farmer says:  
"It was not from liquor or tobacco that for ten years or more I suffered from dyspepsia and stomach trouble; they were caused by the use of coffee until I got so bad I had to give up coffee entirely and almost give up eating. There were times when I could eat only boiled milk and bread and when I went to the field to work I had to take some bread and butter along to give me strength.

"I doctored with doctors and took almost everything I could get for my stomach in the way of medicine, but if I got any better it only lasted a little while until I was almost a walking skeleton.

"One day I read an ad for Postum and told my wife I would try it, and as to the following facts I will make affidavit before any judge:

"I quit coffee entirely and used Postum in its place. I have regained my health entirely and can eat anything that is cooked to eat. I have increased in weight until now I weigh more than I ever did; I have not taken any medicine for my stomach since I began using Postum. Why, I believe Postum will almost digest an iron wedge.

"My family would stick to coffee at first, but they saw the effects it had on me, and when they were feeling bad they began to use Postum, one at a time, until now we all use Postum." Name given by Postum Co., Battle Creek, Mich.

Ten days' trial of Postum in place of coffee proves the truth, an easy and pleasant way. "There's a reason."

Look in pkgs. for a copy of the famous little book, "The Road to Wellville."



## THE ALABAMA BAPTIST



JOHN C. WILLIAMS.  
Editor Our Mountain Home.

THE FIRST BAPTIST CHURCH OF  
TALLADEGA.

Organized May 31, 1835, With Ten  
Members, Three of That Number  
Being Negroes.

By JOHN C. WILLIAMS.

The First Baptist church of Talladega was organized as The Good Hope Baptist church on the 31st day of May, 1835, in a log cabin school house, which stood near where the First Methodist church now stands. Elders Joab Lawler and Oliver Welch constituted the presiding presbytery. These two ministers were members of the old Talladega church, now the Alpine Baptist church. The church was organized with ten members, three of that number being negroes. Of the members who entered into the organization of this church all have long ago passed away.

At the first monthly meeting there were eight members added to the church, among them were the late Dr. Samuel Henderson and Mrs. Susan Bishop, mother of the late Judge John W. Bishop. Mrs. Bishop was the first person baptized in this community, she being baptized by the Rev. Oliver Welch.

The church has had as pastors Revs. Joab Lawler, Thomas W. Cox, Thomas Chilton, M. E. Tallaferrro, Samuel Henderson, P. E. Collins, Richard Pace, J. F. B. Mayes, J. J. D. Renfro, George A. Lofton, Marshal D. Early, Thomas Henderson, J. A. French and T. M. Callaway. All are dead except the last five named.

The deacons of the church have been J. G. Eaves, Wm. Shaffer, A. E. Fant, J. F. Henderson, James Headen, G. T. McAfee, Turner Ogletree, D. B. Elliott, S. J. T. Whatley, W. R. Stone, John Henderson, John W. Bishop, R. R. Asbury, J. B. Fiquett, Sr., I. B. Merriam, E. J. Dean, S. J. Loyd, J. K. Elliott, J. M. Solley, S. D. Kyser, H. M. Burt, L. M. Johnston, J. S. McCants, A. J. Nunnally, G. A. Joiner, J. B. Graham, P. S. Williams, J. A. Powe, D. S. Lightcap, E. H. Dryer, J. A. Woodward.

The clerks have been: Cyprian R. Cross, S. G. Darden, S. Henderson, A. E. Fant, John Henderson, Stephen Sparks, G. T. McAfee, W. F. Perry, J. H. Joiner, G. A. Joiner, S. P. Burns, W. T. Billue, C. W. Stringer and W. S. Hyatt.

The treasurers have been Judge Chilton, James Headen, William R. Stone, P. G. Stringer, R. A. Moseley, Jr., S. D. Kyser, C. W. Stringer, J. A. Powe, S. P. Burns and W. M. Graham. For a long time after the organization of the church there was no regularly elected treasurer, the deacons having the financial matters in charge and one of their members handled the money.

The following, ordained ministers have been members of the church.

J. L. M. Curry, John B. Mynatt, A. W. Chamblis, P. P. Wood, Matthew Bishop, Matthew Hillman, J. L. Lewis, G. C. Metcalf, Thomas Colley,

John Wilmer, A. S. Worrill, N. D. Renfro, Fleming Freeman, J. M. Solley, A. W. McGaha, William Browning, John Smith, W. C. Cleveland, S. A. Austin, J. H. Pope, F. G. Mullin, B. F. Brothers.

About one-third of the membership of the church were negroes until 1870, when they were at their request organized into an independent church, which is known as the Mt. Canaan Baptist church. The Mt. Canaan church was organized by the pastor and officers of the First Baptist church and put under the care of Rev. William H. McAfee colored, who was baptized and ordained by the late Dr. Renfro.

Soon after the organization of the First Baptist church a house of worship was erected at the corner of North and Spring streets, which was used until 1873, when on Sunday, April 27th, of that year, the present house of worship on East street was occupied for the first time, Dr. Gwattney preaching at the 11 o'clock service.

Many years ago the church unanimously passed a resolution that the house of worship should be used only for religious and temperance purposes; also "that it shall be cause for exercise of church discipline for any member to fail to pay his subscriptions to the church when he has the ability to pay." Several years before that the treasurer was required to report quarterly the names of those who did and the names of those who did not aid in the support of the church.

Judge Chilton and Judge McAfee and Mrs. Bishop and Mrs. Chilton were the committee who raised the first salary for a pastor ever paid by this church.

From one who was speaking thirty years ago of the history of this church we quote as follows: "It has generally met the coming in of vice with prompt decision and firmness, and has withdrawn its fellowship from those who walked disorderly. It has with readiness excluded members for drunkenness, for selling ardent spirits, for visiting billiard saloons, for refusing to pay just debts, for promiscuous dancing and for habitual absence from the meetings of the church.

In November, 1851, the church in conference subscribed \$3000 to the Baptist High school, which was erected in the western part of town by the Coosa River Association.

The Sunday School Board of the Baptist state convention was organized in 1871, and its headquarters were established with this church, the following composing the board: Rev. J. J. D. Renfro, Rev. E. T. Smyth and Messrs. J. H. Joiner and W. R. Stone.

In 1841, 1857, 1878 and again in 1888 the Baptist State convention met with this church. On the first Sunday in June, 1885, this church celebrated the 50th anniversary of its existence in a jubilee meeting. Rev. J. J. D. Renfro, D. D., preached at 11 o'clock from the following text: First Samuel 7:12 and 2d Timothy 3:15. His theme was the New Testament church.

At 3:30 a reunion and covenant service was held when addresses were delivered by John W. Bishop, John Henderson, J. A. Woodward and A. S. Worrill.

At 8 p. m. Rev. Samuel Henderson preached the jubilee sermon. On Saturday before the jubilee service the church held a special prayer meeting service, which was very impressive.

It was at this meeting that the first steps were taken to raise a parsonage fund, which resulted in the purchase of the house and lot on the corner of Coosa and West streets.

The jubilee meeting was a memorial occasion, indeed. Large congregations were present, visitors coming from adjoining counties, and at the 11 o'clock service our Presbyterian brethren turned out en masse. The meeting was protracted, and Rev. J. H. Wright, of Union Springs, assisted in the preaching. The committee who ar-

ranged the jubilee meeting program was composed of G. A. Joiner, John Henderson, S. D. Kyser, J. H. Clabaugh, Mrs. R. A. McMillan, Mrs. E. E. McGaha and Mrs. J. M. Crowder.

On the fourth Saturday in September, 1857, Rev. J. J. D. Renfro was elected pastor and served until October, 1860, when he resigned. Mr. Renfro and wife were received as members of this church in January, 1858, by letter from Liberty church, Cherokee county.

When Mr. Renfro resigned in 1860, Rev. J. F. B. Mayes was elected pastor and took charge of the church in August, 1861, and remained until August, 1864. In November, 1864, Mr. Renfro was again called to the church and remained until July, 1886.

In October, 1886, Rev. George A. Lofton entered upon the duties as pastor of the church and remained until May, 1888.

Rev. Thomas Henderson supplied the pulpit from May, 1888, to January, 1889, when Rev. Marshal D. Early came to the church as pastor and remained until December of the same year.

After the resignation of Mr. Early, Rev. Thomas Henderson supplied the pulpit until October 1, 1890, when Rev. J. A. French assumed the charge of the church. Dr. French remained as pastor until June, 1896, when he resigned to accept a call to Austin, Tex.

Rev. T. M. Callaway came to the church the 1st of November, 1896, and remained until July 1, 1906, when he resigned to accept a call to the First Baptist church of Pensacola, Fla.

The ordinance of baptism was first administered in the baptistery of the church on Sunday night, July 5th, 1873. It was at the close of a five weeks' meeting, conducted by the pastor, Rev. J. J. D. Renfro, and Rev. W. Wilkes. On this occasion between forty and fifty converts were "buried with Christ in baptism."

The organ was introduced in the church in 1866, and the organists have been: Miss Eugenie Clabaugh, Miss Nellie Rice (now Mrs. H. E. Shelley), Miss Annie Fiquett (now Mrs. H. P. Watson), Miss Annie Renfro (now Mrs. J. R. Sampey), Mrs. Alice Thornton, Miss Fannie McMillan, Miss Mamie Henderson, Miss Mamie McAfee and Mrs. John C. Williams. Mrs. Williams has been organist for the last twenty-six years.

