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The Destruction of Baptist Associations.

Several years ago I wrote, by request, a series of articles advocating the holding of our association sessions in mid-week. The arguments urged in support of the plan I considered conclusive, as they also were, apparently, by my brethren, for the plan is now largely the rule in the state. Several evils however have sprung up in connection with the plan, which now threaten to destroy the power of this time-honored institution—the Baptist association. The greater evils I will mention:

1. Preaching has been dispensed with. The plan given by me provided for preaching every day—a sermon at 11:30 o'clock, which included the morning exercises, and either a mass meeting or preaching at night.

The new order rules preaching out of the program, and thus destroys the deep tone of devotion which must characterize a successful association and which is the result only of preaching. The devotional feature and feeling left out of any phase of religious effort destroys the effort.

An association reduced to a mere business meeting, the assemblage and work of mere committees, is a play of Hamlet with Hamlet left out.

Our business, if successfully performed, must move upon the swelling tides of devotion that sway and control the mind and heart of the body. That which has most characterized our Baptist associations in the past and which made them great and gave them hallowed prestige and potent influence with the people, has been the preaching. Great sermons were preached from day to day and the vast multitudes were swayed by the power of the truth and the superior eloquence which the occasion invited and stimulated. To dispense with it now is a backward step.

II. The time has been reduced from three to two days. The plan given embraced three days. One in which to have the introductory sermon preached, church letters read, to organize the association, appoint committees, receive visitors and appoint messengers, receive and accept welcome, assign homes to delegates and shake hands and renew acquaintance. The second and third days to be given to earnest and thorough work and preaching, and closing with the consciousness of having intelligently wrought for the Master.

The new departure has reduced the time to two days, one in which to organize and the other in which to hear the agents of the boards become demoralized and go home—and that with the distressed feeling that nothing has been done, or just half done.

Two days is too short a period in which to hold a successful association. Inevitable failure will be the result. Everything is necessarily hurried. Hurry begets indifference, indifference belittles the occasion in our own mind and specially in the minds of spectators. It not only dwells it as to time, but also as to character and in its possibilities for good. We should hold three days or quit, and not mock the glory of the past in such feeble style, nor betray to the world the faintness of our interest in so great a work by such manifest want of consecration.

III. The visiting brethren and the representatives of the boards of colleges remain but one day.

The plan of course contemplated the stay of visitors and representatives of all interests from the beginning to the close of the session.

The new departure expects the foreign brethren but one day, and turns the occasion over to them during their stay, and to be fully and irrevocably demoralized at their departure. The walls of the penitential would not hold the stampered forces of a Baptist association after two or three or a half dozen representatives of the general interests and visitors have pulled out and left. These representatives of the general interests do not intend harm to the association nor its work, but when pursuing such a course they do, unwittingly, perpetrate great harm. It gives the body no consideration. Their interests alone are worthy of their consideration and effort, so when they are attended to, the rest is not worth to them the time spent on it, so they leave. The course exalts an exalted opinion of self and work and a degraded idea of the work of an association outside of us. We wheel everything into line with us while there and whirl it to the wall when we leave. I am one of the which representatives, and therefore can thus freely speak. The association is larger, or should be for the time being at least, than any representative or interest he may represent. The association should so esteem itself and refuse to permit any man or set of men outside its membership, to dictate its order of business in such a way as to subordinate its character to extraneous influence. Of course these influences and general interests, if properly represented and utilized, exalt the association and expand its work, but its character and work are its prime considerations and everything should be made to conform to and contribute to their success. This difficulty can be obviated by so fixing the order of business as to put education and missions on the last day. This will hold the visitors to the close, and in order to get a good hour then we will be stimulated to come at the beginning and hear a few ideas except those perhaps fossilized in our own brain. It is a good thing for the wisest of us to hear other people say a few things occasionally, even if our pent up wisdom is straining for vent continually. I

know the pertinacity of we agents will rebel and try yet to bend the associations to our convenience but for the existence itself of the association. I think these bodies should be resolute enough to say once and for all to all ye visitors, "Await your time, occupy the place we allot you and thus respect us and honor the association."

