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PARAGRAPHS

Rev. J. A. McCord called on his way to Sycamore, where he goes to begin a protracted meeting.

Rev. J. A. McCord called last week and handed us \$2.00 to pay the subscription of a good Methodist brother who takes the paper and reads it with pleasure.

I am on my way to Goodwater, Coosa county, to assist in a meeting at Corinth M. B. C. I am very sorry I failed to meet you in your office. Hope you are well. Mention my trip to Goodwater in your next issue. God bless you.—John T. Screws.

It is hard for us to think of Brother N. C. Underwood as a "Georgia Cracker" and moving in and out among the Georgians. We are glad that he holds on to Oswichee. It gives him a chance to run back once a month to "home base."

Dear Bro. Barnett: It is due to you that I should say that according to my taste the Alabama Baptist is stronger and better than ever before. It is strictly first class. Have not been very well lately. Much success to you.—Very truly, John P. Shaffer.

Rev. J. F. Watson, who endeared himself to the Baptists in the Birmingham district while pastor at Pratt City, is here on a visit. He speaks enthusiastically of the outlook in the Indian Territory. Bro. Watson dropped in and had the paper sent to his mother.

We sincerely regret to lose Rev. W. R. Ivey out of the work in Alabama, but cordially congratulate the Baptist saints at Maysville, Ky., on having secured him for their pastor. Brother Ivey leaves behind hundreds of sincere friends who will join us in the prayer that God will bless him in his new field of endeavor.

Our meeting began at Alberton July 28th and was conducted by our pastor, H. S. Nichols, assisted by J. M. Moore and C. O. Helms. The meeting continued until August 5th and resulted in getting five members, four by experience and one by letter. We have certainly had a revival since the meeting began.—I. A. M. and L. P. C.

Howard college is commanding more and more respect. Denominational pride is a slender reed to lean on for the support of either a school or a paper; and I'm glad that I hear it less and less when the claims of the college or the paper are put forth. I wouldn't patronize nor support either of them if they couldn't give me and any one else our money's worth, so writes a brother.

I have just completed my round in meetings with Ebenezer, Houston county; Camp Springs, Henry county; Springfield, Pike county; Victoria, Coffee county; Cedar Grove, Dale county. We had glorious meetings with all these churches. There was a general uplift in soul and spirit with a considerable ingathering. God bless the Baptist.—Fraternally, C. L. Matthews.



REV. JOHN ROACH STRATON, D. D.,

The Brilliant Young Southerner Who is Doing a Great Work in Chicago.

Rev. John A. Perkins, pastor, took his text from I Timothy 4:6. Bro. W. D. Staggs was elected deacon by the following presbytery: Rev. W. L. Jones, Rev. S. L. Waldrup, and Deacon J. E. Good, of Mt. Ollie Baptist church, two miles north of this church. With brotherly love to all, I am—A. M. Barr, Secretary.

The protracted meeting at the Ramer Baptist church came to a close last night, during which fourteen additions were made to the church. Our pastor, Rev. J. S. Yarbrough, was assisted by Bro. J. V. Dickerson and the revival spirit was in the meeting. With every service the crowd increased, and before the week was half gone the church was filled to overflowing. Many hearts were made glad to see one after another of our friends come to the church and take their stand on the Lord's side. Bro. Dickerson brought God's message in a language that reached the heart. His sermons were all good, especially one from Isaiah 53:6, "All we, like sheep, have gone astray," in which he pictured our lives as we stray away from the path of duty seeking the pleasures of life until we have unconsciously wandered far away in sin, but God has said, "Return unto me and I will return unto you."—J. D. Harris.

We have just closed a good meeting at Mt. Gilead Baptist church. Got eight additions, six for baptism. Bro. G. W. Harrison, of Glenwood, is pastor. Bro. D. M. Elland, of Bullock, did the preaching for the meeting. We have bought an organ for the church. We have a right good Sunday school. Yours in Christ, (Miss) Hattie Hooker

A great revival just closed at Antioch Baptist church of Christ, 5 miles northeast of Greenville, in Butler county. A sweeping revival in which the church was spiritually improved, the world awakened, and 16 new members added by baptism. Our beloved Brother Judson M. Cook, of Howard college, did the preaching, and while he claims his love and admiration for these people, he himself is greatly loved by all who have heard him.—T. T. Dobbs, pastor.

Our church has just closed a ten days' meeting conducted by Rev. A. B. Metcalf. His burning eloquence drew crowds from all denominations. Christians were greatly revived and while there was no special demonstration among the unconverted, we know the Lord's word will not return unto Him void, but will accomplish the purpose for which it is sent and feel assured Bro. Metcalf's influence will be felt here for time and for eternity.—Mrs. H. G. Sargent, Russellville.

PARAGRAPHS

We are in the midst of a great meeting at Coosa Valley. Many are being saved. The church is greatly revived.—J. R. Wells.

Evangelist Frank M. Wells, Memphis, Tenn., has closed the season, and is now taking a much needed rest at Hot Springs, Ark. He will begin his fall work August 26.

We welcome Brother House to East Florence. He comes from Tennessee. We have a fondness for Tennessee and Tennesseans, having served our first pastorate in the beautiful mountains of East Tennessee.

Brother L. C. DeWitt, who did such faithful work at Howard College, goes to Monroe. We know that wherever he casts his lot the Alabama Baptist has a true and loyal friend. God's blessing be upon him and his dear wife.

We welcome Rev. J. Bunyan Kilpatrick to the Birmingham district and pray God's blessing upon his work at the Twenty-seventh street Baptist church, which recently called him. He and his family are now on the field.

Major John G. Harris, the former owner and editor of the Alabama Baptist, passed through on his rounds and dropped in to see us. His face was wreathed in smiles. He seemed glad to be an ex-editor and expressed a willingness to serve to his state.

Dr. Charles A. Stakely stopped off between trains and ran in to cheer us in our work and to say that he was anxious to put the Alabama Baptist into the homes of his people and would aid us in every possible way. Brother Stakely has always stood by the paper. He was on his way to Blount Springs for a few days' rest.

We have not had the pleasure of hearing Rev. H. P. McCormick, who is supplying at the Southside Baptist church here, preach, but we have heard a number of the members express their delight and appreciation at the messages he brings to them on each Sabbath. Brother McCormick, by his inbred courtesy and charming personality, has already won a place for himself in the hearts of the pastors in the Birmingham district. We hope very much that the Lord will open the way for him to make Alabama his permanent home.

If the board had asked us to name a Sunday School Evangelist for Alabama we would have named Brother T. V. Neal, the gifted, energetic, active and consecrated young preacher whose zeal nearly cost him his life. If we can just keep Brother Neal from killing himself by overworking we predict that in a few years Alabama will have one of the greatest Sunday School Evangelists in the South. If no pastors will rally around Brother Neal he will serve them loyally and wholeheartedly. He loves the Lord and loves the brethren. Brethren, give him your sympathy and love, for he is worthy in every way. The Lord bless him and restore him to health.

Dr. Foster's Book--What Does it Teach?--By John Roach Straton

I note with interest the discussion now going on in the Alabama Baptist over Dr. Foster's book. The discussion is good in that it brings to an issue some questions which sooner or later must be faced frankly and decided practically, not only in the north, but in the south as well. The sooner that is done, the better it will be for our peace and for the interests of Christ's kingdom.

Some of the cards in the Baptist take much space to comment on the fact that certain of the brethren have not read the book, or that they have read it only a limited number of times. It is an open question as to the obligation of the brotherhood to partake of all the canned infidelity "made in Germany" and rehashed under American labels. But I take it that those who discuss the book ought to have some knowledge of its contents; though I must plead guilty to being one of those who have gone through it only a limited number of times. I can not boast nine consecutive readings of the much discussed work. I managed to get through it only three times. I am not very robust, and that seemed as much as my constitution would stand, though I re-read the more important parts of it many times more.

If this modest number of readings is sufficient to admit one to the ranks of discussion, I would like to point out something of the contents of this book.

The quotations will give, I hope, Dr. Foster's views on some of the more important aspects of religious truth. They are all verbatim, though he sometimes turns aside to say things that are pleasing to faith. These things, however, never flow out from his main argument, but are merely thrown in seemingly as the afterthought of sentiment. But one can not make Limburger cheese smell sweet by sprinkling cologne over it, and nothing sweet that Dr. Foster says, nor the pleasing personality of the man, can take away the ill odor of his main contentions.

It is sometimes difficult to tell where the author is using another's thought, and where he speaks for himself. But he tells us, in his preface, that the thoughts which are not his by creation, are yet his by patient reflection in the course of wide study in philosophy and theology," so that he is responsible for the entire contents of the book, whether he uses quotation marks or merely paraphrases. (p. 11.) In quoting, however, I have been careful to use his own dogmatic statements, except when explained to the contrary.

Glorified Reason.

The book begins with the erroneous assumption that all truth, including religious truth, is reached primarily through the reason and directed by the will. It breathes throughout the spirit of Thomas, who said: "Except I can thrust my hand into his side, I will not believe." The validity of the faith element in life is almost entirely ignored. The author assumes that the will is the center and principal essence of man's spirit; whereas, we have as much or more reason for believing that the affections determine the attitude of the will. The affections, therefore, and the faith that springs from them, constitute in religion the court of final appeal. The affections illuminated by the understanding determine the will; and so the supreme command of religion is "Thou shalt love." Hence, Professor Foster's effort to reduce religion merely to a system of ideals, with a human Christ as leader, is fundamentally wrong. We are not merely to believe about Christ, and by an act of our will follow him as an ideal; we are first of all to trust him and love

him as our Savior from sin. Faith and obedience are the two eyes of religion, and Professor Foster has practically nothing to say about either "Believe," "believe," "believe," Christ has ever said. "If thou canst believe," "All things are possible to him that believeth." Not, note you, to him that willeth, but to him that believeth in the trust that clings. "He that willeth to do the will of God shall know of the doctrine, whether it be of men or whether it be of God." This obedience is teachable, and it does "lead us into the truth." But the critical attitude glorifies reason, and actually condescends to God. It presumes to say whether God could or could not work a miracle, and thus assumes that it knows, or can ascertain, all that an infinite God would do. In this spirit of rationalism and intellectual pride Professor Foster says (p. 196):

"Reason is the unimpeachable judge in all questions pertaining to the true and the false, the good and the bad."

And again he says (p. 8):

"Thus it has come about that our religion, with a Master and a message which claim to be the same yesterday today and forever, is summoned before the judgment seat of a progressive humanity."

It had been thought that Christ had been summoned before the last human judgment seat to which he ought to be called. In the long ago, he stood before these proud and prejudiced tribunals, and suffered their misunderstanding, scoffing and blows; but now, once more, we are told, he is to be summoned back by the haughty reason of man, to stand with his nail-pierced hands that he may defend his right to be the Savior of the world!

Using Unproved Hypotheses.

Another fundamental error in the spirit of the book is the dogmatic use of unproved hypotheses. These gentlemen, who complain so bitterly against "authority" and "dogma," are far more authoritative and dogmatic than those whom they criticize. They evolve an idea from their inner consciousness, upon that they found a hypothesis, and from that hypothesis they draw the most dogmatic and startling deductions for the overflow of faith. They thus argue Abraham into an abstraction and Moses into a myth. There is Wellhausen, for example, who declared that Moses could not have written the laws found in the decalogue, as, at the time of the Hebrew exodus, society was very primitive, and such a thing as an elaborate carefully written code of laws was out of the question. Upon that hypothesis he dogmatized at length. But three years ago the "Code of Hammurabi" was discovered. He was King of Babylon, reigning about 2250 B. C., a thousand years before the date of the exodus! On the tablet found there was a well wrought out system of laws—over two hundred and fifty in number!

Professor Foster assumes in his book that these destructive theories and views which he sets forth are already accepted, and that all who do not agree with him are foolish, simple-minded, or, perhaps, even dishonest. He speaks constantly of "the retirement of authority religion," and says this retirement has already been "brought about," etc. Might we inquire where it has been retired to? We look about us and see the millions of Catholics still trusting the "authority" of the church; and the other millions of Protestants still trusting the "authority" of the Bible. The fact is that "authority religion" has been "retired" only by a small group of self-satisfied, self-sufficient and self-congratulatory radical rationalists and skeptics. It is another instance of the three tailors of London, who drew up their petition and signed it "We, the

People of London." All of Professor Foster's surmises and conclusions, following a historic tracing of radical thought on each question, calmly take it for granted that these radical views are now accepted. He ignores the fact that every one of his views has been stubbornly, and, as we believe, for the most part, successfully contested by a conservative scholarship certainly as able and consecrated as that which assails the Bible. His assumptions are made in the face of strong indications of a conservative revival in Germany—the home of destructive criticism. As great a thinker as Kuypers of Amsterdam, even argues that a return to Calvinism may be made; and the Evangelicals of Germany are pushing aggressively, and seemingly successfully, for the final overthrow of the destructive criticism. It falls at the point of practical effectiveness. This conservative reaction has also reached America, and it seems that just as with the Delam of the eighteenth century, when rationalism was most self-assertive and self-congratulatory, the great revival under the Wesleys came, so, in Germany and in our own land, there is to come a true moral and spiritual revival, already presaged by that in Wales and the north of Europe—and this despite the awful assumptions of the critics.

Deadly Errors of the Book.

But what are the deadly errors which Professor Foster assumes and proclaims as truth? We can give only a hurried review following this glance at the errors in the spirit in which the book is written. Let us bear in mind, then, that his fundamental assumption is that evolution, with its principle of development, or becoming is proved true. On page 175 he says: "To erect evolution into a fundamental law of history is to proclaim the futility of all spiritual magnitudes to relativize truth, and to obliterate all static finalities or absolutes from life."

Here, then, is his fundamental proposition, and it is a pure assumption. There is a truth in the idea of evolution, progress and development, but to assert that it is universally true in science, history and philosophy goes entirely too far. All that even seems to be proven is the principle of evolution or development in time. And even this has its limitations. What was before the beginning of our observations and records, none can say. It is a region of pure speculation and hypothesis. The gap between dead matter and ethical life has never yet been bridged, save by guesses! But Professor Foster takes the principle as true, and asserts that all "absolutes" are gone. Well, here is a revelation! Is the proposition that twice two is four still evolving? Are we to wake up some fine morning and learn that twice two is five, and that a straight line is not the shortest distance between two points? We are verily in that danger, for we have banished "all static finalities and absolutes from life!" We see, then, the error in his fundamental assumption. But he takes that assumption as absolutely true, and to make everything conform to the idea of evolution, he has, of course, to rule out the supernatural in any form, and to posit the immanence of God to the exclusion of any sort of transcendence. He says (p. 168):

"According to the new cosmic conception, the idea of the externality of the Divine is in principle overcome, and that of metaphysical immanence is unavoidable."