Mr. J. H. Joiner was the first director of the choir and was succeeded by G. A. Joiner, and in 1888, Mr. James H. Hayden was elected to that position.

The church has sustained a Sunday school since soon after its organization.

The parsonage on the corner of West and Coosa streets was destroyed by fire in the spring of 1899, and the same year the church bought the lot on the corner of East and Brignolio streets, and had erected thereon the present parsonage. The lot and building cost \$2,800.

The church was organized as the Good Hope Baptist church. Later the name was changed to the Talladega Baptist church and subsequently it was incorporated as the First Baptist church. Later the name was changed to the Talladega Baptist church, and subsequently it was incorporated as the First Baptist church of Talladega. It now has a membership of 460.

The officers of the church at this time are as follows:

Pastor—Vacant.

Deacons—H. M. Burt, George A. Joiner, Julius A. Powe, P. S. Williams, J. A. Woodward, E. H. Dryer, D. S. Lightcap, S. W. Welch, W. M. Graham, C. W. Stringer, J. H. Hayden.

Clerk—W. B. Castleberry.

Treasurer—William M. Graham. Nelson Brown, colored, is the faithful sexton of the church.

The church at present is in a prosperous condition and only a few years ago organized the Second Baptist church, with Rev. J. H. Pope, pastor.



W. B. CASTLEBERRY.  
Chairman Entertainment Committee.

AN INTERESTING LETTER.

Dear Bro. Crumpton:

I have just finished reading your address printed in the last issue of The Alabama Baptist. I have greatly enjoyed your "reminiscent talk." Old Howard has had a hard struggle, but as you so well say, she has accomplished a magnificent work. From 1878 until 1902 I was called on through sympathy and strong faith in the ultimate successful results to contribute in money and "advise" to the building of the college. My father before me was deeply interested in Howard and spoke to me often about her work, when I concluded to make my home in Alabama. It was my privilege to be a member of the committee on education when the proposition was made to the convention to remove the college to Birmingham. At that time I was in doubt about the wisdom of the removal and took a stand in the debate against the change. Mercer University removal had been accomplished but a short time, and its troubles were fresh in my mind.

You and others in Alabama who have stood so nobly for Howard will look back over the years with a degree of pride and congratulation. The value of the college must not be estimated in brick and mortar and in endowment, but her wealth exists in the many splendid men who have helped and who are now helping in advancing the interests of civilization and Christianity of the state and country. Foreign lands are also reaping the benefits of Howard's work in the self-sacrificing lives of the good men who are preaching the gospel of glad tidings to perishing men and women. There is also a rich inheritance to Alabama Baptists in the lives and work of the distinguished men who have filled the chairs in Howard College. How long the list is, and what marvelous blessings has God brought upon their work! Your address brings out in eloquent language these facts.

Dr. Montague is accomplishing fine results and the Baptists of Alabama are helping themselves when they respond to his appeals for the Howard.

Some one among your eloquent friends could deliver an entertaining address by a reminiscent outline of the work of missions in Alabama during the past twenty-five years with you as the central figure. Your friends look with pride over the missionary field in the state, and in making the comparison between the conditions and results twenty-five years ago and now, God has greatly blessed your labors, and the labors of the noble men and women who have worked by your side all these years. Sincerely yours,  
P. H. MELL.



THE ALABAMA BAPTIST  
*Some Field Notes*



REV. M. M. WOOD, Sec. State Convention.  
**SAND MOUNTAIN NOTES.**

We regret to lose Rev. A. J. Johnson from Mt. Vernon church. He has done a great work there—two baptized yesterday.

Rev. J. E. Lowry is doing a fine work at Sardis church. Twice since Christmas they have disturbed the baptismal waters. This church or this preacher, or both, are setting an example worthy of emulation. A small country church that supports a pastor for half time deserves a blessing, and the Lord is remembering them. The preacher who can trust the Lord and his brethren to venture on larger things shall have reason to rejoice. Some of us believe the Lord has large things in store for this young brother.

Rev. W. M. Garrett is handling the situation at Boaz with a master hand. He baptized two at his last fourth Sunday appointment and a large number have been received by letter during the year. Boaz and Mt. Vernon are planning to build a parsonage and locate a preacher at Boaz. This is a step in the right direction.

Albertville is looking hopefully to the future. Our Sunday school is growing steadily; 186 in attendance yesterday.

The teachers' meeting on each Monday evening is proving a great blessing to the cause. W. P. Goodwin, our superintendent, is the right man in the right place. The work grows on him and he grows in the work.

The writer had the privilege of burying in baptism, on yesterday, a very promising young brother.

Since January we have received by letter thirty-four members.

Each evening during the past week we conducted a blackboard exercise at the church, drawing the line of demarcation between the church and the world.

On Saturday morning we had a roll call. It was a glorious privilege to be present at the roll call and hear the humble confessions and the abiding trust of the men and women who love the Lord. It was much like an old-time experience meeting.

The church is delighted with her handsome new organ. This is one of the prettiest instruments we have seen.

Our baptistry is almost completed. It stands two and one-half feet above the platform floor and has a glass front, so that when the ordinance

of baptism is being administered it may be seen by the entire congregation.

Our ladies have the funds in hand to put down a nice new carpet.

We are rejoiced over the return of our beloved brother, John L. Ray, and family, who have been at East Lake for several months.

Prof. Brand, of Howard College, spent last Monday with us. We hope that his visit may result in drawing a number of the young men of our town to that excellent institution. Fraternally,  
J. R. STODGHILL.

**ALABAMA BAPTIST ASSOCIATION.**

The Alabama Baptist Association will hold a fifth Sunday meeting with Antioch church, five miles northeast from Greenville, July 27, 28 and 29.

**Program.**

Friday, 11 a. m.—Introductory service by pastor.

**Questions and Speakers.**

1. Temperance: Saloon, Dispensary or Prohibition—which? T. E. Morgan, E. M. Andress, J. M. Dickinson.

2. In what direction did the disciples travel from Jerusalem? W. F. Massey, A. B. Sexton, S. A. Vickery.

3. Let not thy left hand know what thy right hand doeth. Matthew vi, 3. George H. McQueen, R. P. Ellis, W. P. McQueen, W. M. Blackwelder.

4. What are the essential elements of church growth? G. R. Vickery, T. L. S. Grace, Elbert Harrison.

5. New Testament Sunday School—Its Influence on the World. C. C. Lloyd, David S. Hurst, T. E. Massey.

6. What proof have we that the "child" spoken of at beginning of each gospel was the Christ? W. H. Sharp, W. A. Cameron, F. M. Sexton.

This meeting will be followed by the annual "protracted meeting." All are cordially invited. Dinner on the grounds.  
C. C. Lloyd,  
For Committee.

**"FEED UP"**

**Is the Way to Make Old Men Young.**

One of the most remarkable evidences of the power of proper food is found in the following interesting story by a Canadian:

"I am now 71 years of age and have been ailing more or less ever since I was 16 years old, part of the time an invalid suffering with stomach and bowel troubles.

"About two years ago, having learned of the good Grape-Nuts food was doing for some friends of ours, I resolved to try it myself and I immediately found help—more vigor and power of endurance.

"That summer the heat did not affect me as it did before I used Grape-Nuts and after about four months' constant use I began to realize what it was to be well, and found my bowels adjusting themselves so that now I am free from the old troubles. I had long despaired of such results and can safely say I am enjoying better health today than for many years past, for this wonderful food has literally made a new man of me." Name given by Postum Co., Battle Creek, Mich.

There is nothing wonderful about it, only sound, scientific reason that anyone can prove by trial.

Look in pkgs. for a copy of the famous little book, "The Road to Wellville."

**FROM ROME.**

Some readers of The Alabama Baptist may not object to seeing a few lines about the work that is being done by Fifth Avenue Baptist church, Rome, Ga., since it is my privilege to call myself a son of the people to whom it belongs. Last Sunday we celebrated our anniversary as pastor and people. God has been very good to us during the first twelve months, as the following facts will show: The aggregate amount collected for all purposes in this time is (\$4,110.17) four thousand one hundred and ten dollars and seventeen cents. This includes (\$1,900) nineteen hundred dollars, the cost of the new parsonage. The largest sum collected during any previous twelve months has not exceeded (\$1,500) eighteen hundred dollars. This speaks well for the "weekly calendar and coupon book system," which I can heartily recommend as the best system I know anything about.

One year ago our roll showed our resident membership to be (204) two hundred and four. Since then (115) one hundred and fifteen have been added to the church, increasing the strength of the church in every way 50 per cent and more.

This congregation has recently had a good meeting, one that is said to be as good as the church has ever experienced. Bro. F. Hatcher Watkins, of Union Springs, assisted the pastor, and all that know Bro. Watkins know what able help he can give. To his age and experience Alabama has no better pastor-evangelist within her borders. God has a great work for this brave and consecrated heart to do, and I am glad to pray for him as a friend and schoolmate. Thirty-two were received during the meeting, (26) twenty-six by experience and (6) six by letter.

All praise is humbly and sincerely ascribed to Him from whom all blessings come. Yours in earnest,  
HENRY W. FANCHER.