Visitors should contribute influence as well as be contributed to. Let us augment the agency we would utilize. I say these things in the best and purest good will to all and as a criticism upon none. It is the beginning of the associational season. Many things will detract from the meetings. Special pains and effort will be necessary to make them successful. We cannot afford to make failures of them. Let the visitors and delegates all go to remain three days. Have a judicious committee on program appointed at the beginning and be sure to assign the subject of the visiting brother to the third day, and then you will be masters of the situation. Then with preaching and earnest work, devotion and business will flow harmoniously together, and thus the association will exalt its character, intensify and extend its influence and honor the Master's great name.

G. S. ANDERSON.

Sunday-School Instruction in Bible Doctrine.

Two serious mistakes are often made in regard to doctrine, and every parent or other teacher of the young ought to guard against them.

The word "doctrine" is borrowed from the Latin, and simply means teaching. We commonly use it to denote any complete or systematized teaching upon some subject. Thus when we speak of the Bible doctrine of atonement or repentance, we mean the entire body of Bible teaching upon that subject, and this body of teaching is presented in books on theology.

From the nature of the case, such a systematic statement of a doctrine has to be made in a somewhat abstract form, collecting all the particular teachings of the Bible upon that subject into general statements. Hence many people get the idea that Bible doctrine can be taught only by general and abstract statements, which are of necessity ill suited to the youthful mind, and apt to involve difficulty for all persons not trained to systematic thinking. A good many ministers appear to hold that if they preach on a certain doctrine of the Bible, they must necessarily present a comprehensive and systematic view, and this will be hard for most persons to follow with interest. If they would only present a certain portion of a great doctrine, or a single aspect of it, or exhibit the doctrine in relation to some other doctrine or to some duty, the discussion would not be so difficult nor strike the general hearer as so dry. Besides, the essential and fundamental facts involved in any great Bible doctrine usually admit of being stated in a very simple and practical way, and it is extremely important to give these main facts wherever they are naturally suggested by any lesson or discussion, fixing them firmly in the minds of all pupils and hearers and by no means thinking it necessary on all occasions to state the general doctrine in which these facts are included.

The other mistake lies in supposing that doctrines are necessarily to be regarded as matters of controversy. Multitudes of people, if they hear that a minister preached on a certain doctrinal doctrine, will understand a sermon on some question of doctrinal difference and dispute. This unfortunate mode of speech and conception must have arisen from the fact that many ministers rarely discuss any doctrine of the Bible except those which are matters of dispute in their relations to other denominations, or to other men of their own connection. Now it would be a very unworthy thing if a minister should, through timidity or a mistaken courtesy or spurious charity, abstain from discussing some doctrine simply because certain persons present or living in the same community believe and teach otherwise. But it is surely a thing to be regretted to have people supposing that a doctrinal sermon is necessarily a sermon about disputed doctrines. It is not possible to avoid both extremes. And do not the great doctrines of the Bible call for judicious explanation and enforcement and application?

But how can a Sunday school teacher, or a parent teaching young children, give any interesting and helpful instruction as to a Bible doctrine? The greater matter is, as above intimated, to seize the essential facts and fundamental conceptions involved in this case, and to teach them again and again, gradually preparing the mind of the child for taking in higher and broader view of these facts and truths in their relation to each other, and as together constituting the general Bible doctrine in regard to the subject involved. Thus: If you begin with talking to children about the extent of the atonement, you cannot interest their minds, but you can constantly repeat, as suggested, by a lesson or passage quoted or what not the great and blessed fact Christ died for us, to save us from our sins, and that if we turn from our sins and trust in him we shall be saved. Then, after awhile, some passage or some inquiry will lead you to raise the question whether Christ died for all men or only for some, and you can quote Scripture to show that he died for all in such a sense that every one who repents and believes in him will surely be saved. You can say that his death is sufficient to save all, and if

any are not saved it will be because they do not take him as their Savior.