So he finally reaches the conclusion that God is resident only in man and nature. This conception destroys, of course, the Bible as a revelation from God, the possibility of the miraculous and supernatural in any form, the

deity of Jesus Christ, the resurrection, and heaven and hell; and regardless of vague hints which Professor Foster gives to the contrary, this makes man's all and in all the world here and now, and his sole inspiration for service the thought of a glorified humanity for the future; which, however, he, as an individual, will never see. He must lay his dear ones in the earth without a hope; and he must take up the grim burden of duty as he trudges on through the mud of earth! It is simply old-time Pantheism clouded around by a lot of new theories and learned words.

The Bible Not Inspired.

After his introduction and historical survey, he traces the formation of what he calls "authority religion," both among the Catholics and among the Protestants. This involves the history of the Scripture canon, etc. He then passes on to his chapter on "Dissolution of Authority Religion," and, of course, rules out the possibility of the supernatural by his theory of evolution and the immanence of God. He concludes by saying (p. 87):

"Inspiration of the Book is untrue historically and impossible psychologically."

He dogmatically asserts that the Bible was not only not inspired, but that inspiration is absolutely impossible. It is to be wondered how Professor Foster found that out!

Again, after a series of historical references, he says (p. 112):

"The Bible was not 'automatically composed,' is due rather to the 'free caprice' of the writers, and exhibits scientific and historic errors, expresses local and personal passions—in a word, has all the marks of a deliberate human composition."

Having thus swept away the Bible as a revelation from God, it is an easy matter for him to dispose of prophecy, miracles, and everything that is supernatural.

No Miracles.

His dogmatic statement about miracles is characteristic. After indorsing Hume's infidel views, he says for himself (p. 132):

"Miraculous narratives, like the Biblical, originating from no observer who possessed sufficient knowledge of the relation and laws of nature to have a right to pronounce upon such matters, have no scientific importance. And the orthodox exaction of 'faith' in stories out of relation with every thing 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."

If he does assert such faith, he must then be either unintelligent or intellectually dishonest. We may say in passing that Jesus Christ indorsed these miraculous stories, quoting them as literally as any one ever does today; and I take it that he had at least as much common sense as Professor Foster. He disposes of these plain narratives in the Bible by asserting that we may use them as "poesy." He says (page 139):

"Confession of faith is poesy of faith."

Here we have it! We preachers have only to call upon people to exercise "poesy of faith"! Their stampee away from sin and toward the altar, in response to that call, can well be imagined!

He takes practically the position of Ritschlianism in regard to the miraculous narratives—that they are not true, but that they have for us the value of truth, so we will just act as if they were true. So he says, though in another connection (p. 169):

"Heaven itself is no longer a local

ity, but an ideal: not a cosmic region but a cosmic value. The same is true of hell. The stories of the ascension of Jesus into heaven and of his descent into hell must be interpreted accordingly, thereby ceasing to be records of historical and cosmological facts.

We will act as though we believed a thing which we know is a delusion and a lie, and get moral good and religious character from it! And this is the author who presumes to read to the ministry lectures upon intelligence and intellectual honesty!

Professor Foster's God.

By now you will want to know more specifically just what sort of God this learned professor has. Let us see. On page 177 he says:

"A God outside the cosmos is dead." And again:

"Thus, if the modern man no longer believes in the trinitarian God of mediaeval dualism; if he has learned that such a conception, which the church yet calls Christian, is foreign to the teaching of Jesus, and is more like the neo-Platonic philosophy than like the Sermon on the Mount, he does believe, for all that, in the living God of the Gospel, however differently conceived, whose all-embracing activity is consummated as an omnipresent principle of the order of nature—the world of space—and as the supreme law of the good in history, in the moral world—the world of time. Page 183: Theology is no longer the science of God-substance in which attributes are infixed; for God is no longer Being but Becoming."

There has been no such thing as a "creation," since this "principle" or "law" has been working eternally in matter. So (page 168) we read:

"Creation is no longer to be conceived as free miraculous acts of an external Creator, anthropomorphically pictured, but as a work from within; not as single, finished acts, but as beingingless and endless, self-consistent, divine work."

Here, then, is Professor Foster's God! God is simply a "principle"—a "law"—a "becoming." That is to say he is only the force or energizing development of nature and man. This God is locked up in matter, and comes only to "self-realization" in man.

"God lives in us, we live in God! Our freedom is his authority, his authority is our freedom. To obey the will of God is to obey our own law. To obey our own law is to obey the law of God." (P. 193—Cf. also p. 169.)

There is but one possible conclusion from this, and that is that man is greater than God, as he has not only this "principle" and "law" within himself, but he has also the organs which express it intelligently—his body and his mind! And this is always the logical outcome of rationalism. It ends up, as in the French revolution, by deifying "Reason." Losing the true God, man comes to worship himself!

Christ Only a Man.

We see, then, that the underlying thought of Professor Foster's book, so far as we are able to untangle its mass of contradictions and poor logic, is simply bald Pantheism. God is not transcendent in any sense above nature. Then he must be completely identified with nature. This, of course, rules out the deity of Christ. Indeed, Professor Foster explicitly says in a half dozen places that he was only a man—the highest perhaps (though only in some particulars) in the evolutionary unfolding of the cosmos—yet only a man. He says (p. 514):

"Jesus was a particular man, a Jew who lived and thought and loved and hoped in a definite time and place."

On page 405 we read:

"Thus, too, it is the human Jesus as expression of the personal life of

God that faith craves and criticism allows."

The faith of some "craves" something better than this poor, limited, pitifully ignorant, human "Jesus" that Professor Foster pictures. But, alas for us! "criticism" will not "allow" any other to us!

He was only a little greater man than some others.

"Grant that what Jesus says of God has no more intrinsic truth than what Moses, or Jeremiah, or Plato, had said of him; still, by so much as the religious energy of his human personality is higher than theirs, by so much will the weight of the influence of what he says be greater than theirs." (P. 493).

He ridicules the Christ as we know and teach him. On page 466 he says:

"The dignity and worth of his person as simple, human, moral personality, as embodiment of the eternally good, are incomparably greater than that ontological substance or entity in which his greatness consisted, according to the trinitarian and christological dogmas of an unmoral ecclesiasticism."

Our teaching of the Christ is "unmoral!" On page 134 we read:

"So, too, a human Christ who does no more and no less than interpret to us the eternal revelation of God in human nature, and opens our eyes to see it, is no less adapted to reconcile us and lead us into sonship than the superhuman entity of the church which, with his epiphany and his performances, has no place in the pale of the natural life of humanity."

He even sneers at the Savior of men as he is revealed in the Bible and calls his glorious and miraculous works "performances." Christ, then, was only a man, and not so great a man either as is Professor Foster; for, while he says some pleasant things in his chapter on "Jesus" about the "disposition" of Christ, etc. he still makes it very clear that Christ did not know all of these things that "the modern man" now knows, and which have made the "modern man" so great. Christ was deluded about his mission and himself, and ignorant of many important facts of life; and, indeed, says Professor Foster, we can not even accept all of his moral teachings. (Cf. pp. 452, 455, 457.) Nor is this all. Look more deeply yet into this author's concept of God.

God Responsible for Evil.

With this limited, narrow and degraded conception of God there goes, of course, the ruinous ethics of Pantheism. If God is in all, then he is responsible for all, including evil, and this Professor Foster explicitly asserts. He recognizes that there can be but one "principle," or "law," energizing nature and man—can be but one driving force. So he says (p. 496):

"Jesus considered the devil to be the immediate cause of moral evil, of suffering and temptation—a consideration which has lost its cogency to the modern mind."

Another one of those unfortunate mistakes of Jesus! In order to justify the idea of a God resident only in matter—and the added thought of evolution with its development through the struggle for survival, Professor Foster has to admit that God is the author of evil as well as good. This he consistently does. On page 495 he says:

"If God is indeed the God without whose will no sparrow falls from the roof and no hair from our heads, he is also the God who pilots the long catastrophic development of our earth, who pitilessly destroys man and man's works in the fury of the sea and the fire of the land; he is also the Lord and Leader of the cruel struggle of existence which wipes out whole peoples from the face of the earth, no matter how faithfully and vigorously they struggle to exist; he

is the God who lets the hopes and seeds of the individual man's life pitilessly perish."

This, then, is the awful conception of God to which Professor Foster's absurd assumptions lead him. And no sentimental gush which he may indulge about God's being also a "loving Father" can banish the frightful picture. As he has denied anything in the universe outside of nature and man, of course, he has to deny the existence of anything other than God to bring about evil. He states this principle in another connection, but it is equally applicable here when he says (p. 132):

"Natural law is itself the will of God; in which case it is impossible to see how God beside this will of his could have another will, how anything could happen which did not happen according to law."

Evil, then, must really be good, as it helps God to make the fittest survive! So he hints (p. 500) when he says:

"Good alone is for its own sake, and evil for the sake of the good; even as the ugly in art is not for its own sake, but for the sake of the beautiful!"

Let us indulge our appetites and passions, therefore, and prey upon innocence, for perhaps we thereby do good! Such is the inevitable conclusion from Professor Foster's arguments, and they need to be thus pitilessly pushed out to their logical end, that we may see just where the teachings of this author tend.

He does not see these terrible tragedies of history and individual life as brought about by the Spirit of Evil, with whom man has allied himself, and whom God permits to operate, because that is the condition which the free agency of man and his ultimate redemption make necessary to his life. Having taken evolution to his bosom without any limitations, he follows or consistently, and denies the supernatural in any form and makes God thus responsible for the murders, the outrage, and the tearing limb from limb that we see upon our earth. It was God that moved the heart of that wretched man who destroyed Mrs. Hollister. It is God who has caused all of the sin and suffering with which the whole creation is groaning together. This is the inevitable conclusion of Professor Foster's thought, pushed out to its ethical significance, and this is what he says "the modern man" must believe. If he does not believe this he is antiquated, foolish and absurd!

The Other Book Promised.

But we are told by Professor Foster and his friends just to wait a while, that another book is coming. Well, the good Lord help us, and save us from the second book! If we have this in the green tree, what may we not expect in the dry? "And if in the land of peace, wherein we trusted, we have been thus wearied, then what will we do in the swelling of Jordan?" (Jer. xii. 5). We are told that this second volume is to be "constructive." Well, we might inquire what there is left with which and upon which to construct anything? If a man could reconstruct a house that a Kansas cyclone had smashed into splinters, scattering the splinters to the four quarters of the earth, and do it all upon a quagmire, then Professor Foster can take the awful chaos of doubts, negations, mud and bad ethics left from his first book and construct with it a rational system of practical thought and religious ethics!

The Church's Declaration of Independence.

It must be apparent to all from these quotations that if these views were immediately accepted, they would close every church in Christendom! Dr. DeBlois, the scholarly president of Shurtleff college, and at

present the honored pastor of the First Baptist church of Chicago, and Dr. Johnston Myers, the beloved leader of the great Immanuel church, this city, have both said, after careful reading of this book, that if they believed its views they would "quit the Christian ministry and at once." The time has come, therefore, when emphatic protest ought to be made in behalf of our work for the universal establishment of the kingdom of Christ. The church, if need be, must sound her Declaration of Independence. She must protest that she has as much right to exist and work as have colleges and universities, and that her preachers have as much and more ground for proclaiming those truths of the Bible which they have found by experience do redeem sinful men, when all else fails, as have the professors to tear down the Bible and proclaim those views which engender infidelity, and thus destroy men. The practical has as much right to assert itself as has the theoretical. And the humble man who loves his Bible and walks by faith, we believe as truly knows God as does the proud philosopher who glorifies reason and boasts of his supposed superiority.

So when Professor Foster and his friends assail our faith, we should attack their fancies; when they invade the kingdom of our practical work, we should retaliate by waging determined war upon the citadel of their speculations and the air castle of their doubts. And the issue that has been forced upon us squarely and fairly is, whether we shall longer defend and preach the Bible, or whether we shall throw it on the rubbish heap, shut up our churches and quit the work.

PHYSICIAN SAYS

Children Thrive on Grape-Nuts and Cream.

A Mass. physician has found a cure for constipation in children—citing fifteen cases—by feeding them Grape-Nuts.

"Some time ago," he writes, "I became interested in your food, Grape-Nuts, as a cure for constipation in children. Having tried it in my own family, I have advised it in fifteen cases in which all suffered with constipation more or less severe. The result has been absolute relief in all."

"I write this that other children may be benefited." How much better it is thus to bring about a healthy action in the bowels of growing children by natural means than to feed them with improper food, requiring some kind of cathartic at intervals to overcome constipation.

Grape-Nuts gives energy to the entire nervous system including the nerves that cause the natural contraction and relaxation of the bowel muscles, that propel the food mass along.

It is predigested also, and the blood easily absorbs the food as it goes through the body, storing up vitality and force for the functions of all the organs.

Children especially should get the right start as to habits of living. They should grow into bright, strong, cheerful men and women. Grape-Nuts solves the question of the start; a wholesome appetite will do the rest.

Children's teeth are benefited by chewing Grape-Nuts also. Your dentist will tell you that a certain amount of exercise in chewing firm food, is necessary to grow strong beautiful teeth.

Teeth need exercise just the same as muscles, if they are to grow strong and firm as nature intended. Grape-Nuts gives the exercise and also gives material from which good teeth are made.

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Join in the Missionary Campaign for 5,000 New Subscribers at 50 Cents

OUR GREAT OFFER.

To let those who are not taking the paper see that it is meeting the new demands put upon it by publishing each week something of interest for all in the household, we hereby announce an offer to new subscribers which has never been equalled in the history of the paper. We will send The Alabama Baptist from date on which subscriptions are received until January 1, 1907, for fifty cents. The subscription must date from the day on which the money is received and the money must accompany each subscription. This offer is open only to persons not now subscribing. We cannot send back numbers, so the sooner you subscribe the more copies you will receive.