Rome, Ga.

**BRO. PARKER WRITES.**

I wish you would please change my paper from this place to East Lake. I preached my last sermon as pastor at Dwight church here yesterday. I regret very much having to give up my work, but not being well and the water not agreeing with me, the doctor has advised me to go away. These are good people; they have stood by their pastor nobly, ready to do their best at anything he suggested for the good of the cause. I love them, and feel that I have a warm place in every heart and home in the town. My people have paid all that they have promised me, and we have paid some other debts. I have received about fifteen members by letter, and have baptized twelve since I came here. We have about one hundred and fifty pupils in Sunday school; the prayer meeting is good. I am glad that we were able to secure a good pastor at once. Bro. J. C. Hepinstall will move in this week and go right on with the work as pastor. I have enough work in meetings to keep me busy until college opens, and then I will go to Howard. With a prayer and best wishes for the dear people I am leaving and to our beloved editor, I am, yours in Christ,  
L. F. PARKER.



R. F. MANLEY, Treas. State Convention.

**FROM LUVERNE.**

It was a real pleasure to assist my old yoke fellow, Rev. O. P. Bentley, in a meeting of two weeks at Luverne, the capital of Crenshaw county, where this earnest and consecrated pastor and wise leader of his flock has planted himself firmly in the affections and confidence of all the people, who gladly follow him.

The little city of Luverne is thriving like a tree planted by the water's edge. New buildings are constantly going up. The people are in high spirits. The church and pastor have a field "white unto the harvest." The work is being wisely planned by Bro. Bentley. The people are, I believe, willing to follow his leadership.

We had a great meeting, although we had but few additions to the church. We all felt the power and influence of the Holy Spirit. Strong men resolved to lead better lives, Christians were made to look upon the Lord's great work from a broader viewpoint. Souls were made happy and rejoiced in the Lord.

The pastor and his kind people treated the visiting preacher royally and sent him away satisfied. May the Lord ever bless them in their new relations. With best wishes for The Baptist, which I very much enjoy.

W. J. D. UPSHAW.

**ITEMS FROM NEWTON.**

This has indeed been a prosperous year with us at Newton. Our school, the Baptist Collegiate Institute, has seen the brightest year in its history, having enrolled, including the summer term, more than three hundred pupils. The graduating class consisted of fourteen, nine young men and five young ladies. Three of the young men of the class of this year are ministerial students, one of whom proposes to go to the foreign field. Also one of the young ladies of the class is preparing herself for mission work.

Some work has been done toward raising the money for a new school building which we so greatly need. Through the kindness and generosity of our noble-hearted students and a few friends of the school we have started a library of about three hundred volumes, to which we hope to add a like number every year.

Continued on Page 13.



**VIRGINIA INSTITUTE**

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**OBITUARIES.**

Lines to the memory of little Annie Louise Weathers, by her old uncle, in Texas:

The flower blooms, that in fading it may give its fragrance to the air. It came to thus distill its permanent essence through this form of temporal beauty.

These little messengers come often, only that they must go. And having revealed to us an angel's smile, they go, mellowing our hearts to a tenderness susceptible of being touched by the spirit of God.

This little angel is happier for having been God's messenger to this little corner of the earth, and we are better for having had this heavenly visitor in our home for even a day. A thousand kisses more deeply tender now lavished on these little ones staying here will be taken by this sweet hovering angel as its own.

The blessed soul that moulded this delicate, fine-featured form did not need earth. It came because we needed it, and it went because we needed the modification of love and sorrow.

Without grief our hearts would grow hard, and even less delicate beings would find the earth life over harsh.

How beautiful that this white rosebud could peep into the earth and pass on in its wrapt perfection to the higher land, as our more delicate and refined earth-angels do, instead of dropping its form, leaf by leaf, under the blights and blasts of changing seasons. We who remain need these things; those who go, like this little white rose, came only to give us this touch of tenderness and love. Ah! could we have filled this high obligation of cultivating this lofty soul in its little earthen jar, we would have marred its tender leaves, broken its slender petals, and the rough earth contact might have crushed its sensitive heart.

And the sweet beauty came and went, to soften and strengthen and sustain our tenderness, and patience, and long suffering care and culture and love of those little ones who must remain, the blessings of whose care we are not deprived of.

And there is a greater benediction than this.

Some day—perhaps near—but if distant, sure to come—you, mother, with your finer attuned nature than that of man, when you both need and merit the call; when you are walking silently, listlessly, with some serene and happy thought and a peaceful heart, there will come to you, as it is given by a law of God to those that are gone, to once call the dearest loved who are left, there will come to you in that silent, peaceful, happy, unsuspecting moment, deep in the inner tunnel of your ear, in the baby angel's voice, the one sweet, heavenly word, "Mama." J. T. O. GLENN, Buffalo, Tex.

The happy family of Bro. and Sister G. C. Weathers, of Littleton, Ala., has been broken by the angel reapers, who took the sweet spirit from the body of their little daughter, Annie Louise, which sad event occurred at the Davis Infirmary, Birmingham, at 11:20 p. m., June 18, after eight weeks' painful illness.

The funeral was conducted at the home of Mr. W. A. Hill the following day at 4 p. m., at East Lake. The little body was laid to rest in the East Lake cemetery.

For nine months and eighteen days little Annie had been the hope and smiles of that unbroken family. But the flower was too fair for earth, and

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Baths with Tetterine Soap, 25c. cake.

God took that which he had only sent to bud on earth, that it might bloom in heaven. Weep not, fond parents, but remember while you have one tie less to bind your affection to earth, you have in little Annie another cord to draw you up to heaven. The separation will not always continue. While you cannot bring your darling back to earth, take comfort in the fact you can go to her. With sympathy,  
L. M. BRADLEY.

The sympathy of their many friends go out to Bro. and Sister J. W. O'Hara, of Montgomery, in the death of their little boy, Willie Murphy, their only child, which occurred at 5 a. m., June 27, at the home of Mrs. Murphy, Mrs. O'Hara's mother, No. 638 Thirty-sixth street, South Birmingham.

The little body was laid to rest that afternoon at 6 o'clock at Elmwood cemetery.

Little Willie had only been the sunshine and smiles of that happy home for a little more than eight months. My dear brother and sister, I am sure the Lord, who gave you and has taken, will give grace to sustain you in this your time of greatest need. With sympathy and love,  
L. M. BRADLEY.

York.—Allie Otis, son of A. O. and P. E. York, was born at Midland City, Ala., on the 18th day of November, 1903, and died in Bagdad, Fla., March 11, 1906. The journey from the cradle to the grave was very short, but between these two points he lived a great life. His development, physical and mental, was more than ordinary. His parents were anxious for him to be a Christian boy and had already begun to train him for God and the church. He loved his "Sunday School book" (a Bible) which had been given him, and was deeply interested in all conversations about God and heaven. Many of his bright expressions, which would have done credit to one of greater age, remain as sacred memories in the minds of the parents to cheer them in hours of loneliness.

His last illness was not expected to prove fatal and the little one was at death's door before we realized that he was about to leave us. But now he is gone. His sweet voice and trample of feet will not be heard on earth any more. But if the veil could be drawn so as to give a vision of heaven among the redeemed of earth, in snowy robes could be seen this little one transcendently beautiful and exquisitely happy.

W. T. ELLISOR.  
Milton, Fla., June 21, 1906.

On June 23d the spirit of Sister Myra Johnson winged its flight to the God who gave it. Sister Johnson had been a sufferer for two years from that dreaded disease, consumption. For six months she was confined to her bed. She was not able to sit up even for an hour. She bore her suffering with Christian patience, never murmuring or complaining. She surrendered her life to Jesus. The writer visited her often during her sickness, and always found her cheerful, even when death seemed inevitable. Hers was indeed a beautiful Christian life, wholly resigned to the will of God. Just before she died she called the writer to her bedside and outlined her funeral services, which was faithfully carried out. A solemn and impressive service was held in the home by the writer and Brother E. P. May, pastor of the M. E. church. Her remains were laid to rest in the city cemetery at  
Continued on Page 14.



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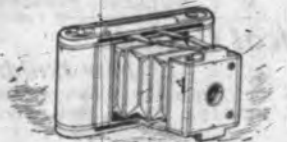
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They'll give a hundred sociables, cantatas, too, and teas; They'll bake a thousand angel cakes, and tons of cream they'll freeze. They'll beg and scrape and toil and sweat for seven years or more, And then they'll start all o'er again, for a carpet for the floor. No, it isn't just like digging out the money from your vest When the Ladies' Aid gets busy and says, "We'll pay the rest."

Of course we're proud of our big church, from pulpit up to spire; It is the darling of our eyes, the crown of our desire, But when I see the sisters work to raise the cash that lacks, I somehow feel the church is built on women's tired backs. And sometimes I can't help thinking when we reach the regions blest, That men will get the toll and sweat, and the Ladies' Aid the rest. —From the Reformed Church Herald, Lisbon, Ia.

My Dear Sunbeams: Here is a letter from the superintendent of the Fruitland school, North Carolina, where we are to educate one of the pupils. The pictures also will interest you. Let us do all we can to raise the \$30 before school begins in September. Your loving friend, MRS. HAMILTON.