It may be five years before you will think it appropriate to introduce the further thought involved in God's eternal election of those who will actually be saved through faith in Christ's atonement. "What then?" some one may say. "Are we to avoid the difficulties involved in the question?"

If you do not know how to do this to present what the youthful mind can grasp as practical facts and rest on with practical benefit, without going on to every related difficulty—you will make a very poor teacher, whether in Sunday-school or day school. You do not think it necessary in teaching geography to discuss in every lesson the question whether our earth was condensed out of nebulae, and what is the historical relation of man to the lower animals. If children raise questions themselves pertaining to some great Scripture fact or truth, we can sometimes give them a passage of Scripture that will suffice for the present, or in some cases treat them as now prepared to receive an attempted explanation, or can say (as we must often do in other teaching) that they can understand that better when they get older, or can affectionately urge that we must not neglect great practical truths and personal duties because some questions may be asked about them that are hard to answer. Teachers are often perplexed and sometimes disheartened by the many questions asked, which they have difficulty in answering, but on the whole, this is a matter of rejoicing, as showing some mental alertness on the part of the pupils, and some kind of interest in the subjects involved. Doubtless some teachers unwisely encourage such questions, and others unwisely repress it, and here, as everywhere, we must simply try to do our best.

Any Sunday-school teacher or parent might find it well worth while to go through a catechism of Bible doctrine, with pencil in hand, and carefully mark the points in one lesson or another which it would seem desirable to bring out in teaching the children. There would be room for reflection as to how far the said teacher understands this particular subject, and what would be the best mode of explaining it, and especially to think up illustrations from the Bible or from any source that would help the child in regard to this matter. Of course it would be still more profitable to read a small treatise on Bible doctrine, such as Dagg's "Manual of Theology, or

Doctrines of the Christian Religion," or one of the more elaborate works studied by ministers. But the great mass of teachers are not likely to read such works, and even where they do not use a catechism in teaching they might use it with considerable profit in preparing to teach.

And is it not very desirable, in families and in Sunday school classes, to use some catechism as a textbook? This can be done in connection with the International Lessons by taking from the catechism a few questions to the Bible lesson. In fact, the International Series always contemplated such a use of questions from a catechism in addition. Various lesson helps for different denominations add some catechism questions to each Bible lesson. Some schools use in this way a catechism selected by the teachers as a whole, and in many cases a particular teacher chooses a catechism suitably suited to the particular class. Where teachers or parents are thus choosing for themselves, the suggestion may be made that is not always best to begin with the first lessons of a catechism, because some later lesson may present doctrines in a less abstract form, and likely to interest more readily the minds of children. After thus getting a pleasant taste of the thing the pupils may be better pleased to go back to the beginning and study it as a whole. And teachers themselves may have a like experience.—REV. JNO. A. BROADUS, in Convention Teacher.

Do I Love My Church?

BY R. I. DRAUGHON.

Answer me this question truly and I will tell you whether you love your church or not. Does its condition affect you—I mean its moral or religious condition? If this is prosperous and promising, does it give you pleasure and rejoicing? If not in good condition, and seemingly retrograding, does it grieve and give you pain? Or do you view these things with indifference? If you are indifferent as to the religious or spiritual condition of your brethren and the success of the gospel as delivered from your pastor among your people, no matter how ardent your ambitious and worldly aspirations for its prestige may be, it is clear that you do not love your church—the saints of God always kept time in sympathy with his church and cause. See to it!

Baptists not Protestants. By G. H. Orchard and J. L. Waller, thoroughly demonstrates that Baptists are not Protestants, but the "Two Witnesses." It contains 82 pages, paper cover, price 10 cents. Published by the National Baptist Publishing Co., 1310 Olive Street, St. Louis.