Don't Wait.

Get to work and cover your territory before any one else gets busy. It ought to be easy to get subscribers at 50 cents cash to January 1.

RULE AS TO NEW SUBSCRIBERS.

It don't make any difference if you ordered your paper discontinued last week. Any one who is not now taking the paper will be classed a NEW SUBSCRIBER.

A CHANCE FOR A BELT.

50 gilt, two prong, ornamental hair combs—something very pretty. Will send one for one new cash subscriber at 50 cents.

50 fancy top, two pronged tortoise shell ornamental hair pins. Will send for two cash subscribers at 50 cents.

28 Blouse Leather Belts, red, blue seal, green and black. There are 7, 22 in.; 15, 24 in.; 4, 26 in.; 1, 28 in. Retail price 50 cents. Will send one for 3 new cash subscribers at 50c.

4 Black Silk Belts with handsome buckles, 2 handsome velveteen belts with gilt buckles. Will send for 5 new cash subscribers at 50 cents.

6 Black Satin Belts with black passementerie trimming and beautiful buckles. Retail at \$1.69. There are 5, 26 in. and 1, 24 in. Will send for 10 new cash subscribers at 50 cents.

3,000 PRESENTS FOR HELPERS.

Go to work and get subscribers and send in the cash with the names and ask for any of the following presents which will be sent prepaid by return mail. A chance to get a present and an opportunity to help put the paper in the homes of the people:

Take Your Choice.

75 Ladies' Pocketbooks, trimmed in sterling silver, bought from a leading jeweler. Retail price, \$1.00 to \$2.50. Will send for 10 new cash subscribers at 50 cents each.

13 Fine German Razors, sold regularly at \$1.50. Best steel blades, fancy handles, and first-class in every way. Will send one for 10 new cash subscribers at 50 cents each.

250 Beauty Pins, assorted. Retail price 25 to 50 cents. Will send one for two new cash subscribers at 50 cents.

PRESENTS FOR ALL.

1. The boys and girls have a chance to get some nice presents. Go to work in your neighborhood and get up 1, 2, 3, 4, 5 or 100 new subscribers and send them in with the cash and we will surprise you by sending you a present worth having.

2. The young men and young women can do a little work for the paper and get something worth keeping.

3. The members of the Ladies' Aid Societies can do missionary work in their midst and at the same time receive substantial presents.

4. The pastors, however, are our mainstay. If they will only enter into the canvass wholeheartedly we will get the 5,000 names and their churches will be blessed and their own labors lightened, and we will reward their kindness with suitable gifts.



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We have bought two scholarships in the Wheeler Business College good for a complete commercial or stenographic course. We will give these \$50 scholarships to the young man and the young woman who send in by Oct. 1 the largest number of new cash subscribers at 50c to January 1.

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THE demand made upon us for bookkeepers, stenographers and efficient office help is far in excess of our ability to supply. We want young men and women who are energetic and anxious to succeed, to write to us and let us tell them, personally, how easy it will be for us to prepare them for a good paying position and secure the position for them upon the completion of their course. Our teachers are experts; our methods thoroughly modern and our equipment just what it should be: A typical business office.

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100 Stick or Cravat Pins. Retail price, 50 cents. Will send one for 2 new cash subscribers at 50 cents each.

200 Hat Pins, all kinds—gun metal, gilt, jeweled, beads and flowers. Retail price, 50 cents to \$1.00. Will send one for 3 new cash subscribers at 50 cents each.

75 Hand Bags bought from Loveman, Joseph and Loeb and sold for 35 to 50 cents. Will send one for 3 new cash subscribers.

200 Fan Chains, gun metal, black from Loveman, Joseph & Loeb. Retail price, 25 cents to 50 cents. Will send for 5 new cash subscribers at 50 cents each.

50 Brooches for women. A truly beautiful assortment, from Loveman Joseph & Loeb. Retail price, \$1.00 to \$2.00. Will send one for 10 new cash subscribers at 50 cents each.

50 Link Cuff Sets, Suitable either for women or men; bought from Loveman, Joseph & Loeb. Retail price \$1.00 to \$2.00. Will send for 10 new cash subscribers at 50 cents each.

If you Prefer Cash

Will allow any one to keep 50 cents out of every \$1.00 cash or \$1.00 out of every \$5.00 cash they get. Five new subscribers means 50 cents cash to you or 10 new subscribers means \$1.00.

A WATCH FREE.

Send 50 new cash subscribers at 50 cents and we will send the paper to January 1st to designated parties, and will also send a 14 carat, 20-year gold-filled gentlemen's or ladies' watch to party sending in names and cash. They come in plain polished, engine turned and engraved cases. Cased up with American Jeweled movements. The watches retail in many places for \$20.00. Here is a chance to get a good watch free, or if any charitably inclined person wants to send the paper to fifty friends and get a watch, let them send the names and 25 and we will send the papers with a card telling by whom the subscription is given and send the watch to the donor. This proposition will net the Alabama Baptist no money, but its editor will be glad to do it as a contribution to state, home and foreign missions, and feel that he is helping the Howard, the Judson, and the orphanage, for the readers of the paper as a rule are the great contributors to the organized work.

A LADIES WATCH FREE.

Do you want a Sterling Silver Ladies' Chatelaine Watch, stem-winder and pendant set, in fancy engraved case? Retail for \$5.00, but any young lady by a few days' canvassing can get one for nothing and do a good thing for the Baptist cause in her community.

Just get 20 cash subscribers at 50 cents each until January 1st and send \$10 and the names and postoffice address and we will send watch and papers. Don't wait, but go to work at once and ask your pastor to help you and in less than a week if you are not too easily tired you can be wearing a nice up-to-date silver chatelaine watch.

Or if any one wishes to send the paper to 20 friends and get the watch for themselves, or give it to a niece daughter, or friend, just send your check for \$10.00 and the names and postoffice address of parties to whom you wish the papers sent and by return mail we will send papers and watch.

You see we want the 5,000 subscribers and we are willing not only to cut the price of the paper, but to give way all profit in presents. It is missionary work pure and simple with no thought of personal gain.

Now Let Alabama Legislate Against Bucket Shops

WHAT IS A BUCKET SHOP?

A bill before the Georgia legislature contemplates abolishing bucket shops. This bill has been so amended as to draw a distinction between bucket shops and legitimate cotton exchanges.

The definition of bucket shops drawn in the bill is so clear and full that it is here given to the readers of the Alabama Baptist:

"A bucket shop within the meaning of this act is defined to be an office or other place wherein the owner, manager or operator thereof, whether acting in his or its own behalf or as the agent, correspondent or representative of any other person, corporation, association or co-partnership, within or without this state, makes or holds out, or offers to make contracts, agreements, or transactions upon margins for the purchase or sale of any cotton, grain, provisions or other commodity, or of any stocks, bonds or other securities, when the said owner, manager or operator; or one of them, if more than one, is not an actual member of some bona fide commercial exchange, board of trade or other similar bona fide trade organization in the United States, upon the floor of which commodities, stocks or other articles are actually dealt in; or when the said owner, manager or operator does not immediately execute and perform such contract, agreement or order by a bona fide transaction on such exchange or board of trade, or when the said contracts, agreements or transactions are for fractional lots, amounts or quantities smaller than are permitted by the rules of such exchange or board of trade; or when both parties thereto, or said owner, manager or operator, contemplate or intend that such contracts, agreements or transactions shall not involve an actual delivery of such articles, commodities, stocks or securities, but shall be closed, adjusted or settled upon the basis of published quotations of market prices made upon any exchange or board of trade, or when both parties thereto, or said owner, manager or operator shall contemplate or intend that such contracts, agreements or transactions shall or may be deemed closed or terminated by such owner, manager or operator when the published quotations of market prices made on any exchange or board of trade for the articles, commodities or securities named shall reach a certain or designated figure or price. It is the intention of this act to prohibit within this state the operating of places known as bucket-shopping, conducted by any persons, corporations, associations or co-partnership under the guise of ostensibly carrying on the occupation or business of commission houses, brokers or other legitimate business, and the offense of keeping a bucket shop shall be deemed committed by any owner, manager or operator who offers, as hereinbefore provided to make any such prohibited contracts, agreements or transactions, whether such offer is accepted by the other party thereto or not."

After enumerating the pains and penalties for the infraction of the contemplated law, acts and omissions are set forth as

Prima Facie Evidence

of guilt as follows:

"When any person or corporation who is engaged in the business of making or offering to make contracts, agreements or transactions upon margins for the purchase or sale of any articles, commodities or securities as contemplated by this act, shall omit or fail to publish or display at such office or place the name of the exchange, board of trade or other similar bona fide trade organization of which he or they are actual members,



SUCKERS WATCHING THE BOARDS IN A BUCKET SHOP

or as to which he or they are the agents, representatives or correspondents of an actual member, and the names of such members, or shall publish said information falsely; or when any such person or corporation shall fail or refuse to furnish promptly, upon reasonable demand, to any customer or principal with whom any such order, contract, agreement or transaction is made, a written statement containing the names of the parties from or to whom the said commodities, stocks or other articles were bought or sold, as the case may be, the time when, the place where and the price at which the same were either bought or sold, or shall furnish said statement falsely, the same not being true in fact.

Books, Papers, Accounts and Evidence.

In any prosecution under this act it is provided that books, papers and accounts of the concern or person charged with a violation of the act, shall be competent as evidence and no witness shall be excused from testifying touching anything done by himself or others; but no discovery made by a witness shall be used or made the basis of any prosecution against him for any violation of this act because of the acts or things so disclosed by him, and he shall enjoy full exemption and immunity from prosecution or indictment thereof.

MORAL LEPROSY.

From Birmingham Bee.

Any good, substantial, Christian gentleman who will pause long enough to take a synopsis of one feature of city life can but be disgusted and appalled. For instance, a scene like this presents itself. On one side of a street he notices a policeman or two and as many secret service men in citizens clothes watching with their eagle eyes and eager hearts the upper story of a building, where the blinds are down and where none but the initiated know that a quiet little game of poker is in progress. As if their very lives depended on a successful raid, they watch for the smallest signs of life and scan minutely every face that turns into any part of the building. Just across the way there is conducted a business, a legitimized business, that deals out to its patrons one thousand times more hell than could be found in all the poker games within a hundred miles from its polluted portals. People, that bucket shop, licensed by you, turns out a variety of jobs. It's a groan factory. When in the sacred precincts of his home at night the honored and esteemed business man or banker turns uneasily on his pillow and vainly seeks oblivion in just one hour's sleep, and groans and groans and groans as if his very soul would die, his good wife does not know his ailment. But friends, he's suffering with the bucket shop malady, and in a few short days the signs of his leprosy appears on his business, the crash comes, the wreck is wrought, all hope is confined and entombed, and whether by his own rash act or otherwise

his end is reached. You, good people, who have taken a reticent place in public affairs while practical politics, graft and partisanship have played havoc with righteousness and justice, condemn and despise the memory of one whose very life was throttled by a monster which owed its own existence to your license law. The responsibility is yours, good people. Omission of duty has carried many a so-called righteous man to hades. You can't plead ignorance. The Bee has warned you. Crusaders, eyes right to preserve a solid front. Forward, march! to capture the heights of Bucket Shop Hill!

COMMITTEE CENSURES CHEATHAM.

The report of the Southern Cotton Association investigating committee submitted Thursday afternoon after a long session censures Richard Cheatham, secretary of the association, for placing deals in cotton for Mike O'Grady and P. A. Lee, but does not recommend his dismissal, the committee claiming that it has no more authority than to present its conclusions. The matter is referred to the executive committee for action when it meets in Hot Springs on September 6, 7 and 8.

The committee also censures Arthur A. Fairchild for having owned, as publication manager of the association, an eighth interest in the Piedmont Brokerage Company.

RESIGN, MR. CHEATHAM.

From Atlanta Journal.

The Southern Cotton Association is an organization the existence of which has been more than justified by results. And no matter what may be thought of the lack of judgment, the lack of taste, the lack of a finer sense of the fitness of things shown by some of its officials in engaging in cotton speculation, the mistaken action of these particular officials should not be made the excuse for an attack on the organization. That has made good; the purposes for which it was planned have been served; they will be served again. It has been of more value to the southern planter than any other agricultural organization in the history of the country. Moreover, we believe that it is destined to grow in value and in usefulness.

The fact that no charges have been made against the president of the association—the fact that all insinuations against him, if they were ever so intended, have been shown to be baseless—is particularly gratifying. For Mr. Harvie Jordan has devoted years of unselfish labor to the interests of the southern farmers. He has shown himself to be a man to whom his own personal interests were secondary, and the interests of the South primary. He may have made mistakes; he may make others—who that is human is not fallible? But he has shown that he possesses the faculty of organizing and getting under way a movement national in its scope, he has shown that he prefers to ex-

ercise his talents in this manner rather than to devote them to making money for himself; and he has shown a rare degree of executive ability.

We presume that there are certain interests always inimical to the welfare of the cotton planter which will only be too delighted to use the anomalous conduct of the secretary of the association for the purpose of knocking that organization in its entirety, for the purpose of discrediting it and weakening its effect, for the purpose of destroying its usefulness, for the purpose of reflecting upon its chief organizer and president, Mr. Harvie Jordan, if they can. But they can not so discredit the organization nor its president. The association as a whole—the president—may very well stand upon their achievements.

With regard to Mr. Cheatham, we are inclined neither to excuse nor condone his course. As a private citizen he had a perfect right to speculate in cotton as much as he chose. But as secretary of an association formed for the purpose of protecting the cotton producer, planned to counteract the effect of cotton gambling, Mr. Cheatham, in our estimation, was distinctly wrong in dabbling in speculation. His practice was in direct opposition to the basic precepts of the organization which he was supposed to serve. And if the association were to see fit to excuse or whitewash his action, it would weaken itself. As a private citizen; his action was nothing which could afford a basis for legitimate criticism; but as an officer of the cotton association it has destroyed his usefulness. Therefore the manifest duty of Mr. Cheatham is to follow the example of Mr. Fairchild and sever his official connection with the association.

He should resign voluntarily and resign at once.