Fruitland, N. C., July 2, 1906.  
Mrs. T. H. Hamilton, Birmingham.

Dear Sister: By request of Brother M. M. Welch, I am sending you a catalogue and a few pictures. Am sorry we have nothing that would be more appropriate. We have no picture of the school last year. I am grateful for the interest you are taking in our boys and girls. I do not feel that there is a field of labor which promises more than the work in this department. The influence of our students is being felt all over this mountain country as they return to their home churches. One girl was elected for four classes in Sunday school as teacher. One boy organized a Baracca class of fifty members; another carries on a prayer meeting, and so on. The Lord gave us a large number of earnest students last year. One girl who was not a Christian and at first of the year laughed at the girls as they prayed in their prayer meeting. She was soon converted and regenerated and not only quit laughing, but was glad to lead in prayer before she went home.

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with nerves all played-out, need the help of a pure, restorative medicine, to put them on their feet again. "I am a thankful woman," writes Mrs. W. E. Lawrence, of 821 6th Street, Portsmouth, Va., "I just had to write and tell you how much good

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50c and \$1

FOR 45 YEARS this standard remedy has been a boon to the people in malarial districts. Sold on a positive guarantee. Leaves no bad effects like quinine. Harmless for children. If your druggist can't supply it, send price to ARTHUR PETER & CO., General Agents, Louisville, Ky., and it will be sent by express prepaid.

**Sunday School AND Revival Song Books**

**CHARLIE D. TILLMAN,**  
811 AUSTELL B'LD'G., ATLANTA, GA.  
Does the Business with SONG BOOKS.

Superintendents write him what you are using and for 12c he will send you something new which can be returned.

## CHURCH PEWS

PULPIT AND CHANCEL FURNITURE  
SUNDAY SCHOOL and CHAIR CHAIRS

ASSEMBLY AND OPERA SEATING

**SCHOOL DESKS AND SCHOOL SUPPLIES**  
EDUCATIONAL EXCHANGE CO. TITLE GUARANTEE BLDG. BIRMINGHAM, ALA.



# SUFFERED AGONIES FOR FOUR YEARS

Whole Foot Nothing But Proud Flesh — Tried Different Physicians and All Kinds of Ointments — Could Walk Only With Crutches — Ohio Man Says:

## "CUTICURA REMEDIES THE BEST ON EARTH"

"In the year 1899 the side of my right foot was cut off from the little toe down to the heel, and the physician who had charge of me was trying to sew up the side of my foot, but with no success. When he found out that wouldn't work, he began trying to heal the wound with all kinds of ointment, until at last my whole foot and way up above my calf was nothing but proud flesh. I suffered un-



told agonies for four years, and tried different physicians and all kinds of ointments. I could walk only with crutches. It is sixteen months ago since I began using Cuticura Soap and Ointment for my limb and foot. The first two months the Cuticura Remedies did not seem to work, but I kept on using them both. In two weeks afterwards I saw a change in my limb. Then I began using Cuticura Soap and Ointment often during the day and kept it up for seven months, when my limb was healed up just the same as if I never had trouble.

"It is eight months now since I stopped using Cuticura Remedies, the best on God's earth. I am working at the present day, after five years of suffering. The cost of Cuticura Ointment and Soap was only \$6; but the doctors' bills were more like \$600. You can publish my name and refer any one to write to me about Cuticura Remedies. I will answer all letters if postage is enclosed. John H. Lloyd, 718 S. Arch Ave., Alliance, Ohio, June 27, 1905."

Complete External and Internal Treatment for every Humor, from Pimples to Scrofula, from Infancy to Age, consisting of Cuticura Soap, 25c., Ointment, 50c., Resolvent, 50c. (in form of Chocolate Coated Pills, 25c. per vial of 50), may be had of all druggists. A single set often cures. Potter Drug & Chem. Corp., Sole Props., Boston. **5¢ Mailed Free, "How to Cure Skin and Blood Humors."**

### BECOME A NURSE

and secure an income while training. The salary of a nurse is from \$15 to \$30 and up per week, and a nurse from the Red Cross Nurse Association can work "shoulder to shoulder" with the best nurses of this country. For full particulars write for catalogue No. 3. A copy of our monthly journal of nursing, "The Professional Nurse," sent for 4 cents in stamps. Scholarship and tuition free. Training at home. Red Cross Nurse Association, Chicago, Ill., U. S. A. Largest training system in America.

### SKEPTICISM

It is better to believe everything a man says than to believe nothing. The crucial test comes and the true things accepted on faith will greatly aid you in life's battles in time. Believe everything rather than reject everything.

Johnson's Chill and Fever Tonic is the greatest Fever medicine and Life Saver in the world. If you believe this and accept it as truth, you will be the immense gainer thereby, and if you doubt it and wholly reject it, you may be the loser to the extent of your very life.

We will send two bottles to any reader of this paper on these terms: If the two bottles cure two cases of Fever, send us \$1.00. If they do not do all we claim, send us nothing. We take the risk. The Johnson's Chill and Fever Tonic Co., Savannah, Ga.

It will pay you to pay up and write for one of our presents.

Every boarding pupil who was not a Christian before carried Christ back home with them, except two little boys, 9 and 11 years of age. These students, nine in number, were led to accept Christ through the influence of the students' prayer meeting. My heart has been touched in the last few days by meeting five girls in my canvass for students who seem anxious to come here, but have no means, and the picture of the log cabin home is still true today, and every evidence manifest that the people are not able to send these girls. Anything you could do for them would be greatly appreciated. Would be glad to write you freely on any point about which you wish to ask. Yours fraternally, T. H. POSEY.

Continued from Page 9.

In addition to the splendid work done in all the classes, much Christian work was done among our students. About twenty of the students were received into our church by baptism during the year. The girls of the school contributed \$7.00 to the Orphanage as a Christmas offering. Temperance meetings were held during the year, in which considerable interest was manifested. The temperance question discussed among our students was, "Have we the right to use dispensary money and saloon tax for school purposes?" Nearly all of our pupils decided that they would not accept schools paid wholly, or in part, by dispensaries or saloon tax. Can't we have more teachers throughout the state to join with us in this determination until we can arouse sufficient interest to enable us to lay aside this blood money from our educational work? J. T. M'KEE.

The State of Alabama, Jefferson County, City Court of Birmingham. In Chancery. At Rules before the Clerk and Register. In Vacation.

J. M. Austin, complainant, vs. Willie A. Austin, defendant.

In this cause it being made to appear to the Clerk and Register of this Court, in Vacation, by the affidavit of James M. Russell, solicitor for and agent of complainant, that the defendant, Willie A. Austin, is a non-resident of the State of Alabama, her particular place of residence being unknown, and further that in the belief of said affiant, the defendant is over the age of 21 years.

It is therefore ordered that publication be made in the Alabama Baptist, a newspaper published in Jefferson County, Alabama, once a week for four consecutive weeks, requiring her, the said Willie A. Austin, to answer, plead or demur to the Bill of Complaint in this cause by the 10th day of August, 1906, or after thirty days therefrom a decree pro confesso may be taken against her.

Granted this 9th day of July, 1906.

JOHN S. GILLESPIE, Clerk and Register.

JAMES M. RUSSELL, Solicitor.

The State of Alabama, Jefferson County, City Court of Birmingham. In Chancery. At Rules before the Clerk and Register. In Vacation.

Lizzie Lee, complainant, vs. James J. Lee, defendant.

In this cause it being made to appear to the Clerk and Register of this Court, in vacation, by the affidavit of James M. Russell, solicitor for and agent of complainant, that the defendant, James J. Lee, is a non-resident of the State of Alabama, his particular place of residence being unknown, and further that in the belief of said affiant, the defendant is over the age of 21 years.

It is therefore ordered that publication be made in the Alabama Baptist, a newspaper published in Jefferson County, Alabama, once a week for four consecutive weeks, requiring him, the said James J. Lee, to answer, plead or demur to the bill of complaint in this cause by the 16th day of August, 1906, or after thirty days therefrom a decree pro confesso may be taken against him.

Granted this 9th day of July, 1906.

JOHN S. GILLESPIE, Clerk and Register.

JAMES M. RUSSELL, Solicitor.

Continued from Page 10.

Vinegar Bend W. M. Soc.	180.70
Church .....	
Bay Minette L. A. Soc. ....	1.00
State Missions .....	1.00
Foreign Missions .....	1.00
Home Missions .....	1.00
	\$ 804.31

(Concluded in Next.)

## The Latest for YOUNG MEN!

No. 63, \$3.50. Gun Metal (dull finished Calf), Monte Carlo Last. King Bee, \$3.50. If your local dealer does not carry in stock, tell him to order from

**J. K. ORR SHOE CO.,**  
Atlanta, U. S. A.



COMPLETE ONLY \$15.00  
BURNS WOOD OR COAL

### JUST SEND ME ONE DOLLAR

and I will ship C. O. D. to any railroad station in the U. S. this fine Willard Steel Range. Anyone can say they have the best range in the world, but I will furnish the evidence and leave the verdict to you. After you examine this range, if you are satisfied in every way, pay Agent \$14.00 and freight, and you become the possessor of the best range in the world for the money. The range has six 8-inch lids; 17-inch oven; 15-gal. reservoir; large warming closet; top cooking surface, 30x34 ins. Guaranteed to reach you in perfect order. Shipping weight, 400 lbs. Thousands in use and every one of them giving satisfaction. Write for full description and testimonials.