The demon of drink grapples with a man in his physical, civil and spiritual life. It is a good thing to have health; glorious to be strong—without it there is no real happiness in life; yet nothing ruins the health or saps the strength like alcohol. It is never necessary, no matter how tired one may be. A young man can work longer, better, and with less fatigue when he is a total abstainer.

As to Our Boards.

Eds. Alabama Baptist.

DEAR BRETHREN—I have read Dr. Roby's article, "Our Mission Boards—State, Home, and Foreign," found in your paper of March 17th, and have looked in vain in three later issues for any correction of some very serious misstatements of his regarding the cost of our boards. Of course I know nothing of your state board and its workings, but I trust that the writer got his figures regarding it more nearly correct than he did those for the Home and Foreign boards. Of course I think his errors came from hurriedly looking at the reports in the minutes of the Southern Baptist Convention. Those figures are not very clearly put so as to enable ordinary people to understand them. Dr. Roby seems to write with the assurance of a man who had carefully investigated the subject; and yet he says that our Home Board collected during the year \$105,687, at an expense of \$11,705, or 11.06 per cent; and that the Foreign Board collected \$184,342 at an expense of \$15,268, or 8.3 per cent. He includes in amounts "collected" all the money borrowed during the year by both boards, and does not put down as a part of running expenses the interest paid on borrowed money. If the interest is not a part of home expense, then where shall we place it? The Home Board borrowed during the year \$38,500, and the Foreign Board "on time loans, \$63,000," and "loans on call obtained \$5,889." The Home Board's income from other sources during the year was \$67,188 and the expenses \$12,003, or 17.86 per cent; and the Foreign Board's income including borrowed money was \$113,522, and the expense, including the cost of candidates going to Richmond to meet the Board, \$16,786, or 14.7 per cent of the whole. This is 6.8 per cent more for the Home Board's expenses than claimed by Dr. Roby, and 6.4 for the Foreign Board.

I do not claim infallibility for my figures. I have left off the cents in each case as I did, but I refer any one who desires to verify the statements to minutes of the Southern Baptist Convention of 1891. Those figures are the correct ones, mine or Dr. Roby's?

But many country pastors will doubtless not have a copy of those minutes, and have perhaps already proclaimed his figures as correct and made appeals based on them. No one can blame them for this.

Another fault: "Filled a thousand destitute houses with comfort; made a thousand widowed hearts to sing for joy; clothed, fed and educated a thousand indigent children; in a word, followed Jesus in the pathway of benevolence, going about and doing good according to the ability which has been given! Surely the liberal soul shall be made full!"

The famous Robert Hall lets fall this ray upon the manner in which our gifts should be bestowed:

"Those ostentatious benefactors that, like to hens which cannot lay an egg but they must cackle straight, give no alms but with trumpets, lose their thanks with God. Alms should be like oil, which, though it swims aloft when it is fallen, yet makes no noise in the falling; not like water, that still sounds where it lights."

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J. J. TAYLOR.

Centennial Children's Day.

The Baptists of the world propose to celebrate the 2nd of October, 1892, as the Centennial Anniversary of the birth of Modern Missions. On that day was organized, in a private parlor in Kettering, England, by twelve apostolic men, a society whose name has filled the earth and whose blessings have reached almost as far as the race of man extends. In Great Britain, in Canada, in Burnham—throughout the world this day will be commemorated. The Baptists of the South will observe it in a great convention in Louisville, Ky., and the Centennial Committee propose to render it forever memorable in the history of the Baptist Sunday-schools of the South by making it the "Children's Day of Centennial Offering."

Let us make this a great day in earnestly working, and to this end we earnestly appeal to every Sunday-school superintendent and teacher in the entire South, we weigh the following considerations: If we are going to make this Centennial year a success; if the cause of missions is to be moved forward permanently, we must reach and interest the young, teaching them the facts of missions, and inducing them to give to this blessed cause.