We have no unkind reflections to make on Mr. Cheatham as a man and a citizen; nevertheless, the truth is not to be blinked that his failure to discriminate has brought embarrassment and the possibility of humiliation upon the organization; and if he would save it from this, his course is plain.

As an official there is still one useful thing he can do for the association, and that is to cease to be an official.

In making the suggestion we are only advocating what we conceive to be the best interests of the association. That is superior to the fortunes or feelings of any individual, and should be held so. As one of the earliest and truest friends of the organization, The Journal is jealous of its standing, and earnest in its demand that it shall be put in no false position, that it shall not lose its vast and proven possibilities of usefulness to the south through the action of any speculatively inclined official.

Not a Failure Has Been Reported.

Safe—speedy—sure. "Out of all the Hughes' Tonic I have sold not a failure reported. Every bottle has given perfect satisfaction. I recommend it—a certain, safe and speedy cure for chills and fever." Sold by Druggists—50c and \$1.00 bottles.

Prepared By
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DRS. DICKINSON AND FOSTER.

It is not pleasant to debate with a brother who is so profoundly impressed with his own intellectual greatness that he is unwilling to concede that his brethren possess ordinary intelligence. To indulge in cheap sarcasm and reflect on the intelligence of an opponent is the method of the demagogue and of the individual who confesses that he has no argument to support his position. This is the method adopted by Dr. A. J. Dickinson who, in his own estimation, seems to be the only Baptist preacher in the south who has sufficient mental capacity to understand Dr. Foster's book, "The Finality of the Christian Religion." In replying to those who have written about Dr. Foster's book in the Alabama Baptist, Dr. Dickinson has complained that they had not read it and were therefore incompetent critics. When one who has read the book writes about it our distinguished and only competent critic replies by saying that the brother has read the book superficially, does not understand it, "is unacquainted with the problems that press in this study, with the point of view with the content of its technical terms." Dr. Dickinson is the only reviewer of the book, so far as I know, who has given it his endorsement, and in replying to his brethren who have criticized the book he has scrupulously avoided discussing the quotations they have given from it, except in one or two instances.

Parts of Dr. Foster's book are written in obscure, technical language. There seems to be a labored effort to hide his ideas from the ordinary reader with the use of numerous philosophical and high sounding phrases. But when he comes to the discussion of the fundamentals of Christianity as, for instance, his chapter on "The Sources of the Life of Jesus" and his chapter on "Jesus," it is not difficult for one who has any knowledge of the subject to understand him. There is no mistaking his meaning and no one knows this better than Dr. Dickinson does.

Dr. Dickinson, in replying to some things I said in my former communication about the book, takes up much of his space in a learned discussion of the relation between the natural and the supernatural. This discussion, which is high sounding but has no bearing on the objections raised to many of the utterances of Dr. Foster, will not, I am sure, confuse the readers of the Alabama Baptist, which seems to be its purpose. As to Dr. Foster's view of naturalism, it is expressed in the following clear and forcible language: "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." Thus Dr. Foster's view of naturalism is clear, without any explanation from his special defender, Dr. Dickinson; but some of us are more especially interested in knowing what Dr. Foster believes about the New Testament and about Jesus.

Dr. Dickinson refers to one quotation which I gave from Dr. Foster's book, but utterly ignores all the rest. The rest of his article is largely occupied with reflections on my intelligence. If Dr. Dickinson had been inclined to do the courteous, fair and manly thing he would have pointed out, by explanations and quotations from Dr. Foster's book, wherein I had misunderstood or misrepresented him. I am sure I have no disposition to misrepresent Dr. Foster or any other man.

Dr. Dickinson represents me as drawing my orthodox sword and waving the red flag of the "higher criticism." I think it is time the orthodox sword was drawn by some one

when the pastor of one of the most prominent Baptist churches in Alabama does not hesitate to endorse and defend a book that utterly repudiates the authority of the Scriptures a fundamental doctrine of Baptists denies the existence of Christ prior to his incarnation, his miraculous conception by the Holy Spirit, his deity, his miraculous power, his resurrection, his second coming and his vicarious suffering.

As to the red flag of the "higher criticism" I wish to say that I did not use the phrase "higher criticism" in my article. He speaks of me as a "threatening brother" and throws me a challenge to discuss with him the "problems of the higher criticism" if I will acquaint myself with what constitutes those problems. If he will point out any threat I made I shall be grateful to him. His purpose in all this seems to be to muddy the waters and divert his readers from the real issues. One thing at the time, beloved. Furthermore, the problems of the "higher criticism" are conspicuous in Dr. Foster's book. Prove to the readers of the Alabama Baptist, my learned friend, that I have misrepresented Dr. Foster in claiming that he denies the doctrines mentioned above. Explain the quotations I have already given from Dr. Foster and those I shall give so as to make them harmonize with the views of Baptists. You can not fool the people by switching off on matters that have no bearing on the charges made against Dr. Foster.

Dr. Dickinson has a paragraph of considerable length on my estimate of the contents of Dr. Foster's book. He says that I stated that I would sell what I got out of the book for four cents and then proceeds with an edifying calculation, based on this statement. But he must make another calculation, and I am sure he can do it if he adopts Dr. Foster's methods, for his former calculation was based on a misrepresentation of what I said. I said that I would take less than four cents for the help I had received from it. Now, brother, give us another "mathematico-mechanical calculability."

Dr. Dickinson condescends to notice one quotation which I gave from Dr. Foster, but claims that I and others have read into the language something which is not there. The quotation referred to is found on p. 446 and reads as follows: "Jesus did not transcend the limits of the purely human." Dr. Dickinson thinks that good brethren have been misled by the language. Of course they have. Dr. Dickinson is the only one who can not be misled in reading Dr. Foster's book. The good brethren referred to are at least men of ordinary intelligence, even if they have not been endowed with the gigantic intellect possessed by Dr. Dickinson. There is absolutely nothing in the paragraph in which this sentence occurs that denies the interpretation given to the language by the "good brethren" mentioned. And their interpretation of this language is in perfect harmony with the teachings of the book in numerous other places.

In the same paragraph Dr. Foster says of Jesus: "He never demanded faith in himself, in the sense that he demanded faith in God." The paragraph closes with the following sentences: "For it is inconceivable that Jesus, who with the utmost energy urged his disciples to fear God, who could cast both soul and body into hell, should have arrogated to himself the divine judicial prerogative. It is evident that the synoptists at this point reflect the dogmatics of the community, and not the opinion of Jesus." In other words, the synoptists made this claim for Jesus, but they did not represent him correctly.

On the same page on which these last sentences occur (447) he quotes

in a foot note, the following language from Professor Rudolph Eucken: "All religious worship, all supplication in prayer, directed to Jesus, all treatment of him as a divine Lord of the universe, is untenable from the modern point of view. All this was not only justifiable, but necessary, so long as Jesus, in his humanness, was at the same time 'very God,' i. e., the second one of the three persons of the Trinity. But this latter conviction once abandoned, such attitude as stated above to the man Jesus amounts to an abatement of the worship which is due God alone, to a confusion of the divine and the human, and to an injury to the unity of the religious life." In other words, it was all right to worship Jesus as divine Lord in earlier times, when he was "very God" and the second person of the Trinity. But it is all wrong from the "modern point of view," from the standpoint of the dynamic system of philosophy. We have outgrown the idea of the deity of Jesus. Great is the "modern point of view." Dr. Foster endorses this view of Eucken as he makes no objection to it.

On page 441 Dr. Foster gives a quotation from Wernle in which the following sentence occurs:

"The superhuman self-consciousness of Jesus, which knows nothing higher than itself save God, and can expect none other, could find satisfactory expression in no other form but that of the messianic idea." Dr. Foster hastens to repudiate Wernle's use of the word "superhuman." He says in a foot note: "In making this quotation, I do not wish to seem to imply agreement with Wernle's introducing the word 'superhuman' in this manner. If it refers to something other than human, we know neither that it is worthier than the ideally human, nor indeed what it is. Besides, the word points in the opposite direction from that humanization of the messianic ideal on the part of Jesus which Wernle, too, recognizes."

If I did not believe in the deity of Jesus I would not worship him. I will not worship a mere man. Dr. Foster plainly denies the deity of Jesus. He says, as I pointed out in my former article, that he thinks there is "moral danger lurking in the ecclesiastical dogma of Jesus' deity, rendering his precepts infallible and universally binding." If the New Testament writers teach the deity of Jesus and Dr. Foster does not deny this then this statement is blasphemous infidelity.

Dr. Foster says (p. 431): "As already said, we have no way of ascertaining whether there was a personal being corresponding to the messianic idea. . . heavenly being pre-existing in divine glory dwelt on this earth for a brief period, died, rose again, and returned to his former, though more glorious, mode of existence in heaven, whence he shall come again to judge the living and the dead—this idea, or rather, this drama—has probably been the most potent factor in the history of religion. Certainly this incarnation, death and resurrection of this being from heaven were made the fundament of religion in occidental civilization. It is the kernel of Paulinism, and puts Paul on the side of ecclesiastical orthodoxy. (But not on the side of Foster.) Nevertheless, in obedience to the requirements of the changed view of the world and of life, which we discussed at length in a previous chapter, the time has arrived when both the religious and the scientific interest compel us to urge that the messianism of Jesus is not a necessary article of faith."

Immediately following this paragraph, Dr. Foster quotes a paragraph from Wrede which opens with the following sentences: "If one will designate the character of this view, one may not avoid the expression 'myth.' We do not use it to offend

any one. It has nothing offensive to us." The view that a being came from heaven, lived in this world, died, rose again and will come again to judge the living and the dead is a "myth." And Dr. Foster says of this quotation from Wrede: "This is well said."

Foster says: "Time was when, at the mention of the name Jesus, many thought of church doctrine, of Christology, dogma, the old creed, which lay like a veil upon the personality of Jesus; they thought of the veil, of the wrappings woven by speculation, of the deity; of the 'conceived by the Holy Ghost, born of the Virgin Mary;' of resurrection, descent into hell, ascent into heaven; of return on the clouds; of miracle upon miracle; of the whole church belief in its massive formation with its materialism and its magic. Today we live in a world characterized by nothing so much as by the absence of any psychological soil in which these fantasies can find nourishment. If these things constitute the Christian religion, that religion is already an antiquated affair, a relic that is worthless to the cultivated classes." (p. 406).

It is characteristic of those who are attacking the old faith, which they characterize as tradition, to put themselves in a special class, and to regard those who do not agree with them as lacking in intelligence. Many of us, however, are not disturbed by the reflections of these blasphemous egotists. We still believe that the deity of Jesus, his miraculous birth, his resurrection, etc., are not "fantasies," but eternal truths.

On page 381, in speaking of Matthew 16:16, Dr. Foster says: "It will not do to interpret the words in a Protestant way to the effect that not Peter, but only the faith, the disposition which Peter then expressed, was the rock of the church. The Catholics are entirely right in apprehending the word, in a Roman Catholic sense, but precisely thereby is the evidence furnished that Jesus did not speak the word, but that it is a saga of a later time, glorifying Peter. Under this same head of legend chapters 1 and 2 belong; also the whole edition in Matthew of the story of the passion and the resurrection (the Judas legend, the wife of Pilate, nature-miracles at the death of Jesus, the watch at the grave, and so forth). It is not meant that Matthew himself invented these narratives; frequently, as in the infancy stories, several hands have been active therein."

In speaking of certain discourses of Jesus, Dr. Foster says (p. 380): "From this it follows that we know nothing whatever concerning the time and place of these discourses. The only reason for transferring the words against Pharisees and scribes to the last days of Jesus in Jerusalem is that the evangelist Matthew found in that passage of the Mark narrative a fitting point of connection for this discourse; but Matthew knew as little about the matter as Luke who located the discourse in Galilee. It further follows from this that these great discourses were never received from Jesus, but owe their composition throughout to the hands of a compiler. It is customary to admire Jesus' oratorical talent and gift of composition in the Sermon on the Mount in Matthew. In truth, single words from all parts of the life of Jesus are gathered together, because they are united in the same theme; the will of God, righteousness. And the themes are not those of Jesus but of the primitive community."

Dr. Foster thinks that John's gospel is not so reliable as the three synoptics because John has more to say about the deity of Jesus than the synoptics. Of the three synoptics Mark is more reliable than the other two for the reason that he has less

to say about the deity of Jesus. Matthew and Luke are copies of Mark with embellishments, etc. But more about this after Dr. Dickinson has given some consideration to the important matters already referred to. He stated to me at Talladega that Dr. Foster's book taught the deity of Jesus. I challenge him to produce his proof.

The Times-Democrat, of June 3d, closes a discussion of the trial of Dr. Crapsey in the following language:

"The advance of the world and the spread of religious toleration to every believer or non-believer, is proved in the fact that though Dr. Crapsey is adjudged guilty by the church whose cloth he wore, no odium or obloquy attaches to him; even his judges concede him sincerity of thought and noble ideals. He is out of accord with their church, and must transfer his activity to another field. That is the worst they can say to him.

"When in political life the cabinet officer finds himself out of sympathy with the president's policy, he will relinquish his salary, leave his pleasant Washington home, resign his prestige and social influence and retire honorably into private life. The clergy can be trusted to act no less honorably when they become convinced that they must teach some other creed than that which the church to which they belong hath received." W. J. E. COX.

BAPTIST DEMAGOGY AS A DENOMINATIONAL POLITY.