**WM. G. WILLARD,**  
No. 62 WILLARD BLDG.,  
250 CHESTNUT STREET  
ST. LOUIS, MO.



## DUPLIX SAFETY PIN THE STANDARD

that has never been equalled. The guard on the spring prevents tearing the cloth. The only pin that fastens from either side and can't slip through. See that all cards have our name on. Send 4 cents in stamps for sample worth double the money.

CONSOLIDATED SAFETY PIN CO.,  
Box 199 BLOOMFIELD, N. J.

## A Good Bed

IS ONE THING EVERYBODY WANTS



THE ORIGINAL  
**Perfection Mattress**  
**\$9.50**

DELIVERED AT YOUR HOME.  
Guaranteed to be the best bed in the world. Write for free literature.  
**Perfection Mattress Co.**  
Birmingham, Ala. Baltimore, Md.



### SPECIAL RATES VIA L. AND N.

The Louisville and Nashville railroad will sell special low round trip tickets to many points in the North, South, West and East.

Summer tourist tickets on sale daily until September 30th, limited October 31st, to all summer resorts.

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

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

## POSTAL TYPEWRITER

The only real typewriter at a low price. An ideal assistant to ministers. It combines universal keyboard, strong manufacturing, mimeograph stencil cutting, visible writing and interchangeable type. Write for our booklet and installment plan. Agents Wanted. Liberal inducements to clergymen to represent us locally.

Postal Typewriter Co. Dept. 800 and Factory, Newark, N. J. New York City Salesrooms: 1264 Broadway.

**\$25.00**



"Leading the col. south Potomac river." — Dan. Richmond, Va.

### Chairmen Music Committees

Intending to buy Hymn Books, on application, can have a copy of **GLORIOUS PRAISE** free. Compiled by Drs. Doan and Kirkpatrick, masters of sacred song. Suitable for churches, prayer-meetings, Sunday schools and Young People's Societies. Best silk binding, more songs—cream of the old and new. Has no equal. Best and cheapest. You will buy no other if you examine it. **HARVEY & BURNETT, Louisville, Ky.**

### EXCELLENT FACILITIES FOR TREATING CANCER

New Up-to-Date Hospital Just Completed  
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. If you are seeking cure come here and you will get it. We Guarantee Our Cures.  
**KWILLAM CANCER HOSPITAL,**  
1612 W. Main St. Richmond, Va.



**"AUBURN"**

**JULY 23-28, 1906**

A rare opportunity to visit Famous College. Round trip one fare plus 25 cents

**FARMERS' SUMMER SCHOOL**

Lectures by leading Agriculturists and Scientists in the United States. Board \$3.00 for six days. 75c. to \$1.00 a day. Auburn, a delightful summer resort.

Write to **DR. C. A. CARY**, Director Summer School

**Howard College**

East Lake Station **Birmingham, Ala.**

**JAMES B. ELLIS**, Selma, President of the Board of Trustees

The Baptist State College for Young Men. The College will open Wednesday, September 19, 1906, with a full faculty, improved facilities, and the addition of a beautiful building as Library and recitation hall. The courses are broad and sound; the moral tone is excellent; the purpose of the institution is to send forth strong Christian men. Application for rooms should be made at once. For catalogue and general information, address **J. W. VARDAMAN**, Secretary of the Faculty, or **A. P. MONTAGUE**.

**NEW SCALE \$400 L. & B. PIANO.**



To club members at \$297 cash, or \$10.00 cash and \$3.00 monthly with interest quarterly, or yearly terms if you like.

**Nearly 500 L. & B. Club Pianos Sold**

Inside of Seven Months and Every Customer Satisfied. The following is an example of the appreciation expressed by over 400 club members:

**GAYLEVILLE, ALA., Sept. 3, 1906.**  
Messrs. Ludden & Bates, Savannah, Ga.  
Dear Sirs—Club piano received in good order. We are well pleased with it. Better and nicer than pianos sold here by agents for from \$500 to \$600. Our little town is pretty well stocked with pianos of different makes, and it is considered that we have the best piano in town. We thank you for your selection and prompt shipment. Yours with best wishes,  
(Signed) **J. R. WILLIAMS.**

Write for Booklet No 33 and full particulars about free life insurance to club members.

**LUDDEN & BATES S. M. H., SAVANNAH, GEORGIA.**

**L. & B. Pianos are Warranted for a Life Time.**

**Earthquake and Fire**

Every Safety Vault in 'Frisco came through unharmed with its contents uninjured. That was the supreme test.

Our Vault is as strong and complete as anything in 'Frisco, and you have papers which you can't afford to lose.

Price of Boxes, from \$3.00 up.

**Birmingham Trust & Savings Co.**

**Birmingham, Ala.**



**WHY WE SAVE YOU MONEY**

Send your money to a FAR-A-WAY FACTORY or Mail Order House, and pay \$5.00 additional Freight? Manufacture the Golden Eagle Buggy here in Atlanta, Ga., and sell direct to consumer at lowest wholesale price. You the \$5.00 freight and \$16.00 Dealers' Profit. Also, save you on a \$12.50 Harness—our price is \$7.49. Can buy direct from us; because we manufacture our own Buggies, in our own Factory, here at home. Is Money, and our GUARANTEE of saving, and our Guarantee of Satisfaction is the REAL money to you.

**GOLDEN EAGLE BUGGY CO.**  
158 & 160 Edgewood Ave.,  
**ATLANTA, GA.**

Langdale, Ala., on June 24. After the funeral services had been concluded by the writer. Peace be to her ashes. She leaves a devoted husband and two small children and a host of friends to mourn her loss.

**A. W. LANGLEY.**

**A BEAUTIFUL CLOSE OF A BEAUTIFUL LIFE.**

On June 18th, 1906, Mrs. Mary C. Carley died at her home near Kelleyton, Ala., attended by her husband, W. A. Carley, and eleven children, who survive her. She was born March 11, 1857, professed faith in Christ in 1878, joined Mt. Olive Baptist church and was a faithful member until 1894, when she united with Shiloh Baptist church, in which membership she remained until death.

The Christian ardor, devotion and simplicity of Sister Corley's life was such that we feel that her presence with us was a benediction and a blessing, and her departure a sad bereavement. She was the center of attraction in her own home. She had the happy art of making others happy. Her Christian hospitality was of a high order. Her devotion to her loved ones in the domestic relation was such that she gave herself up with untiring energy to the comfort and welfare of her household. She was bright and genial in the social circle in which she moved. Her Christian fellowship was strong and enduring. I have witnessed with interest her deep, maternal solicitude, as she would say pray with me for our children. She lived to see five of them brought into the fold, and in answer to her prayers under the blessing of God, we hope the others will come.

Sister C. was a patient sufferer. When it became apparent that she was nearing the end of her journey, calling her husband to her bedside and, speaking some appropriate parting words, and then addressing herself to each of her children asking them to meet her in heaven and kissing them goodbye, she said, "Turn me over and let me go to sleep." Thus she closed her eyes on earthly objects and spoke no more. Her name will linger in the memory of her friends and the mention of it will awaken many a happy recollection.

According to her request, she sleeps in Shiloh church cemetery, with room reserved at her side for her husband. Sincerest Christian condolence and sympathy go out toward the entire family from many a friendly heart.

**J. R. CONGER.**

**Best I Have Ever Known.**

It is the best: "I have been handling Hughes' Tonic for years; it is the best chill remedy I have ever known. During the past two years I sold nearly twelve gross. It comes nearer being a universal chill cure than anything I ever handled." Sold by Druggists—50c and \$1.00 bottles.

Prepared By **ROBINSON-PETTET CO., (Inc.) Louisville.**

**The Randolph-Macon System**

**Endowed Colleges and Correlated Schools**

Educates men and women, boys and girls not together but in Five Separate Institutions under one management. The combination enables us to offer the best advantages and to Save Time and Money. For particulars, address, stating age and sex of student, Chancellor **WM. W. SMITH, A. M., LL. D.** College Park, Lynchburg, Va.

**CANCER CURED**

WITH SOOTHING, BALMY OIL. Cancer, Tumor, Catarrh, Piles, Fistula, Ulcers, Burns and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address **DR. RYE, Cor. 9th & Broadway, Kansas City, Mo.**

**GOUT & RHEUMATISM**  
The Great English Remedy  
**BLAIR'S PILLS**  
Solely Specific. 10c. & 25c.  
Prepared by W. H. Blair, 111 Broadway, New York, N. Y.