We believe that the Chapel Card will do this latter work more effectively than any single instrumentality, and for the following reasons: The card plan is so simple that it can be easily understood. It affords a convenient opportunity of appealing to all classes, and of gathering up the small sums, as well as the large, and thus helping us raise the Centennial Fund of \$250,000.

We respectfully suggest that this Children's Day be observed by every Sunday-school in the South. A beautiful Centennial Program, handsomely illustrated with a series of pictures relating to William Carey's life, has been specially prepared and published. It contains hymns, original and copied recitations, appropriate Scripture selections, etc., furnishing a complete and varied exercise for the day's celebration. The programs will be furnished free, in numbers sufficient for each scholar to have a copy, to every Sunday-school in the South which will promise to take up a Cen-

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It which acquired is another science,

and the latter should be carefully studied by the possessor of wealth before he divides his property. For a man on his deathbed to scatter his fortune in a haphazard, goodly good way to a dozen objects of very different merits is unreasonable. All this should be done with a clear brain, after careful thought and in the vigor of his own best years. I do not believe in fads and cranks and low grade, short cut colleges or seminaries, or schools started to teach peculiarities and oddities. Capital should be put into regular, well managed, conservative institutions that are doing solid work and are supported by men of sense and piety, but not cluttered for want of

space with topics discussed it would be difficult to find more wisdom expressed in the same number of words. And Dr. Pearson's gives force to his utterances by his actions. Administering on his own estate, he has contributed hundreds of thousands to colleges, missions, etc. How happy many would be, if some man of wealth would so act in regard to Howard College!

And here is another ray reflecting somewhat on the same theme:

"How much selfishness, pure and unadulterated, goes into the instrumentalities of almost every life! How much there is of avarice! In other words, what an inordinate estimate there is of the value of property! How do men, seeking it, put it above truth, above fidelity, above honor, and above purity! How do men sacrifice everything within the safety of law for the sake of that conspicuous, that power and those satisfactions which are supposed to reside in riches! I do not diminish the value of riches in any way; I appreciate, not as he does, but in my own measure, the whole purpose of God in conferring them upon men; I have the conviction that riches, or the seeking of them, is one of the most important departments in the divine moral government for the education of the human mind; but where a man makes money, and it is the end of his life, and he becomes selfish and proud, and it works with his lower nature, there will be rust upon every tool that he touches. There will be poison in every element which he consumes. He will be tempest-tossed and not comforted, subject to forces outside of himself, subject to suspicion on every side, subject to watching as a greediness, subject to

the young man stated that he had not been within a church for three years. But the servitude of young men is not restricted to drug stores, and many clerks in banks, dry goods establishments and in railroad offices who are mere machines, and are manipulated as such. This is true not of one city alone, but of every city. Thousands of our youths are thus being sacrificed upon the altars of mammon.

There is no redress for this class, for if clerks refuse to serve under such circumstances there are dozens of others ready to take their places.

The premises are faulty, from which business men reason that if their present clerks do not serve they can get others who are anxious for the same positions. This does not justify such extreme exactions at the hands of thousands of business men in dealing with their clerks. In an important sense the class of population represented by the young men employed in business are unfortunate in this; they are dependent. Many of them are solely reliant upon their annual stipends to sustain widowed mothers and sisters and orphaned children. According to the simplest principle of right, it is an imposition to take advantages of such a class upon the plea already quoted.

A more philanthropic sense should control those employing young men. Public sentiment should demand that our youths should be protected from the servitude to which many of them are reduced. They need such protection. They deserve occasional seasons of recreation. They deserve such consideration as will not exclude them from the ordinary privileges enjoyed by other classes of young men.

For such a course hardens the tender instincts of young manhood, embitters life at its fountain and practically ostracizes a large and important element of our society.—B. F. RILEY, in Age Herald.

Am I in The Church?

BY R. I. DRAUGHON.