During the session of the Southern Baptist convention in Chattanooga a distinguished pastor of another denomination said to me that the Baptists had as their denominational polity the form which in ancient Athens was known as demagoguery. He was careful to disclaim any intention to use the term in any bad sense; indeed, he commended demagoguery as a most timely form of denominational control. The more I think about the remark the more natural it seems that an outsider should have considered us in that light. The rule of the demagogues in Athens in the time of Pericles was one of the most glorious that city ever experienced, and the word at that time had none of the opprobrium we are accustomed to attribute to it. It meant Leader of the people, and it was a regime wherein the people selected their leaders from the men who were considered available for leadership and could be trusted with that function. The demagogue was the most honorable man in society. Later, however, the word came into disrepute because the leaders of the people became treacherous and self-seeking and did not deal fairly by their followers, nor appeal to their best motives. It was the demagogue who brought his office into disrepute and made his rule to be spurned. The regime of the demagogue was the purest democracy the world has ever seen, and is in many points like the situation in the Baptist denomination today. We can learn much from them to our profit. Demagoguery is that form of government which gets its leaders by popular opinion from those who may volunteer for that office and put forth the will and the capacity which will effect the public mind with their worth for leadership. It certainly seems to be a correct observation that our denominational affairs are lead by our demagogues in the sense of men chosen by popular clamor from volunteers for that office. After much reflection I am compelled to admit that my pedo-Baptist observer was not far from the truth. We have some very able demagogues in our denomination and we owe them a large debt of gratitude for their leadership in our life as a people. I think if one will study our history from this viewpoint he will

see that it has always been so among us. The demagogue has always been useful and honored among us. He that desireth the office of the demagogue among his brethren desireth a good work may not be as far from the meaning of the apostle as one at first might think. Demagoguery may after all be the New Testament form of inter-church polity. It is at least worth our thinking about in that connection. This form of denominational polity requires that there shall be the most perfect and complete personal liberty granted to each member of the community to think and act as he pleases, and such is the fact among us. It implies that every one is equally privileged to aspire to leadership in the community and his competency and capacity to win a following is the only criterion of success. The demagogue is at every point dependent on his following for his continuance in that office. Each one has the privilege and the right to choose his leader and to cease to follow him whenever he may so wish. Each one is privileged to aspire to leadership whenever and however he may choose, and overthrow the then recognized demagogue in order to supplant him in the popular favor. So the struggle for leadership in a demagogic community is always intense and bitter, as has always been the case among Baptists. There are, therefore, many dangers which peculiarly attend this form of polity which grow out of this struggle for leadership. Aspirants are tempted to adopt methods for the winning of popular favor which are not in themselves right and seemly, but which bid fair to have the effect of helping on the aspirant to the goal of his ambition. As a matter of fact, it was this which brought the office into disrepute in ancient Athens, and many an ambitious brother among us has gone down on these same rocks. As Dr. Boyce used to say, we have a form of government which is fine for good people, but very dangerous for others. It is of the first moment in a demagoguery that the leaders should deal frankly with the people and avoid any specious or deceitful arts. It is also very essential that those who volunteer for leadership should pander to the popular prejudice, and not try to run ahead of the people. A demagogue will not tolerate a leader who deceives them, nor one who is not one of them. Among Baptists if you want leadership you must observe these conditions strictly. You must think and act with the common masses of the common people, or they will brand you as a higher critic, or with whatever other term which for the time being may be used for the designation of the demagogically unfit. There is always a way in a demagoguery between the demagogues and the scholars for the reason that the introduction of anything new endangers the existing leadership. It was so in ancient Athens between the demagogues and the philosophers and is much in evidence with us today. One might think from the noise the Baptist demagogues make over the higher criticism that they were peculiarly interested in critical questions. But such would be a great mistake, for they are not enough interested to put forth the time and labor to acquaint themselves with what are those problems. Their interest grows out of a more practical consideration, viz.: the maintenance of their leadership in setting the thinking and controlling the course of the life of the people. When they see that the source of their demagoguery is in danger they cry out with one accord by the space of as much time as the people could be made to listen. And the fight is for the demagoguery, wherein it is good tactics to discount the other aspirants for the popular favor and recommend yourself very highly. So

the tune is in high tenor, "we are the orthodox," and in low base "he is a heretic." Conclusion: We are to be retained as the denominational demagogues. It is the same old tune one might have heard on the streets of Athens twenty-three hundred years ago, the song of the demagogue. From the very nature of the case there must always be this struggle between the denominational demagogue and the scholar. One looks for the truth for the sake of the truth; the other looks on the truth as an instrument in the leading of the people in the best paths. To give new expressions to the popular formulae of the truth is to affect the weapons of the demagogue and this the scholar is forever doing to the discomfort of the demagogue and his following. Can there not be devised some way by which the interest of both parties may be conserved? It is certainly for the good of society that both the scholar shall work and that the denominational leadership shall not be unduly disturbed. It seems to me that if the public would assume the attitude of conservative recognition of both as necessary functionaries in society and allow to each his due in his sphere the struggle would be largely robbed of its ill effects. But we have complaints to file against both the denominational demagogue and the scholar. The one is too rash in his Eureka; the other too rash in his anathemas. Neither has the right to unduly disturb the denominational peace, nor to ignore the present interest of the body of Christ. We are not half so much in need of the scholar's discoveries as he thinks, nor near so dependent on the demagogue's leadership as he may think. We can do without both very well if it comes to that. One may well doubt whether the time will ever come when we will no more have problems to puzzle our minds and engage our scholars or work to do which will call for our demagogues. Dr. Foster is justly censured for the one mistake and his demagogic anathematizers for the other. It would be a great misfortune for the Baptist people to lose confidence in their demagogues, for we are peculiarly blessed in that respect just now. It would be equally unfortunate for us to deride our scholars when we are just beginning to contribute something to the world's scholarship through them. And the foundations of the faith are at the mercy and in the keeping of neither of them, but in the sanctified common sense of the people where it is not in any danger of being weakened or injured. Let the demagogue and the pedagogue dispute over the formulae for the expression of the truth, but we will reserve to ourselves the final testing of what is the truth of our God and Lord.

May a friend of our demagogues be permitted to offer a little council to them which is of importance unto the maintenance of their office among Baptists? Do not stoop to tricks to deceive the people in your efforts to maintain your cause as the demagogue of the denomination. It will be found out on you and react on your cause. For example, there has gone forth from our demagogues in their controversy with Dr. Foster three purported quotations which have been given the public as taken from his book. In every one of them either the wording has been tampered with, or the context perverted, or both, so that the meaning the passage had in the book is destroyed and another and an absurd one given in lieu thereof. Now I fully appreciate that most of you took these quotations at second hand from some arch-demagogue and did not intend to falsify the facts. But look how such a situation would appear to one not knowing that you had never read the book. You not only misrepresented the author, but laid a predicate by the changes

in the language and context to make that misrepresentation effective. It is had enough to put forth a false statement, but to devise means to make that falsehood effective in its mission of deceit reveals a character which will thwart any one's ambition to the office of demagogue if the people find it out. Of all men our demagogues should steer clear of such specious and deceitful arts. It is well for a popular leader to deal honestly with the people, and especially when one knows that they least suspect him of false dealing. If they discover that you have not proven true to their trust in you to be correct in your presentations to them of the truth, they will spurn you and our system of denominational polity be brought into reproach. It seems that we must have the demagogue, but we must have them true to the trust we repose in them to speak the truth. Some day the Baptists are going to discover that all this noise about higher criticism is pure humbug put forth for demagogical purposes and when they do somebody's days as a denominational demagogue will end. For twenty years I have been a preacher and a believer in the old gospel and also a diligent student of the so-called higher criticism. I have long since been persuaded that there was absolutely nothing in the cry that it endangered any essential of the evangelical faith as held and lived by Baptists. This cry of "wolf, wolf," by the denominational demagogue is all humbug for campaign purposes. If one will reflect for a minute he would see the absurdity of the cry that all the leading universities of our day would conspire together for the overthrow of the religion of the people. The assurance that all have gone over to the enemy but our devoted demagogues is open to a two-fold objection. First it strains our credulity to think that these men alone would have been so true when all others are false. Secondly, it strains our credulity to think that so many of the scholars would have proven false when all our demagogues are so true. Please excuse us.

A. J. DICKINSON.

AN OLD TIMER Has Had Experiences.

A woman who has used Postum Food Coffee since it came upon the market eight years ago knows from experience the necessity of using Postum in place of coffee if one values health and a steady brain.

She says: "At the time Postum was first put on the market I was suffering from nervous dyspepsia and my physician had repeatedly told me not to use tea or coffee. Finally I decided to take his advice and try Postum and got a sample and had it carefully prepared, finding it delicious to the taste. So I continued its use and very soon its beneficial effects convinced me of its value, for I got well of my nervousness and dyspepsia.

"My husband had been drinking coffee all his life until it had affected his nerves terribly. I persuaded him to shift to Postum and it was easy to get him to make the change, for the Postum is so delicious. It certainly worked wonders for him.

"We soon learned that Postum does not exhilarate or depress and does not stimulate, but steadily and honestly strengthens the nerves and the stomach. To make a long story short, our entire family have now used Postum for eight years with completely satisfying results as shown in our fine condition of health and we have noticed a rather unexpected improvement in brain and nerve power." Name given by Postum Co., Battle Creek, Mich.

Increased brain and nerve power always follow the use of Postum in place of coffee, sometimes in a very marked manner.

Look in pkgs. for "The Road to Wellville."

FRANK WILLIS BARNETT
Editor and Proprietor.



J. W. HAMNER
Corresponding Editor
A. D. GLASS
Field Editor

THE TRUE CHRISTIAN.

It is evidently necessary in these days of lax thinking to repeatedly emphasize the fundamental characteristics of the true Christian. It is altogether too common for even genuine Christians to call certain ones Christians who are vitally lacking the essentials of a true one. We rightly say that a Christian is one who has been regenerated by the Holy Spirit and by reason of Christ's sacrifice on the cross. But we should distinguish between one who says that he has been thus regenerated, yet bears no corresponding fruit, and one whose whole spirit and manner of life give proof that he has been regenerated. One's assertion that he is a Christian counts for nothing if he has so little regard for Christ as to deny that he was, while in this world, only a man, and plainly fallible even as a superior man. All who saw Christ in the flesh knew, as a matter of simple fact, that he was a man. What he especially insisted upon was that his hearers should acknowledge the truth that he was divine in a supreme sense. That was the burden of many of his sayings. His miracles were his specific argument in favor of his deity. To them he appealed, far more than he did to his words, as the authentication of his supreme divineness. And it is expressly significant that Christ regarded no one as being his spiritual brother who refused to accept his divine Lordship. Nor is there any intimation in any of the epistles that one is a Christian who denies the deity of Christ. All of such deniers are branded as being anti-Christian. It avails nothing for one to utter strong phrases in favor of Christ's lofty manhood, if, at the same time, he belittles his divinity. We might indicate a number of qualities which are essential to true Christian character, such as truthfulness and general integrity, but our main contention now is that no one is a Christian who, in the light of the New Testament, refuses to heartily recognize the supreme divinity of Christ. He who is born anew takes pleasure in exclaiming, "My Lord and my God!"

APPALLING BAR-MAID TRAFFIC IN ENGLAND.

In this country where women are honored and respected as nowhere else it is not generally known save to students of social economy and those who have frequented bar rooms in England that young women act as bar-maids, and at first it is always a shock even to the American "rounder" to have his whiskey served over a counter by a pretty, smiling, rosy-cheeked, saucy girl. It is a vile business that takes over 27,000 children, girls and women to cater to a depraved taste.

The joint committee on the employment of bar maids of the English parliament has just issued its report. It appears that more than one-fifth of the girls employed in the rum holes of England as bar-maids are less than twenty years of age. The following tabulation of ages of these girls is given:

Between 10 and 14	25
Between 14 and 15	134
Between 15 and 20	6,069
Between 20 and 25	12,023
Between 25 and 35	7,821
Between 35 and 45	1,183
Between 45 and 55	322
Between 55 and 65	107
Between 65 and 75	30
Over 75	3

Total 27,707

In London alone there are 1,442 of these child bar-maids. The reports point out that of 350 newspaper advertisements for bar-maids examined, 220 of them called for bar-maids of twenty years and under.

The English apologize for the custom by saying that in the presence of bar-maids there is less rowdiness and brutality than there is where barkeepers serve the public, but God pity a Christian nation which permits its womanhood to be sacrificed. Some dispensarites claim that the dispensary does away with the viciousness of the saloon and the dispenser ought to be a Christian man.

But the man in Alabama who would urge that our Christian women should act as dispensers would be put to open shame. The whiskey business is a vile business and ought to be put out of business. It is not a business to be engaged in by Christian men or women.

BIRMINGHAM'S MAYOR CALLS FOR HELP.

Last week we received a letter, published elsewhere, from Mayor George B. Ward, of Birmingham, and later we received another asking us to please call at his office at once, which we did. After consultation with him we went to see Brooks Lawrence, State Superintendent of the Anti-Saloon League in Alabama, and put the situation before him, and having canvassed it we brought him and Mayor Ward together and things began to get lively at once. We thought it time for the Anti-Saloon League to let the people in the Birmingham district know that it had come to town and was ready to do business on short notice. We are doing all in our power to aid the Mayor in his righteous campaign and were surely glad that Brooks Lawrence was on the ground to lead the fight. Read his three letters published elsewhere. Let all good men and praying women stand by our Mayor in his warfare for civic decency. It is well to let the Aldermen know that some one is "keeping tab" on them and that the Alabama Citizen proposes to publish the records of some of the men who offer for office in Alabama. There are some God-fearing and law enforcing Aldermen on the board and we expect them to give their earnest support to the Mayor.

FISHING IN EARNEST.

It was hard to resist the following kind invitation from Dr. Montague, who is spending his vacation at Bayou La Batre:

"I wish you were here. How I would enjoy fishing with you. Can't you run down for several days? Try and come next Tuesday or Wednesday to stay at least four days. Please do. Yours with real love, A. P. Montague."

It would have been a joy to fish with the genial president of Howard college, but at present we are fishing for new subscribers (not suckers). We have out poles, trot lines, drag nets, seines and all the paraphernalia known to fishermen and are using an assorted variety of bait. See page 4.

"THE ALABAMA BAPTIST IN EVERY BAPTIST HOME IN ALABAMA."

Brother Barnett announces in this week's paper a proposition that ought to add 5,000 subscribers to his list in 60 days. IT IS THE GREATEST OPPORTUNITY OUR PEOPLE HAVE EVER HAD, and is made in order to reach more of our homes, in order that the paper may carry its weekly message of Christian love and cheer. IT IS NOT A MONEY-MAKING BUSINESS WITH HIM; any business man ought to know this. I do hope that all of the pastors, especially the missionary pastors, will avail themselves of this unparalleled opportunity. It means much to our people in every way.

100 benevolently inclined Baptists now have a chance to put the paper into 1,000 homes until January 1st by each one sending Brother Barnett \$5 in cash. Here is a chance to sow missionary seed. Brother, as soon as you read this, sit down with pencil in hand and run over in your mind the poor women, the old men and deserving orphan children and the men and women who are able but through indifference or other causes are not now subscribers and send in names and cash. This gives many Baptists a chance to send the paper to their relatives and friends who are not now subscribers.