**Excelsior Steam Laundry**

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

**YES MY CHILD IF YOU DON'T USE MAGIC WHITE SOAP SAY MA IF I LIVE WILL I BE AS BIG A GOOSE AS YOU**

Rub Magic on soiled parts, leave them in water one hour. No boiling; no washboard; no backache, if you use **MAGIC WHITE SOAP**; will iron easy as magic; has no resin like in yellow soap. Get your grocer to order; or send us \$1.00 for a sample box of 20 cakes. Express prepaid. Save the wrappers, **MAGIC SOAP CO., Ltd. New Orleans**

**MRS. WINSLOW'S SOOTHING SYRUP**  
has been used by Millions of Mothers for their children while teething for over Fifty Years. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea.  
**TWENTY-FIVE CENTS A BOTTLE.**

**Keeley's Cure** SAFE, PERMANENT, SURE CURE  
ALCOHOL, BISMUTH, PURE GABYNE, TUBACCO OILS, NEURALGIA, KEELY'S INST. BIRMINGHAM, ALA.  
**FREE**

**CANCER**  
Send today for my FREE BOOK, telling all about my great home cure for this dreadful disease; no knife; no pain. A postal card will do. Address **A. J. MILLER, M. D., ST. LOUIS, MO.**

**MARY BALDWIN SEMINARY**  
Staunton, Virginia. For Young Ladies  
Term begins Sept. 6th, 1906. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments, 308 students past session from 33 States. Terms moderate. Pupils enter any time. Send for catalogue.  
**MISS E. C. WEIMAR,**  
Principal, Staunton, Va.



**Jell-O Ice Cream Powder**  
**Makes delicious Ice Cream in 10 minutes for 1 cent a plate.**



Stir contents of one package into a quart of milk and freeze; that's all. Beats the old fashioned, laborious way and makes better Ice Cream. 5 Flavors.

Approved by Pure Food Commissioners. Two packages, 25 cents at all grocers. If your grocer hasn't it, send his name and 5c. to us and two packages and our illustrated recipe book will be mailed you.

The Genesee Pure Food Co., Le Roy, N. Y.



On terms of \$2.50 per month \$8.00 per quarter, or otherwise if you desire it.

You can secure a Kimball Organ at factory prices and terms as indicated. Why pay agents' profits and commissions when you can buy one of these organs direct from the factory distributors?

Our 24 years' experience in Birmingham as Southern Distributors for this factory has made us a great reputation, but the biggest item and question is the amount which we have been saving our customers.

Here Are Two Examples:  
 A \$140 ORGAN for \$93; saving you \$47  
 A \$ 75 ORGAN for \$45; saving you \$30  
 Every instrument guaranteed and if not as represented money refunded.

Write today for free catalogue and our money-saving plan. Address  
**SEALS PIANO & ORGAN CO.**  
 Southern Distributors,  
 Dept. "A" Birmingham, Ala.

**Beautify the Complexion IN TEN DAYS.**

**Nadinola**  
 The UNEQUALED BEAUTIFIER, endorsed by thousands; guaranteed to remove freckles, pimples, all facial discolorations and restore the beauty of youth.



The worst cases in twenty days. 50c. and \$1.00 at all leading drug stores, or by mail.

Prepared by NATIONAL TOILET CO., Park, Tenn.

**HALF TONES By MAIL**



**YOU GET PERFECT CUTS AND GET THEM QUICKLY.**

**NEWS ENGRAVING BIRMINGHAM, ALABAMA.**

**"THE HOWARD TIDE."**

T. V. Neal, '02.  
 The "Howard tide" is coming in! Touching at a dozen different places in the state in the last three months has profoundly impressed me with the "new Howard spirit." I am thoroughly convinced that Howard College, with its matchless president, Dr. Montague, who, in spite of suffering, led us to victory, holds a supreme place in the confidence, affections, prayers and offerings of our people. The voice of the "croaker" is dead. The motto, "Be a booster or be a clam," is gaining on every side. Howard boys of the present year are enthusiastic. Our alumni are becoming actively loyal. A commendable and deserved "Baptist pride" in our Birmingham institution is becoming evident everywhere. "Howard College clubs," composed of alumni and Baptists, are being organized in different counties, as at Evergreen, Greenville, Union Springs and elsewhere, a universal note of confidence is being sounded.

**Some Causes.**  
 Our God-given leader! Everybody believes in and rejoices in our president, Dr. Montague. (If you do not it is because you do not know him). He is not surpassed in the South. The wisdom, energy, enthusiasm of his leadership, coupled with its almost marvelous success, is inspiring to all who love our Southern youth and believe in education under distinctive Christian control, which makes for character and power.

To have raised for buildings, equipment and incidentals some \$50,000 within three years, while carrying the enrollment of students to the highest point within fifteen years, completing the splendid new library building in time for dedication at the last great commencement; to have secured the erection in the immediate future of a Science Hall and equipment worth \$25,000; and within eight months to have provided for its endowment with \$75,000, while his heart carried (and does carry) a burden heavier than words can measure—all this is enough to dispel the gloom of the most pessimistic, and has stirred the interest of the hitherto dormant ones, while gladdening the hearts of those who have given, prayed and expected to see the present day, when scores of parents and sons are turning their eyes toward Howard and the fall opening, September 19!

And then, too, our new president of the Board of Trustees. When, after faithful service, carrying the overweight of a heavy pastorate, Dr. Davidson decided to go to Tennessee, no more happy selection could have been made to succeed to the presidency of the board than Bro. J. B. Ellis, of Selma. Wise, successful, persistent, loyal and approachable, already there is widespread rejoicing, and the friends of Howard—new and old—are coming in his support, while the present study body is enthusiastic in their confidence and loyalty toward him.

**Some Results.**  
 The attainments of the past few months, together with the enthusiasm gathering around the last commencement and alumni banquet, have brought some of our strongest men in the state to the hearty support of Howard, and among them Brethren Miles and Lasseter, of Montgomery, are not least; nor among the earlier alumni, General Charles G. Brown, Judge John R. Tyson and Hon. J. F. Thompson and others.

Then, fathers and mothers are turning their attention to Howard as the

best place to send their sons to secure for them the best college training under the best possible circumstances. And even those who still have to sing the "cradle song" to their sons are looking forward to the time when they shall send "the boy" to Howard!

And then, too, the student outlook is increased. The "spirit" of the last year men is great! Their watchword is "Back to Howard!" And they are after others to go with them—and the word of these new men looking to preparation for the future is "On to Howard!" and all join in a mighty yell for "the greatest year in Howard's history!"

Every year since my graduation I have attended either opening or commencement at Howard, and "I have seen," "therefore I believe"; and "I believe, therefore have I spoken." The Howard flood-tide is in!

With Brethren Miles and Crumpton at the head of the State Board of Missions, Brethren Miles and Patrick at the head of trustees and president of Judson College, and with Brethren Ellis and Montague at the head of trustees and president of Howard College, together with the body of brethren who make up the boards, what more can God do for the Baptists of Alabama in the way of leadership! If we do not make, even greater strides in missions, evangelism and education within the next five years, we deserve both to fail and the humiliation which failure under such God-selected leadership would bring! But we will not fail!



**A WORD ABOUT OUR GIFTS.**

We stated several weeks ago we couldn't get any more of the shirtwaist sets, but that we would have something else for this week. We are sending out belt buckles. If you received a belt buckle instead of a shirt-waist set it was because your request came too late. We have bought 300 belt buckles from Loveman, Joseph & Loeb. If you want one send your name on a postal card with your address written so that it can be easily read.

We think the belt buckles are mighty pretty and hope you will like them.

**BE SURE TO READ THIS**

If you received a shirt-waist set please don't request a belt buckle, but if you failed to ask for a shirt-waist set and want a belt buckle we will be glad to send you one, PROVIDED YOUR SUBSCRIPTION IS PAID UP TO DATE.

Please use a post-card and simply write something like this:

"My subscription, or my father's or mother's is paid to date. Send me a belt buckle.

Sign it and send by return mail. Don't wait.

**I CURE CANCER.**

My mild combination treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys the cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for free book, "Cancer and its Cure." No matter how serious your case—no matter how many operations you have had—no matter what treatment you have tried—do not give up hope, but write at once. Dr. O. A. JOHNSON, 313 E. 12th St., Kansas City, Mo.

**We are Specialists**

In the treatment of chronic diseases of men and women. Having devoted over 20 years to their study and treatment, built up a practice which we believe is second in none in the country, and from the many letters of endorsement received from people we have cured, we feel that we offer every chance possible of a cure. Our methods are all modern and up-to-date—absolutely the best medical science affords. We hold diplomas from the leading medical colleges of America.

Our practice is conducted on the highest ethical basis. We make no wild, extravagant statements that we can cure every disease mankind is subject to, make promises we can not fulfill, deceptive propositions, misleading statements, etc. Our reputation and standing both professionally and financially, is of the very highest, and firmly established.

If you have any disease of a chronic nature, consult us. We will give you our expert opinion of your case free and tell you frankly just what we can do for you. We especially solicit severe and difficult cases. **WE DO NOT DEAL IN PATENT MEDICINES,** but prepare in our own private laboratory special treatment to suit the conditions of each case. Our recent publication "on Nervous Diseases and Health" free on application, also examination blank "A" for men and "B" for women. We always advise a personal examination. Dr. Hathaway & Co., Suite 90, Iman Bldg., Atlanta, Ga.

**Southern Railway**

Four trains daily Birmingham to Atlanta. Leave Birmingham 6:35 a. m., 4:05 p. m., 6:50 p. m., 11:30 p. m. Arrive Atlanta 11:40 a. m., 10:08 p. m., 11:45 p. m., 5:30 a. m. Pullman sleeping cars on all trains. Train leaving Birmingham 6:35 a. m., carries Dining Car.

R. W. LUCKETT,

Union Tkt. Agt., Birmingham, Ala.