This depends altogether upon what you are, how you are living and what you are doing. If you are only a professor, and living as the world, and doing nothing, your name is in the church, but you are not. The church is "a spiritual building," made up of "living stones," and you are carnal and dead, you cannot be in the church. You may, indeed, be in there as dirt, or litter, and, if so, you had better stick to some good man's foot and let him tote you out; for Christ said he would "purge his floor," and don't you recollect what he said he would do with the chaff? You had better get out of there; for "judgment begins at the house of God," and baptism won't save chaff! If you are in the spirit, life and purpose of the church, you are in the church—if not, it is only your name!

Emerson said, "When you bury animosity don't set up a headstone over its grave." Here is just where so many fail. When they have put animosity under the ground, they mark the spot, so that it can easily be found again.

Of men Christ said, "Compel them to come," but of little children he said, "Suffer them to come."

Central Committee

On Woman's Work for Missions and in the Churches.

MRS. T. A. HAMILTON, Pres., Birmingham, Ala.
MRS. G. B. EAGER, Vice Pres., Montgomery, Ala.
MRS. G. M. MORROW, Treas., Birmingham, Ala.
MRS. I. C. BROWN, Cor. Sec., East Lake, Ala.

PRAYER CARD.—AUGUST.
Home Board.—"Go home to thy friends and tell them how great things the Lord hath done for thee." Missionaries, 305; baptisms, 5,274; Sunday-schools organized, 345; teachers and pupils, 17,785; churches constituted, 179; houses of worship built, 50. Receipts of Home Board, \$34,571.19.

Study Topics.—Needs of each state in the Home field. Relation of Home to State Missions and vice versa. Maintenance of missionaries. Frontier missions. America for Christ, or for Romanism and infidelity? Chapel building.

Recommendations of the Home Board to the Woman's Missionary Union, S. B. U., Adopted at Atlanta, May, 1892, as a basis of Home Mission work for the present conventional year.

1. "That Woman's Mission Societies make moneyed contributions (through the Board) for the support of missionaries and their families on the frontier and elsewhere."

2. "That boxes of clothing and other useful articles be sent to frontier and other needy missionaries." Number of boxes sent last year, 122. Value, \$6,776.44.

3. "That Woman's Mission Societies and Bands assist in collecting the Centennial offering of \$125,000, to be expended in chapel building."

4. "That the Cuban School for girls (boarding and day school) now thoroughly established, continue to receive the aid of Woman's Mission Societies. Support of a boarding scholar, \$120 per year."

The following letter from the Home Board more fully explains the purport of the recommendations:

To the Woman's Missionary Union.—DEAR SISTERS.—We are deeply grateful to you for the interest you have taken in the work of Home Missions, and the generous aid you have given to it. Year by year we have seen and felt your increasing help. Allow us at your annual meeting this Centennial year to lay before you a few suggestions as to how you can help in our work for the coming year.

1. Your work of sending boxes of clothing and other valuable articles to our frontier missionaries has brought help and sunshine to many homes. There comes to me even as I write a letter from one of those who have aided, in which are these words, "I do not know how we could have lived had it not been for the timely aid of the Woman's Missionary Union. God bless those sisters, they seemed to know precisely what we needed."

We are sure you will continue this help which has been twice blessed, blessing alike those who give and those who receive. The board is gratified to see that the value of the boxes sent to these missionaries has increased from \$4,419 last year to \$6,776 this year, and we will be rejoiced to see a similar increase during the coming year. The meagre salaries the board has hitherto been able to give these men who endure such hardships for the gospel, are utterly inadequate to supply their families with such comforts as they ought to have. They furnish only enough to meet their bare necessities. If our Baptist women throughout the South could turn in this direction a part of the money they so freely contribute to the Lord's work, we are sure such an offering would be well pleasing to Him who said, "I was hungry and ye fed me." Nowhere are there more fruitful fields or larger returns for our sowing than those where our frontier missionaries labor.

2. The Cuban School for girls is now thoroughly established. It is occupying a part of the building purchased for a house of worship, comprising a space about 25 feet wide by 120 long, two stories high, and has good facilities for instruction for not less than 100 pupils, with dormitory, dining room and culinary department for the 25 girls it is proposed to support while acquiring their education.