Let's adopt Brother Barnett's motto, "The Alabama Baptist in the home of every Baptist in Alabama," and go to work and make it a blessed reality, and see what a thrill of enthusiasm will be felt in our work in the state.

Let me urge every friend of our Baptist cause in Alabama to go to work at once and help Brother Barnett in his unselfish missionary campaign.

W. B. CRUMPTON.

THE COTTON GAMBLERS.

We are in the fight against the cotton gamblers to win out. We have started early and expect to keep it up late. We had great hopes of the Southern Cotton Association, but recent developments only go to show that the farmer always has a "hoodoo," and in this instance if we are to credit the Atlanta papers, the report of the investigating committee, and speeches on the floor of the legislature, together with the evidence of Mr. Cheatham himself, he ought to resign as secretary. We do not know him personally and are not therefore animated by personal animosity, but for the cause's sake we trust that either he will voluntarily get out or that the directors before whom he is to appear in September will put him out. This is no time for whitewashing anybody. Few people realize just how the spirit of gambling in futures is getting hold of the farmers, for even the farm is no longer an isle of safety. With a telephone in every farmhouse, and the other end of the wire in a broker's office, the gambling habit overwhelms the agriculturist as it does the mechanic and the tradesman.

Elsewhere we print a news article about the situation in Atlanta. We congratulate Georgians on the passage of the anti-bucket shop bill.

This action of the senate means that there must be an end to gambling in futures in Georgia. Under the terms of this bill no future contract is permitted to be made within the borders of the state, no matter whether the second party to the contract is a member of a legitimate exchange or not.

After January 1 next all the bucket shops and all the exchanges in Georgia which do a business in futures, either in cotton or in stocks and bonds, must close their doors, and after that time if any man in Georgia wants to buy or sell futures he must do so through some party residing without the state.

Better ask the candidates who are soliciting your vote as to how they stand on the bucket shop proposition.

THE EDITOR'S WORK WORTH WHILE.

An editor is not always permitted to sit quietly in his "easy chair," for daily some man or woman rides in on their "hobby horse" and makes him sit up and take notice while they put the beast through his pet tricks, or worse still, a brother or sister with an imaginary grievance knocks and soon has the editor squirming while they pour into his unwilling ears the story of their wrongs, or a poet "in fine frenzy rolling" fastens him with his gaze and compels him to listen to the reading of his verse, or the man whose manuscript was returned calls to let him know that he regrets that the Baptist denomination in Alabama has for its editor a man who fails to appreciate a strong article when he sees it, but fills the paper with "trash," or a "bill pusher" opens the door and thrusts a long overdue account under his nose, or the mail brings a notice that a good brother refuses to take the paper out of the postoffice, but fails to pay for the back dues of years standing, or something else disagreeable turns up and the poor editor begins to wonder if after all his work is worth while, and then there comes a blessed letter from some dear, kind-hearted, sympathetic "shut in" and he eagerly devours it and forgets all the "owers," bores and kickers, and goes to work with a light heart because out there somewhere some good woman is praying for him.

A Blessed Letter.

I do so enjoy the paper and feel like every Baptist ought to subscribe and pay for it. It hurts me when I think of the many delinquent Baptists. I had thought to ask you do you think they are really Baptists or only so in name? I am afflicted and don't go to church often, and I appreciate the paper all the more. I can read and learn so much about what our Baptist people are doing and I certainly enjoy reading about the conventions and how I do wish I could go, but I go so little I would know very little but for my dear Alabama Baptist. Enclosed please find one dollar to pay for my paper. Long may you live to do good. Long life and much prosperity to Frank Willis, Jr. May he be as good and useful a man as is his father is my prayer. God bless you and yours.—Mrs. M. A. Sorrell.

CENTRAL COMMITTEE.

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



WHERE THEY WORSHIP NOW.



A CHAPEL FOR WEST HUNTSVILLE.

WHERE THEY HOPE TO WORSHIP SOON.

CHAPEL FOR WEST HUNTSVILLE.

Build a Mission Church Every Year—The Baptist Sunday Schools in Alabama Will Be Asked To Do That.

Help these good people into a good house where they will have more room. Rev. C. T. Culpepper is the pastor. Three large towns near together. Very few of the people own their homes.

Merrimac is not far away; we owe a small balance on the chapel there. We need \$1,200 for the two. Will your school help? The Sunday schools have helped nobly at Alabama City, Merrimac and East Tallassee.

Now for West Huntsville!

The people there will do their best.

Brother Superintendent:

I want to ask you to let the teachers read this circular to their classes the Sunday before the collection is to be taken. Then, if you will make a talk for it, I know they will respond. Please do not forget it, some Sunday in January.

W. B. C.

CHAPEL CARDS.

Planks 10 Cents Apiece.

Woman's Mission Societies and Bands supplied by Mrs. D. M. Malone, 736 S. 29th street, Birmingham, Ala.

Sunday schools supplied by superintendents, who will be furnished free on application to Mrs. Malone.

The card may be taken in the name of a Society, Band, School, Class, Scholar, or individual.

Money collected on cards should be forwarded by President of Society, or Superintendent to Mrs. N. A. Barrett, Treasurer, East Lake, designated "For State Chapel Building."

One of the "sweets and beauties" of the convention was a sweet and gentle character in the person of Mrs. L. F. Stratton. In the beautiful and lovely grace of her golden years and the tender tone of voice in "sweet appeal" to touch the heart she impresses one like a "song of happiness and heart's ease." This said of Mrs. Spurgeon that "one always thought of her as a violet hidden among "Westwood" leaves, making its presence known only by its sweetness on the air." On memory's record, Mrs. Stratton, one of the "stones of worth" as an ideal woman, shall shine like a constant star in living influence, and it is one of the "heavenly touches" to meet her in this living day.

"May the act of leading others
 Ever bless her coming years;
 May we all in sweetest union
 Labor in our smiles and tears."
 —KATIE M'MULLEN.

NEW LITERATURE.

The secretary has just finished sending a package of the new literature to every society whose name appears on the books. One copy of "Our Mission Fields," a most instructive and delightful help on the monthly mission topic, will be sent free to every society each quarter. If your society has failed to receive a package, please notify me. We are very anxious that all societies shall reap the benefit derived from a careful study of "Our Mission Fields." We are also very anxious to have all the societies of the state enrolled—aid as well as mission societies. Keeping in touch with the central committee will greatly benefit your society and greatly benefit the cause we love.

JAPAN THE TEACHER.

Since the overthrow of the Boxer outbreak, over 2,000 Chinese students, some of them Chinese ladies with small feet and suitable attendants, have come to Japan. Many scores of Japanese have been employed by China, not only in their army and navy, but in the direct educational work. Now China is rapidly adopting Occidental education, but she is looking to Japan for her teachers. Dr. Beach is authority for the statement that he saw, not many months since, a new Chinese college in some interior city, in which rooms for fifty-six Japanese professors were being provided. The Japanese leadership of the Far East is now no longer a dream or a hope, but an accomplished fact. In our plans, therefore, for Christian work in the Orient, this is a cardinal fact with which we must reckon.

The problem then is this: Is this Japanese leadership to be a help or a hindrance to the Christianization of the Orient?

HOUSEKEEPING.

Housekeeping and sewing are distinct arts in Japan, and the school days of a girl are often cut short in order to secure time for their cultivation. It requires a three or four years' course of regular all-day work to make a Japanese girl past-mistress in the art of cutting, fitting, and sewing the simple garments she and her family may wear. As the clothing of her babies and of her husband will differ in pattern and material but little if any from her own, and all are hardly more than basted together, the natural capability and versatility of the average American maiden, upon whom the cares of family life follow almost unexpectedly upon a gay, care-free girlhood, comes out in strong and favorable contrast with that of her custom-bound Japanese cousin.

It is a poor household indeed that does not boast at least one geiko, or maid of all work, and servants and dependents multiply as a rise in the social scale is made. It may easily be perceived, therefore, that the burdens of Japanese housekeeping do not rest heavily upon the house mistress, and it must be owned that her methods do not always commend themselves to a western housekeeper. Rooms are always dusted before they are swept, and dishes are washed in cold water and left to dry of themselves. Clothing also is washed in cold water, and flat-irons are unknown. Unlined garments are hung upon poles to dry, and are then folded; those with lining are taken apart and the different strips of which they are composed are slightly starched and pasted while wet upon boards.

In every well-furnished kitchen there is a large wood-furnace built of brick, and so constructed as to receive one or more deep metal rice-pots and a number of smaller vessels in which vegetables are cooked. The old-fashioned kettle hung by a crane from the rafters may be seen in most country houses.

MANY VALUABLE PRESENTS.

We have over 3,000 presents to give away to those who will get new cash subscribers for the Alabama Baptist. There is a present for every one, for even the person who gets only one new cash subscriber at 50 cents has the choice of a number of lovely presents, many being worth nearly as much as the amount sent in for the paper.

THE YOUNG WOMEN.

We have adopted for the work of the young women of Alabama for the coming year the "Louisville Home," not to the exclusion of other objects just as worthy, but that this shall be our specific work.

This home is for the young women while in training at the Southern Baptist Theological seminary in Louisville, Ky., either for work at home or across the waters.

We are looking forward to the time next year when we can support an Alabama girl in this home, one who has already been accepted by our foreign mission board, and may we not claim her now as our representative when she goes to take up her life work?

Shall be glad to communicate with societies already organized and with young women where there is no organization that we may effect one.

MRS. J. W. VESEY,
 Leader Young Women's Work.

JAPAN PAST AND PRESENT.

In 1850—Christianity a forbidden faith punishable with death.

In 1904—A Christian church representing a Christian community of 150,000 people with an actual membership of 50,000.

In 1850—Bulletin boards all over the Empire proclaim the Emperor's Edict which reads: "The wicked sect Christian is strictly forbidden; suspected persons will be reported to respective officials and rewards will be given."

In 1904—A great congregation of peers and poor saying: "I believe in God, the Father Almighty, maker of heaven and earth, and Jesus Christ—His only Son, our Lord."

In 1850—The merest slave beheaded for his faith.

In 1904—The four highest officers in the Japanese navy, leading their forces against the great bear of the north, confessed followers of the Lord, Jesus Christ.

In 1850—The official warning: "So long as the sun shall continue to warm the earth, let no Christian be so bold as to come to Japan, and let it be known that if the King of Spain himself, or the Christians' God, or the great God of all, shall violate this law, he shall pay for it with his head."

In 1904—Two high officials sending letters of request to the Presbyterian mission, begging them to send missionaries to instruct them in the way. Who, reading the history of Christian missions in Japan, can help saying:

"God is working his purpose out
 As year succeeds to year;
 God is working his purpose out,
 And the time is drawing near;
 Nearer and nearer draws the time,
 The time that shall surely be,
 When the earth shall be filled with the glory of
 God
 As the waters cover the sea."

FREE LITERATURE.

Literature sent to societies by vice presidents and the central committee is free always. The Woman's Missionary Union Literature Department issues the "monthly literature" at a cost of 30 cents a year. Please bear this in mind and send to Baltimore for this, and not to the secretary.

HAY FEVER CURED WITHOUT DRUGS

By Use of the **CARENCE NASAL SHIELD** this distressing disease can be prevented, and with nature's aid it will effect a permanent cure. It affords instant relief in the worst cases; stops sneezing and watery discharges from the eyes and nose, and makes breathing easy and natural. It is a dainty little mechanical device, simple and sanitary in construction; right in principle, invisible when in use. Endorsed by physicians and ministers. A trial will convince you of its efficiency. Write today for FREE DESCRIPTIVE BOOKLET & TESTIMONIALS THE NASAL SHIELD CO. 486 Fidelity Trust Building, KANSAS CITY, MO.



HICKS' CAPUDINE (LIQUID)

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SOME NOTES FROM BROTHER CRUMPTON.

Blank letters for associations can be had by writing to the corresponding secretary of the State Board of Missions, Montgomery, Ala., at the following rates: Single letter, postpaid, 5c; 12, postpaid, 25c; 50, postpaid, 75c; 100, postpaid, \$1.00. Don't wait, but order at once.

I am hoping that every church clerk will take time, and in the fear of God give all the information necessary and let it be accurate.

Don't fail to report the Sunday school work very carefully.

Let the vouchers be sent by the messengers. If the church treasurer prefers to keep the original vouchers let him furnish copies. This is a business method which ought not to be abandoned. I have known some pastors and clerks to guess at the amounts given when nothing like the amount was given. If no vouchers are sent, there is no way to get at the exact amount given. It is a protection to the church and associational treasurers.

Let there be an auditor in every church and association.

The treasurers of churches and associations ought to insist upon having their accounts audited at the end of each year. This is business.

To return to the associational letter. It is desirable to have a map showing the location of Baptist churches in Alabama. It can be easily made if every clerk will give, in the letter to the association, the section, township and county in which the church building stands. I want to beg the pastors to remind the clerks of this. There is a place in the latest letter blank for it.

Trouble Begins With Careless Church Treasurers.

Here is a sample of the letters which will be pouring into this office soon:

"I have misplaced the voucher you sent me for the money sent from Pisgah. I don't remember the amount or what it was for. The association meets next week and I must have the voucher rite-away. John Jones." What can I do but begin the almost hopeless task of finding this brother's name on the books. There are churches named "Pisgah" in almost every association. "John Jones" is in almost every beat in the state. Here is what he should say: "About the day of I sent you from Pisgah church in county and Association about \$. I am not certain, but think it was for , but maybe I am mistaken I sent a ." (Here state whether it was a postal order, check or registered letter). If it was a postal order or check, Brother Jones please find out the amount and exact date at the postoffice or bank. This will save me a lot of valuable time.

Or maybe I am to blame for not sending a receipt; in that case, I will take the greatest pleasure in complying with your request if you will give accurate information. I ought to have something as to time, amount, etc., to start with; otherwise it is like "looking for a needle in a hay stack."

I was almost paralyzed last year at several associations to find that the brethren deliberately assumed the right to control all the money sent to the association by the churches for state missions. Many hundreds of dollars intended by the churches for state missions never reach this office. The associations often instruct the finance committee to turn over all money for state missions to the executive committee, to be used as they may have need. That august body of financiers called the finance committee, for which there is no earthly use frequently gets the money for different objects so jumbled together they can not tell what it is for; so they

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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 recipes, but give free copies to your friends. Their address is Room 68 Gray Bldg., Kansas City, Mo.