**WAR ON LIQUOR AND TOBACCO.**

The Kansas Anti-Liquor Society has adopted a new plan to fight the liquor traffic. It is distributing free to all who write and enclose a stamp, a recipe for the cure of the liquor habit. It can be given secretly in coffee or food. Also one for the tobacco habit that can be given secretly. The only request that they make is that you do not sell the recipe, but give free copies to your friends. Their address is Room 68 Gray Bldg., Kansas City, Mo.

**MAGIC TAR SOAP.**

For Washing Hair and Face. For Skin Diseases, Eczema, and Piles. It has no equal. Retail for 5c. Magic Soap Co., Ltd., New Orleans, La.

**Peterman's Roach Food.**

**A HOON TO HOUSEKEEPERS.**  
 As the roaches go to the food, enticed by it at night from their breeding places, it perfectly eliminates large or small roaches.



It has been sent for 20 years to large institutions throughout the U. S. and abroad, with bills not payable unless it did the work to their entire satisfaction.

**Bedbugs**  
 "Peterman's Discovery" (quick-kill cream) will kill bedbugs that go over where it is painted on lightly; it also is preventative. It will not rust or harm furniture or bedding.  
 "Peterman's Discovery" liquid, in flexible cans, with sprayer, greasing sides of cans will force it in cracks and kill bedbugs and eggs instantly.

**Peterman's Ratmouse Food.**  
 Ready for use.



Rats and mice made wild by this noxious food; alarm others; they will leave the building and not return.

**Peterman's Ant Food,** a strong food to kill and drive away ants. Large black beetles may also be destroyed by it in one night.

Take no other, as time may be even more important than money.

Originated in 1873. Perfected in 1906 by W. J. PETERMAN, Mfg. Chemist, 54, 56, 58 West 12th St., New York City. London, Eng., Montreal, P. Q.

If not obtainable from your local dealer, mail order direct to him. 50 cent packages of these preparations will be sent postpaid upon receipt of price.



TIME AND PLACE OF MEETING OF ASSOCIATIONS FOR 1906.

**AUGUST.**  
 LAUDERDALE CO., E. Florence, Friday, 10.  
 SELMA, Town Creek, Tuesday, 14.  
 SHELBY CO., Bethesda, 6 miles Wilsonville, Tuesday, 28.  
 TUSCALOOSA CO., Big Hurricane, Wednesday, 29.

**SEPTEMBER.**  
 UNION, Pickens Co., Allceville, Tuesday, 4.  
 BETHEL, Linden, Wednesday, 5.  
 MONTGOMERY CO., West End, Wednesday, 5.  
 COLBERT CO., Liberty, Town Creek, Wednesday, 5.  
 BIGBEE, York, Friday, 7.  
 ST. CLAIR CO., Ashville, Saturday, 8.  
 BIRMINGHAM, Woodlawn, Tuesday, 11.  
 COOSA RIVER, Munford, Wednesday, 12.  
 PINE BARREN, Wilcox Co., Beatrice, Wednesday, 12.  
 NORTH LIBERTY, Madison Co., Charley, Thursday, 13.  
 BLUE CREEK, Jefferson Co., Liberty, 2 1-2 miles Yeoland, Friday, 14.  
 MINERAL SPRINGS, Jefferson Co., Mt. Pisgah, 1 1-2 miles W. Brookside, Friday, 14.  
 NORTH RIVER, Walker Co., Oakman, Wednesday, 19.  
 BETHLEHEM, Monroe Co., Drewry, Wednesday, 19.  
 CLEAR BLUFF, Cherokee Co., Demaris, Friday, 21.  
 CLEBURNE, Howles Grove, 10 miles S. E. Hefflin, Friday, 21.  
 MACEDONIA, Washington Co., County Line, Saturday, 22.  
 BIBB CO., Rehoboth, Wednesday, 26.  
 TENNESSEE RIVER, Jackson Co., Bethel, Thursday, 27.

**OCTOBER.**  
 CLARK CO., Forest Springs, Tuesday, 2.  
 CLEAR CREEK, Winston Co., Sardis No. 1, 3 miles E. of Lynn, Tuesday, 2.  
 CENTRAL, Tallapoosa and Elmore Co., Town Creek, 15 miles N. W. Wetumpka, Wednesday, 3.  
 COFFEE CO., Enterprise, Wednesday, 3.  
 MUSSEL SHOALS, Morgan and Lawrence Co., Austinville, Thursday, 4.  
 CENTRAL LIBERTY, Hale Co., Pine Flat, Friday, 5.  
 ETOWAH CO., Cave Springs, Friday, 5.  
 SULPHUR SPRINGS, Jefferson Co., Providence, near Horse Creek, Friday, 5.  
 EAST LIBERTY, Chambers Co., Fredonia, Tuesday, 9.  
 COLUMBIA, Houston Co., Liberty, Pansy P. O., A. C. L. R. R., Wednesday, 10.  
 UNITY, Chilton and Autauga Co., Chestnut, Coopers P. O., Wednesday, 10.  
 WEOGUFKA, Coosa Co., Sardis, 8 miles N. W. Rockford, Wednesday, 10.  
 CENTENNIAL, Bullock Co., Mt. Carmel, Thursday, 11.  
 MT. CARMEL, Jackson Co., Mountain Grove, Thursday, 11.  
 ALABAMA, Lowndes and Crenshaw Co., Bradlyton, Friday, 12.  
 BIG BEAR CREEK, Franklin Co., Harmony, Saturday, 13.  
 NEW RIVER, Fayette Co., Friendship 12 miles N. E. Fayette, Saturday, 13.  
 NEWTON, Dale Co., Ozark, Saturday, 13.  
 CAREY, Clay and Tallapoosa Co., Antioch, Truette P. O., Tuesday, 16.  
 DEKALB CO., Beslah, Tuesday, 16.  
 MOBILE CO., Vinegar Bend, Tuesday, 16.  
 TUSKEGEE, Macon Co., E. Tallassee, Tuesday, 16.  
 ELIM, Pine Barren, Wednesday, 17.  
 CAHABA, Perry and Hale Co., Siloam, Marion, Wednesday, 17.  
 CHEROKEE CO., Liberty, near Spring Garden, Wednesday, 17.  
 CHILTON CO., Pilgrim's Rest, 2 miles S. Fletcher Sta., M. and O. R. R., Wednesday, 17.  
 CALHOUN CO., Coldwater, Wednesday, 17.  
 SALEM-TROY, Pike Co., Spring Hill, 8 miles S. of Troy, Wednesday, 17.  
 ANTIPOCH, Washington and Choctaw Co., Leroy, near Carson, M. and O. R. R., Friday, 19.  
 MUD CREEK, Concord, Friday, 19.  
 WARRIOR RIVER, Blount Co., Pine Bluff, near Addville, Friday, 19.  
 GILLIAM SPRINGS, Marshall Co., Shoal Creek, near Arab, Friday, 19.  
 HARMONY GROVE, Marion Co., Leroy, Friday, 19.  
 ABBACOCHEE, Randolph Co., Union, Saturday, 20.  
 HARRIS, Russell and Lee Co., First Ch. Phoenix, Tuesday, 23.  
 MARSHALL CO., High Point, 5 miles west Albertville, Tuesday, 23.  
 CLAY CO., Delta, Tuesday, 23.  
 CULLMAN CO., Bethesda, 5 miles Cullman, Tuesday, 23.  
 EUFAULA, Barbour Co., Louisville, Wednesday, 24.  
 JUDSON, Henry Co., Abbeville, Wednesday, 24.  
 SIPLEY, Tuscaloosa and Pickens Co., Cross Roads, 6 miles N. E. Gordo, Wednesday, 24.  
 SHADY GROVE, Bethlehem, 14 miles E. of Phil Campbell, Thursday, 25.  
 ESCAMBIA CO., Catawba Springs, near Poliard, Friday, 26.  
 RANDOLPH CO., Fellowship, Tuesday, 30.  
 BUTLER CO., Mt. Olive, 6 miles S. Garland, Wednesday, 31.  
 PEA RIVER, Coffee Co., Clintonville, Wednesday, 31.

**NOVEMBER.**  
 CRENSHAW CO., Dozier, Wednesday, 7.  
 GENEVA CO., Geneva, Friday, 9.  
 CONEUCH, Olive Branch, Gravelle, Tuesday, 13.

# DURBON

## THE GREAT NATURAL CARBON PAINT

It arrests rust, prevents decay, protects and preserves iron and wood. Common Paint will not stick long to any metal, but DURBON has a natural affinity for metal as well as wood. You must buy paint or your structures will decay. THEN WHY NOT BUY THE BEST? Why not buy a paint which not only has a smooth, glossy finish, but will prevent decay, will endure any kind of weather, sun or rain, snow or sleet, cold or heat, and will save you money by wearing longer than any other paint.

### Durbon Paint Has Been Tested and is Guaranteed

Black is our standard, but we can furnish iron brown and grey. A trial order shipped on request in paste, semipaste or dry form, or ready for brush with directions and suggestion for use. Ask your dealer for Durbon, and if he doesn't keep it, send us his address and we will send you a sample package of Durbon free of cost to you. You can use it on anything from a street car to a hen coop, on iron, tin roofs, or wood. You will never use any other. The reason is that Durbon can not decay or wash off. It is as unaffected by temperature and weather as a diamond or a piece of gold.