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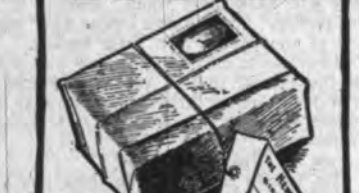
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Read elsewhere about the greatest gift campaign ever begun by a Baptist paper. You can get a present by securing one new cash subscriber at 50 cents to January 1, 1907, and bless a home and help us in our fight for the organized work. Do not wait, but get busy at once. There are gifts for all. Look down the list and select what you want.

SCHEDULE OF TRAINS. The Western Ry. of Ala and the A. & W. P. R. R. Co. (The West Point Route.) Effective May 13th, 1906.

No.	Lv. Selma	Ar. Montgomery
35	5:00 a m	6:50 a m
36	4:00 a m	6:05 p m
	Lv. Montgomery	Ar. Selma
39	8:20 a m	10:30 a m
37	9:35 p m	11:30 p m
	Lv. Montgomery	Ar. Atlanta
38	6:55 a m	11:40 a m
40	9:15 a m	3:40 p m
34	1:15 p m	3:40 p m
36	6:30 p m	11:35 p m
	Lv. Atlanta	Ar. Montgomery
35	5:30 a m	10:55 a m
33	12:45 p m	6:20 p m
37	4:20 p m	9:20 p m
39	11:15 p m	3:17 a m

TRAINS FROM MONTGOMERY—Train 38 carries through sleeper to New York. Dining Car on this train. No. 36 carries through sleeper to New York and day coach to Washington. Dining car service on this train Spartanburg to Washington. Trains 40 and 34 east are local. Trains 39 and 37 west are local. **CONNECTIONS**—for COLUMBUS, MACON and SAVANNAH—Trains 38 and 40 connect at Opelika with C. of Ga. for Columbus. No. 36 from Montgomery, if on time, connects for Columbus, and if not more than thirty minutes late, for Columbus, Macon and Savannah. Through sleeper from Opelika to Savannah. **CONNECTIONS FOR MERIDIAN and JACKSON**—Train 39 from Montgomery connects with Sou. Ry. at Selma for Meridian and Jackson. **W. C. HUNTER, Com. Agt. W. H. AMERINE, S. F. & P. A. Montgomery, Ala.** **J. P. BILLOPS, G. P. A., Telephone 201 Atlanta, Ga.**

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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.

Don't accept an agency until you get my free samples and big offer. Sayman, 2128 Franklin ave., St. Louis, Mo.

dump the whole pile together and turn it over to the treasurer, calling it state missions. In this way the executive committee has money in its hands for all objects as state missions, which it proceeds to use as it sees fit, under instructions of the association.

Has the association the right to stop the state mission funds? It has just as much right to stop the home mission funds, if the churches wish to give for work in the association let the collection be taken for associational missions and so called to the letter. If the association wants their money supplemented by the state board, they have only to instruct the executive committee to make application. I will say there never has been a reasonable, business-like proposition from any executive committee turned down by the board.

I do hope the pastors and other brethren will see to it that all state mission money, sent up by the churches, is sent to the office in Montgomery.

The Finance Committees

In the associations are a nuisance. There is no need for them. About three of the best men in the association are put on said committee. After their appointment they hear no more of the association. They begin their labors in a nearby schoolhouse or in a grove, with a drove of loafers hanging around; they disturb the association by calling the members out. I have known three men to go out at the call of "Shiloh," or some other churches when they brought not one cent besides the very small sum for minutes. More often than otherwise the committee gets mixed in their report and turn over the money to the treasurer, the tables to the clerk and a Philadelphia lawyer couldn't untangle it. Let a good business man be elected treasurer. Let him have a book prepared, with a page for each object. Let him receive nothing but cash. Let all the vouchers be turned over to the clerk. At his leisure, in his home, he can make out a report consistent with the letters, the cash and the vouchers.

The treasurer can receive all the money during the intermissions and he and the messengers can hear every word said in the association.

Some associations are abolishing **The Missionary Sermon**

and leaving the body free to select whom it wills from the preachers on the ground. I do not think it wise to give up the sermon. If brethren could feel themselves honored by the appointment and take some pride in the preparation of a sermon there would be no question about the wisdom of continuing the sermon. But I confess to some fearful disappointments. I have seen this hour worse than wasted. If the association is to adjourn for a sermon the brother appointed certainly ought to do his best. If he will not or can not, he ought not to accept the appointment. After the missionary sermon

A Good Collection

ought to be secured for missions. Every missionary sermon ought to be followed by a collection. Some are present who have given at home; let them chlp in again, it will not hurt them; but the most of those present did not give at home.

There ought to be easily \$1,000 each year from the collections at the seventy-eight associations. I hope the brethren present will see that this collection is taken.

It will not be possible for me to be present at all the associations. Some brother from the outside may announce.

To Represent the Board.

I know the brethren will treat him kindly. This doesn't mean that nobody else is expected to speak along the different lines of work in which
Continued on Page Fourteen.

The lamp is yet to be made for which I haven't made a chimney that fits.

MACBETH on lamp-chimneys means fit and freedom from all chimney troubles.

A MACBETH chimney doesn't break from heat.

My Index gives a fuller explanation of these things, and may be had for the asking.

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Thin White Shirtwaists of linens and lawns will be the best part of a woman's wardrobe for several months to come. But we must get rid of our stock before your demands cease. Now we might be able to do this at regular prices, but we can't afford to run any risk. We must take measures that will make a complete clearance absolutely certain, and we have, for there can be no doubt of an early leave taking at such reductions as these:

- \$5.95 Waists now \$3.95.
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W. H. Coffman, Avery, Texas, sent for two bottles Johnson's Chill and Fever Tonic on trial. He cured his daughter-in-law with one bottle and his grandson with the other. Then he paid his bill. Here was the contract: "Pay if it cures." Sent anywhere on these terms. Write the Johnson's Chill and Fever Tonic Co., Savannah, Ga.

NOTICE TO NON-RESIDENT.

The State of Alabama, Jefferson County, in chancery. Circuit Court of Jefferson County.

F. K. Ferrall vs. Mae L. Ferrall.
In this cause it being made to appear to the judge of this court, in term time, by affidavit of James M. Russell, agent of complainant, that the defendant, Mae L. Ferrall, is a non-resident of the state of Alabama, and resides in Toledo, Ohio, 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 the city of Birmingham, Ala., once a week for four consecutive weeks, requiring her, the said Mae L. Ferrall, to answer or demur to the bill of complaint in this cause by the 27th day of August, 1906, or after thirty days therefrom a decree pro confesso may be taken against her.

This 13th day of July, 1906.
(Signed) A. A. COLEMAN,
Judge Tenth Judicial Circuit of Alabama.

Now, therefore, pursuant to said order, this publication is made, and the said Mae L. Ferrall is required to answer or demur to the Bill of Complaint in this cause by the 27th day of August, 1906, or after thirty days therefrom a decree Pro Confesso may be taken against her.

This 13th day of July, 1906.
WALTER K. M'DORY,
Clerk and Register.

Birmingham's Mayor Appeals to Us for Help

THE AGE-HERALD'S ARTICLE.

A howl has arisen as the result of the action of the Mayor and Aldermen at the last meeting in passing an ordinance preventing games being played in saloons. The saloon men have enlisted the sympathy of their friends and pressure is being brought to bear on the aldermen to revoke the ordinance, the saloon men claiming that it will cripple their business severely.

At the request of several of the aldermen the matter has been held up until the next meeting, when probably it will be thoroughly thrashed out and either the ordinance will be confirmed or revoked.

In opposition to the plea of the saloon men that it hurts business there is the claim that it will prevent hundreds of men and many women from hanging around saloons, decrease the number of crimes committed and also have an effect on labor in the city. It is claimed that the games are conducive to loafing and that many laboring men remain around the saloons to play when they would otherwise be at work.

Mayor Ward is taking a great deal of interest in the matter and yesterday issued the following statement in regard to it:

Mayor's Interview.

"Protests are coming from the saloon interests against the new ordinance which prohibits games of all kinds in saloons. I hope the effort to be made at next council meeting to have same repealed will not succeed. This ordinance is designed, like several others passed by this administration, to rob the saloon of its social feature. It aims also to benefit the labor situation in this district by breaking up tempting loafing places and scattering the idlers, vagrants and other people who live on those who do work.

"Birmingham has about eighty saloons catering to colored people. They have around their places several out-runners or touts who gather in customers, keep them drinking and then win their money. The number of these saloons should be arbitrarily reduced and the locations of the remainder shifted where they can be properly policed. Many of them have from 100 to 150 idlers on hand at times, sometimes more. Fifty men each will probably be a fair average. Eighty times fifty would indicate that 4,000 men, to say nothing of the women, are usually gathered together in these grogeries in a more or less

CITY OF BIRMINGHAM, Executive Department.

Birmingham, Ala., August 9, 1906.

Dear Mr. Barnett:

Please read this morning's Age-Herald and note that another big saloon fight is on.

This is the longest stride forward in the interest of law and morality we have yet made.

I hope you will help us hold the ordinance where it is. Please see as many Aldermen as you can between now and next meeting, Wednesday, the 15th, and stiffen their backbone.

The whiskey people are hard at work.

Yours very truly,

G. WARD, Mayor.

MEMBERS OF BOARD OF MAYOR AND ALDERMEN FOR 1906.

Aldermen—First ward, Thos. Wheeler, J. G. Greener; second ward, John W. O'Neill, Simon Klotz; third ward, Ben F. Barbour, D. R. Copeland; fourth ward, Walter Moore, J. R. Copeland; fifth ward, B. H. Cooper, W. R. Gunn; sixth ward, John C. Forney, F. A. Fulghum; seventh ward, C. C. Heldt, John L. Parker; eighth ward, Harry Jones, Henry B. Gray; ninth ward, Thomas H. Simms, H. A. Stockmar.

besotted condition, gaming, quarreling and turning out cases for our police court.

"Most of these saloons have cheap restaurants in close proximity. They are nothing more or less than a subterfuge through which the women obtain access and communication with the saloon and take part in the orgies.

"Judge Feagin, Chief Wier and all who are informed on such matters estimate that 80 per cent of all arrests come from and are caused by these dives.

"As our yearly arrests amount to about 11,000, this means that 8,000 cases would be eliminated if such saloons were confined to their legitimate functions and no additional allurements or incentives to debauchery and crime furnished therein. The people and authorities of Birmingham who bewail lawlessness and our showing in criminal records have only to investigate to fix the responsibility on themselves.

Unlimited Capacity.

"The city of Birmingham seems to have an unlimited capacity for supporting saloons when backed with their side line of attractions. Applications for new ones are made at every council meeting and generally promptly granted.

"This capacity is due, first, to the rapid demoralization and breaking away from old fashioned idea of our present colored population, male and female, especially the young. They formerly sought decent occupations, but the up-to-date colored boy or girl can see no use working if they can arrange to be supported in idleness and promenade around in sporty clothes.

"The second source of supply is the rapid influx of laborers brought in by industries which are struggling to operate. The saloon acts like a sponge and absorbs a portion of the labor as fast as it arrives. These laborers with their high wages probably work three days and loaf four. In the meantime they are supporting a lot of professional colored gamblers and a vast number of decent girls are tempted from ordinary occupations in order to live a swift existence around these quarters.

Council Responsible.

"The council can not shift from itself the responsibility for this state of affairs. Every community is responsible for its crime by creating or tolerating conditions that make it.

"We can stop it summarily or we can continue to foster it. It is just as statesmanlike and humane to protect a thoughtless and largely ignorant people from the ravages of drink and debauchery as it is to protect them from cocaine and opium.

"Of course they think it a hardship and see no reason why we would do either. Neither do many of the liquor

dealers. Many of them are not in the business for their health or for the general good. Let us see to it that the city is not in it for money or for votes.

"What sums are diverted from drink and debauchery will naturally go to the wife or mother or to the home or savings bank.

"The saloon that can not exist by fulfilling its legitimate function of receiving a man who comes in to take his drink and then gets out, should go out of business. It can get its license money back for the asking."

TO THE PASTORS.

August 11, 1906.

Dear Brother:

We have mailed the enclosed letter to a number of our Christian and moral voters in Birmingham, and the importance of the situation leads me to ask and urge that you read the letter at your church services Sunday morning and evening, or that you will make some reference to the situation, urging the men of your congregation to join in a visit to the council chamber next Wednesday night.

The religious and moral welfare of Birmingham is involved in this contest, and I know you will do all you can to insure a great moral victory.

Yours for civic righteousness,

BROOKS LAWRENCE,
Superintendent.

To the Laymen.

August 11, 1906.

Dear Sir:

The city council on August 1st adopted an ordinance prohibiting games, etc., in saloons, the mayor of Birmingham urging the passage of the ordinance on the grounds that about 80 per cent of the arrests in our city for a year came out of the dives where these games are most numerous. The saloon interests of Birmingham are doing everything in their power to bring about a reconsideration of this ordinance, to have it repealed, and next Wednesday night at the meeting of the city council they expect to be able to accomplish their purpose.

If the moral and Christian elements of Birmingham will interest themselves to the extent of seeing their alderman, and go to the council chamber next Wednesday night to urge the retention of this fair and just law it is not at all probable the saloon men can secure its repeal. It is sure to have a strong influence on the action of your alderman if you will indicate to him that you are watching the proceedings, and are ready to stand with him in any moral effort he may make. Urge him to vote against the repeal of this ordinance.

We want to have a strong "petition in boots" at the council chamber on Wednesday night, August 15th. Will you help us save this law for our city

in an effort to reduce crime? Talk the matter over with your friends and have as many as possible of them to accompany you to the meeting of the council.

Yours for good government,
BROOKS LAWRENCE,
Superintendent.

To the Aldermen.

Dear Sir:

We wish to commend the action of the city council in passing the ordinance prohibiting games, etc., in saloons, but noting that a determined effort is being made to have this ordinance reconsidered and repealed, we write to urge that the record made in passing the ordinance be sustained.

It is fair to assume that each alderman voted intelligently and according to his best judgment, believing that an affirmative vote was for the best interests of the city of Birmingham. There was no unusual pressure brought to bear at the time the vote was taken, and any change in vote when the law is brought up for reconsideration must be construed as a yielding to saloon pressure.

You, with your associate aldermen, have an opportunity to curtail the crime in our city by standing firmly for this ordinance. We propose calling the attention of the Christian and moral voters of Birmingham to the present situation, and you may feel assured that the moral and Christian elements in this community will commend your action if you cause this recently effected law to become operative at once.

We shall be glad to hand down to every church and moral voter in Birmingham your record in voting next Wednesday night, and know that you will be glad to have them sustain you in supporting this fair and reasonable law.

Yours very truly,
BROOKS LAWRENCE,
Superintendent.

NOTICE OF ADMINISTRATION.

Notice is hereby given that L. L. Hunt was appointed administrator of the estate of Minnie K. Randall, deceased, late of Jefferson County, Alabama, on the 12th day of January, 1906, by the Probate Court of said county. All persons having claims against the said estate are required to present the same within the time required by law or the same will be barred.

L. L. HUNT,
Administrator of the Estate of Minnie K. Randall.
JOHN F. KNIGHT, Atty. for Adm.



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"For the first two months I shampooed my head three times a week with warm water and Cuticura Soap and applied Cuticura Ointment after each shampoo. I used five Boxes of Ointment and seven cakes of Soap. (signed) Thos. Clement, 123 Mechanic St., Camden, N. J., May 12, 1905."

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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 60), may be had of all druggists. A single set often cures. Foster Drug & Chem. Corp., Sole Props., Boston, Mass. Mailed Free. "How to Cure Skin and Blood Humors."

NOTICE

Default having been made in the payment of a part of that certain indebtedness described in and secured by a certain mortgage executed by W. B. Gilmer to the Investment Real Estate Company of Alabama, on the 5th day of November, 1904, conveying the following described real estate situated in Jefferson County, Alabama, to-wit: Part of lot 1 of block 4, of Phelan's Addition to Birmingham, according to the plan and survey thereof by the Investment Real Estate Company of Alabama, as shown by the Investment Real Estate Company of Alabama's map of lots 1, 2, 3, 4, 5, 6, 7, 8 and 9 of D. L. Bridges' map of block 4 of Phelan's addition to Birmingham, which said map of the Investment Real Estate Company of Alabama is recorded in Map Book 4, page 74, in the office of the Probate Judge of Jefferson County, Ala., and more particularly described as follows: Begin at the N. W. corner of said lot one; thence eastwardly along the N. line of said lot to a point which will be reached by extending the E. line of lot 2, in said block northwardly to the N. line of said lot 1; thence along said extended line southwardly to the S. of said lot 1; thence eastwardly to 15th street along the south line of said lot 1, and thence northwardly along the west line of said lot one to the point of beginning.

Also lot number two according to the Investment Real Estate Company of Alabama's map, plan and survey of lots 1, 2, 3, 4, 5, 6, 7, 8 and 9 of D. L. Bridges' map, plan and survey of block 4 of Phelan's Addition to Birmingham, which said map of the Investment Real Estate Company of Alabama is recorded in the office of the Probate Judge of Jefferson County, Alabama, in map book 4 on page 74, and which said lot is more particularly described as follows: Begin at the N. E. corner of 15th street and 14th avenue S.; thence eastwardly along the N. line of 14th avenue, following the curvature of the same 54.6 feet; thence northwardly and parallel with 15th street 118.2 feet; thence westwardly 54.5 feet to the east side of 15th street, and thence southwardly along the east line of 15th street, and thence southwardly along the east line of 15th street 100 feet to the point of beginning. And said mortgage providing that if any one of the payments described in the notes secured by said mortgage should remain unpaid in whole or in part at maturity, that the entire amount of the principal of said indebtedness should at the option of said company become forthwith due and payable.

And the said company having exercised the option to mature the whole of said indebtedness as aforesaid.

Now, therefore, notice is hereby given that said company will on the 17th day of September, 1906, sell the said real estate hereinbefore described, within the legal hours of sale at public outcry to the highest and best bidder before the court house door of Jefferson county, Alabama, for cash, and that it will apply the proceeds of the sale as provided in and by said mortgage.

This 8th day of August, 1906. INVESTMENT REAL ESTATE COMPANY OF ALABAMA.

By J. W. McQueen, Secretary and Treasurer.

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Expenses: \$210 pays for board, fuel, lights, laundry, physical culture, sight singing, books, physician's attendance, uniform, incidental fee and tuition in Literary department. The above with piano or voice, with practice one hour per day, \$260; with violin, mandolin or guitar, \$250; with art, \$250.00.

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Continued from Page Eleven.
the board is interested. When I ask a brother to visit an association, I suggest that he make himself useful to the association in every way possible and induce the brethren on the ground to speak on different phases of the work. Besides state, home and foreign missions there is associational missions. I am just as much concerned about that as about the others. Then church building, aged and infirm ministers, the apportionment and the schedule, the card and envelope system, the colored people, mission schools, bible and coportage. There is enough to talk about. If the brethren will think just a little they will find their tongues.

What an Opportunity
an association offers to get all the great questions before the messengers of the churches.

I beg the brethren to see that the minutes of the state convention and of the Southern Baptist convention are put only in the hands of those who will appreciate them.

Tract Distribution
is an art. It is so easy to learn, but so hard for some. The design is to get a small package, containing three or four tracts into the pocket of each messenger. I can't put on paper my method, but the brethren have seen me perform and I do hope some one will volunteer to take my place. The fine spirit that exists almost over the whole state is due, in no small degree to the scattering of tracts.

But my pencil has run away with me on this fruitful theme.

W. B. C.

GOOD BAPTIST RALLIES.

I want to tell the Baptists of Alabama through your paper of the Baptist rallies we have just held in the DeKalb County Association, beginning at Union Grove, No. 2, 22d day of July. All the brethren who were there report a great meeting. The writer joined in at Chavies and for two days the people came in great numbers, notwithstanding the wet weather the previous weeks that had prevented them from finishing their crops. Oh, how the Baptists need a house of worship here at Chavies to gather the people that flock here hungry for the gospel. They have a large school house, but no church house. On the last night of the rally here there were twenty or more grown men that came forward for prayer, some of whom were weeping on account of unpardoned sins. Other great opportunities are here, and the Baptists have to take this county for Christ, if we will do it now. The field is ripe now. How we all regretted to leave here, but the program said we must be at Gravel Hill on the 26th. Here we found a few of the ones of whom Bro. Crumpton wrote so much about everlastingly at it. Although the crowd was small, we had some of the salt of the earth, and eternity alone can answer the question, Does it pay to have Baptist rallies? I want to thank Brother Crumpton for sending Brother Dunaway to lead us in those rallies. I wish we could spend the summer at this work. We are now holding a revival meeting at Valley Head. Pray for us. G. H. CARR.

A GOOD MEETING.

At New Prospect church No. 1 the topics of the fifth Sunday meeting were ably discussed by R. Hall, of Montevallo and J. W. O'Hara, of Montgomery. Brother Hall preached a fine missionary sermon on Sunday. The pastor took a collection for Howard college, amounting to \$7.10. The meeting continued until Thursday. The preaching was done by J. W. O'Hara, which was much appreciated by a large and attentive audience. Results: Six conversions, two baptisms, two reclaimed, church strengthened greatly, eight subscribers for

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Special attention is invited to the thorough course in law. Hon. A. J. Montague became dean of the Law School immediately upon leaving the governor's chair last winter, and will teach regularly. He is assisted by 3 professors and 3 lecturers.

Special endowment for aid of ministerial students from other states than Virginia.

Session opens September 20. Two catalogues, one general and one of the law school. Copies of either or both sent upon request. Address Pres F. W. Boatwright, Richmond, Va.

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Hot weather trips via Central of Georgia railway, to the seashore, mountain and lake resorts in the North, South, East and West. A trip by rail and sail to New York, Boston, Baltimore, Philadelphia and points in the East via Savannah and steamship lines, is to be considered at this season. Tickets are on sale at all coupon ticket offices. For rates, schedules, etc., apply to any agent or representative of the Central of Georgia railway.

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the Foreign Mission Journal, six subscribers for Our Home Field. This is a noble little country church.

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C. W. O'HARA, Pastor.

A GOOD REVIVAL.

The Baptist revival which swept over old Bethel last week was not only helpful to her flock, but those of sister churches in and out of this place.

An all day service, "the Baptist rally," was held on Tuesday, the 24th. The history of the church, her pastors and wide influence for good were subjects of beautiful and enthusiastic talks from brothers and sisters in the church.

Brother W. D. Upshaw, of Atlanta, assisted our pastor, Brother W. J. D. Upshaw, in the protracted meeting which followed.

Not for many years have the people felt such a soul-awakening as they did under the strong and beautiful appeals from "Earnest Willie." He spoke as one filled with the spirit of God, so simply that even a little child could understand, so earnestly that hearts chilled by the sting of sin were made to stir and vibrate once more. The house was full in spite of rain, and the absence of fifty young men who had gone to encampment. Though physically unable, he delivered on Friday afternoon to the boys and hundreds of people who gathered to wish them God-speed an eloquent and patriotic address. He appealed to their high manhood, "Love for God, home and country," as incentives to help them live uprightly while away.

During the meeting ten souls pledged themselves to uplift the banner of Christ. Eight by experience, one by letter and one by restoration.

In speaking of his paper, The Golden Age, Earnest Willie said he did not desire a subscription from any one who was not taking first of all their denominational paper. "To thyself be true, then must follow as sure as day the night thou canst be false to no man."

When the eye-for departure came there were many who gathered at the station to reluctantly bid him adieu. As a parting word to them he recited a beautiful poem which he had written and dedicated to his mother. "God give us men." Men who, like Earnest Willie, stand steadfastly for the right, men who fearlessly unfurl the banner of the cross against the darkening clouds of sin and death, and with shouts of victory crown Jesus "King of Kings and Lord of All."

LILIAN BELL.

Fort Deposit, Ala.

Help us in our campaign for 5,000 new subscribers by January 1st. Go to work among your friends. Get 50 cents, send in their name and postoffice address and we will send the paper until January 1st. No back papers sent. The subscription begins on the date the money reaches the office. The offer grows less attractive the longer you wait to work it. Now is the time. See lists of presents elsewhere.

Now is the time to subscribe.

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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.

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Graduate and undergraduate courses in twelve academic schools: Biology, Chemistry and Metallurgy English, German, Greek, History and Political Economy, Latin, Mathematics, Mineralogy and Geology, Philosophy and Education, Physics and Astronomy, Romance Languages.
Professional courses in Engineering (civil and mining), Law, Medicine and Pharmacy.
Graduates excel in all vocations. Tuition in academic department free to all Alabamians. After first year, worthy students assisted financially. Expenses moderate.
Next Session Opens Wednesday, September 5.
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ROSE DRUG CO., Birmingham, Ala.



REPORT OF BOARD OF TRUSTEES OF SCOTTSBORO INSTITUTE AT STATE CONVENTION.

Professor W. L. Yarbrough and his faculty have done a fine work this year. One hundred and sixty-three pupils were enrolled. Average daily attendance 113, which is 21 per cent greater than last year. But for indebtedness incurred for purchase of a furnace and other repairs the school would have lacked but little of being self-sustaining. We are due next October \$336 balance on the furnace debt. The Home Board, through its School Secretary, A. E. Brown, has taken over the management of the school through the trustees whom you have appointed. The first thing done by the new management was to purchase at a cost of \$2,600 a building, conveniently located, which will furnish accommodation for twenty-five girls. We need and must have at no distant day a suitable building to be used as a dormitory for boys. We have provided boarding places for twenty boys for the next session. Professor Yarbrough, with a good faculty, have been employed for another year, and we hope for a prosperous session. Respectfully submitted,

W. B. URUMPTON, Pres. Trustees.

PROF. W. L. YARBROUGH,

The Able Principal of Scottsboro Institute.

THE MASSEY Capital and Surplus \$230,000.00

Business Colleges

Birmingham, Alabama Montgomery, Alabama Columbus, Georgia

<p>We secure for our students situations as soon as they become competent. In fact, so sure are we that we can place our graduates, we give a written contract to that effect. To young people of good character, who will take the Commercial and Shorthand courses, we will agree, in writing, to secure for them situations within fifteen days after graduation, paying not less than \$50 per month to begin with. Such positions usually pay from \$60 to \$100 after pupils learn the business. Remember that this contract is given in writing, and the Massey Colleges have \$230,000 capital and surplus to back their contracts.</p>	<p>The Massey Business Colleges are the "Great Commercial Schools of the South," and for seventeen years have been training young people for business and placing graduates in profitable situations. These schools maintain an Employment Agency for the sole purpose of securing situations for competent students. Our graduates are to be found in every city, and almost every town and hamlet, in the South and Middle West, besides thousands of former pupils are scattered over all parts of the United States. These students are living testimony to the value of a commercial training in the Massey Business Colleges</p>	<p>Young people run no risk in attending the Massey Business Colleges. We guarantee entire satisfaction by returning to the pupil every cent paid for tuition if, upon completing the course, he or she is not entirely satisfied. This agreement is given in writing at the time pupils enter school, and we leave the decision entirely to them. If they want their money refunded, all they have to do is to make request in writing, and the cash will be given to them. Is this not a fair proposition? Could we make such a guarantee unless we gave satisfaction? The Massey Colleges offer advantages not to be found elsewhere.</p>
<p>The Massey Colleges are thorough and practical schools. Students are taught book-keeping and business methods by actual business transactions, conducted by and among the pupils of the various Massey Colleges. The student wastes no time in theory, but learns practically. This is Prof. Massey's copyrighted method, and is used in the Massey Colleges exclusively. Pupils thus accomplish as much by this method in three months as they could in other schools in six. In the Shorthand Department we teach the celebrated Gregg System of Shorthand; also, Graham and Pitman, thus giving the student his or her choice.</p>	<p>The courses of study at the Massey Colleges are thorough and practical. We never make claims for patronage that we can't substantiate. If upon arriving at one of our Colleges a student finds anything has been misrepresented to him we will pay his railroad fare back home. Remember, the Massey Colleges are endorsed in the highest terms by bankers and other business men, postmasters, mayors and citizens where the colleges are located.</p>	

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