DURBON PAINT is not a mechanical compound, but a natural composition which nature stored away many years ago. DURBON will assimilate with any color the consumer may wish to use. DURBON PAINT is sold under a positive GUARANTEE. Write the

## DURBON PAINT MANUFACTURING CO., NASHVILLE, TENN.

### CONTINUATION OF 4TH QUARTERLY REPORT OF Treasurer of Central Co. CENTRAL ASSOCIATION.

Alexander City L. A. S.	
Christmas offering	\$ 25.00
Self denial	30.00
Tich Me.	25.00
S. S. Board	2.50
Sunbeam Band	.50
Mt. Schools	1.00
Christmas offering, China	1.00
Home Mission offering	2.00
Goodwater L. A. Soc.	
Christmas offering	3.00
Home Mission offering	5.50
Tallassee L. M. Soc.	
Home Mission offering	6.00
Foreign Missions	1.00
Sunbeam Band, Home Miss.	.85
Central Union, Mrs. S. P. Thomas	5.00
Shiloh L. M. Soc.	
Christmas offering	.85
Tich Me.	5.00
Orphanage	6.50
	\$ 120.30

### CHILTON COUNTY ASSOCIATION.

Jenison L. A. Soc.	
Home Mission offering	4.76
Church Aid	40.00
Sunbeam Band, Foreign Miss.	1.00
Home Missions	1.00
Church B. and L. fund	3.00
Thorsby Sunbeam Band.	
Home Mission offering	.37
L. A. Soc.	.10
	\$ 50.23

### CLARK COUNTY ASSOCIATION.

Thomasville St. L. A. and M. Soc.	
Home Mission offering	\$ 35.50
Home Missions	33.00
State Missions	1.00
Foreign Missions	1.00
Church aid	112.00
Forest Springs	
Home Mission offering	10.00
Christmas offering	6.00
Sunbeam Band Christmas off.	2.00
L. A. and M. S., Home Miss.	10.00
Jackson L. A. and M. S.	
Home Miss. offering	5.00
Church Aid	30.85
	\$ 264.35

### COLBERT COUNTY ASSOCIATION.

Sheffield L. A. and M. Soc.	
Foreign Missions	6.10
Home Missions	2.50
Home Mission offering	2.85
State Missions	3.85
Frontier Box	50.00
Orphanage	20.20
Church Aid	70.00
Leighton Sunbeam Band.	
Miss Kelly	6.00
	\$ 161.50

### COLUMBIA ASSOCIATION.

Dothan Willing Workers and M. Soc.	
Foreign Missions	\$ 100.00
Home Missions	14.25
Home off. (self-denial)	99.00
Church Aid	80.65
Howard College	25.00
Orphanage	5.00
Columbia L. M. Soc.	
Miss Kelly	10.00
Tich Me.	5.00
Christmas offering	12.50
Orphan's Box	15.00
Home Mission Box	35.00
Mission band, Home Miss. off.	4.09
Gordon L. A. and M. Soc.	
Home Missions	5.00
	\$ 322.49

### CONECUH ASSOCIATION.

Evergreen W. M. Soc.	
Home Mission offering	17.15
Miss Kelly	9.50
Olive Branch L. A. S.	
Home Mission offering	1.30
Margaret Home	3.65
Bellville L. A. S.	
State Missions	3.50
Sunbeam Band Christmas off.	1.00
	\$ 35.50

### COOSA RIVER ASSOCIATION.

Sylacuga L. M. Soc.	
State Missions	9.00
Foreign Missions	5.00
Home Missions	5.00
State Missions	5.00
Yang Ch. Hosp.	10.00
Howard College	2.00
Blue Eye Soc. Home Miss.	2.90
Talladega First L. M. Soc. and S. U.	
Foreign Missions	17.50
Home Mission offering	14.50
Church Aid	5.00
	\$ 75.90

### CULLMAN ASSOCIATION.

Cullman First L. A. and M. Soc.	
Home Missions	10.26
Orph.	50.00
Church Aid	185.65
	\$ 245.91

### ESCAMBIA ASSOCIATION.

Floematon L. A. S.	
Foreign Missions	1.30
Home Missions	1.35
State Missions	2.65
Orph.	10.00
Brewton L. A. and M. Soc.	
Home Miss. offering	18.00
State Missions	9.46
Y. P. Band	5.00
	\$ 47.76

### ETOWAH ASSOCIATION.

Gadsden First L. M. Soc.	
Christmas offering	25.00
Gadsden, First L. M.	
For. Miss.	9.00
Home Mission denial off.	50.00
State Missions	17.00
1st Sunbeam Band, Mrs. McVollum	10.00
Gadsden Second L. A. and M. Soc.	
Home Missions	5.00
State Missions	8.00
Church Aid	20.00
Attalla L. M. Soc.	
Christmas Offering	2.20
State Missions	15.00
Orph.	21.75
Church Aid	76.05
West Huntsville	10.00
	\$ 260.00

### EUFAULA ASSOCIATION.

Clayton W. M. Soc.	
Tich Me.	5.00
Home Mission offering	8.75
State Missions	3.75
Louisville Sunbeam and Jr. Soc.	
Miss Kelly	.50
Home Missions	.50
State Missions	1.00
Church Aid	.25
W. M. U. Christmas offering	5.00
Foreign Missions	5.00
State Missions	2.50
Three Notch W. M. U.	
Christmas offering	1.40
Sunbeam Band	1.10
Eufaula L. M. Soc.	
Miss Kelly	5.00
Ramah (Vaughn) Soc.	
Miss Kelly	2.00
Ch. B. and L. Fund	1.70
State Miss.	1.00
Orph.	6.30
	\$ 50.75

### HARRIS ASSOCIATION.

Phoenix First L. M. S.	
Church Aid	10.00
Huntsboro L. M. S.	
Home Missions	2.80
Church Aid	25.00
Oewichee L. M. S.	
Foreign Missions	20.00
Home Mission offering	6.40
Christmas offering	5.00
Sunbeam Band or. Mis.	6.60
Bay Branch For. Miss.	6.00
Seale L. M. and A. Soc.	
Foreign Missions	2.00
Home Missions	4.00
State Missions	2.50
Orph.	2.00
Church Aid	1.50
Girard L. A. Soc.	
Home Missions	10.00

Miss Kelly	10.00
State Missions	16.50
Orph.	10.00
Church Aid	5.00
	\$ 135.30

### LAUDERDALE ASSOCIATION.

Florence L. M. Soc.	
Home Missions	\$ 26.15
Foreign Missions	12.75
State Missions	8.20
Church Aid	2.00
State Missions	7.65
Florence L. A. Soc.	
Church Aid	100.00
Sunbeam Band, Home Miss. off.	1.75
Church Aid	.50
East Florence L. A. and M. Soc.	
Foreign Missions	1.46
Home Missions	1.46
State Missions	1.46
Home Mission offering	1.12
Church Aid	24.35
	\$ 188.85

### LIBERTY (EAST) ASSOCIATION.

LaFayette W. M. Soc.	
Foreign Missions	13.10
Home Miss Box	65.03
State Missions	7.80
Church Aid	11.00
LaFayette L. A. Soc.	
Orph.	20.60
Howard College	25.00
Church Aid	65.90
Lanette, Willing Workers Circle.	
Home Mission offering	6.00
Church Aid	7.10
Dadeville W. M. Soc.	
Home Miss. Sp. offering	10.60
Christmas offering	7.10
Cusseta W. M. Soc.	
Foreign Missions	15.10
	\$ 243.43

### LIBERTY (NORTH) ASSOCIATION.

Ryland.	
Rev. and Mrs. Wgl. Home Mis.	2.00
Huntsville First L. A. and M. Soc.	
Miss Kelly	5.00
Home Mission offering	10.50
Church Aid	31.80
Church Building	2.00
Huntsville First Y. L. A. and M. Soc.	
State Missions	2.00
Church Aid	14.35
Howard College	25.00
Orph.	8.50
Sunbeam Band.	
Miss Kelly	1.90
	\$ 103.05

### MARSHALL ASSOCIATION.

Albertville Willing Workers.	
Foreign Missions	5.00
Home Missions	1.50
State Missions	1.50
Boaz L. A. Soc.	
Foreign Missions	2.50
Mt. Schools	2.50
	\$ 13.00

### MOBILE ASSOCIATION.

Mobile St. Francis St. W. M. S.	
Foreign Missions	28.80
Home Missions	38.00
State Missions	38.00
Margaret Home	40.00
Palmetto St. W. M. S.	
Home Mission Offering	17.30
L. A. S. Home Miss.	3.00
Foreign Missions	3.00
Orph.	15.00
Margaret Home	5.00
Church Aid	95.00
Dauphin Way W. M. Soc.	
Home Miss. Offering	7.55
Mt. Schools	5.50
Margaret Home	5.00
Foreign Missions	21.80
Meaherville W. M. Soc.	
Foreign Missions	2.00
Miss Kelly's plan	45.00
Church Aid	61.00
Bayou La Batre L. A. Soc.	
Foreign Missions	1.00
Home Missions	1.00
Home Mission offering	1.15
Church Aid	276.51

Continued on Page 13.