Bro. J. S. Paine, of Boston, a Baptist brother who visits Havana every year, usually spending several weeks in the winter in the city, and who has thorough knowledge of our work there, says in a letter to us that nothing we have done in Havana has so much advanced our cause in the estimation of the people of Havana, and especially of the classes of the non-Catholic population, as the opening of this school. The gift of \$500 by an unknown contributor for its benefit, corroborates this testimony. Those who best understand the feelings of the people towards it, think it will not be long before this school can be made entirely self-supporting. To reach this point of self support will require that it be made equal in every respect to the best Catholic schools in the city, and this will demand an increase of teachers and an enlargement of its present facilities for imparting knowledge. We shall be grateful if our sisters will continue their contributions to this good work. Bro. Diaz and others from Cuba who will attend the Convention, will no doubt speak to you about this school.

It is known to you that it is proposed to collect, during the Centennial year, \$125,000 for the Home Mission Board to be expended in houses of worship needed in our mission fields. There is no more important part of our work than this. There are more than a thousand churches within the territory of the Southern Baptist Convention which have no houses of worship. In Oklahoma few if any of our churches have houses in

which to worship, and they are com-

pelled to use school houses and private dwellings in winter, while the groves "God's first temples" furnish them places of meeting in summer.

We should be glad for our sisters to enter heartily into this movement. Already an admirable plan has been adopted and placed in the hand of your board for execution. The good work is begun, and we hope for a liberal part of the sum to be raised from our Ladies' Societies, and the Sunday-schools of our churches.

Your brother in Christ,
I. T. TICHENOR,
Cor. Secretary.

Timely Words.

WORK OF THE MISSIONARY

He is building better than he knows. The surprising thing about modern as well as ancient missions is that the results are so immensely disproportionate to the causes. A heavy-browed, stout limbed Scotch missionary threads his way year after year up and down the forests and rivers of Central Africa, and dies in one of its swamps. His theology? Who knows or cares what it was? Converts? He made none, but he sensibly checked the slave trade, the greatest and most inhuman of modern evils. A missionary college is built on the banks of the Bosphorus, and the new nation of Bulgaria is the result. In the Turkish Empire there is not a city which does not feel the uplifting influence of missions in many ways, and especially in education for both sexes. Western medical science has, through missions, been introduced into nearly all the cities of Asia and made readily available to the people. In Burma whole races have been redeemed from semi-savagery. In the Fiji Islands and New Zealand the entire population has, through the direct influence of missions, been lifted from the depths of cannibalism into a peaceful and orderly civilization. The number of converts and churches bears but the slightest relation to the success of a missionary. He goes to a nation with a Bible in one hand and a catechism in the other—a simple and pathetic figure, less than a drop in the ocean; but he sinks into the depths only to reappear in some other form; the catechism is forgotten and the Bible has grown into a charter of freedom and true national life. He seems to be doing little, but like the Norse god who drained his drinking horn, and let the sea be narrowed, he often finds himself in the midst of results miraculously great.

THE CRITICS OF MISSIONS.

The most persistent critics are the tourists and the statisticians. The former make the journey of the world, and finding in every port a handful of missionaries, and behind them the great, black mass of untouched heathenism, not unnaturally infer that this speck of whiteness can never overcome this mass of blackness. What reason has the tourist for believing that a thing which is so near nothing can bring to naught a thing so vast and real as Asiatic Buddhism? He forgets that one rope girded priest converted England, another Germany, another Ireland. He finds that the missionary is a common and uninteresting man, that often his converts are chiefly retainers, that he relapses are frequent, and that his methods have apparently little relation to the ends most to be desired. And so he eats the missionary's bread as a god from Olympus might sup with mortals, accepts his suggestions as to routes, and fills his note book with borrowed information which appears in his printed pages as original observations, and goes away damning the cause with faint praise of the worthy man's zeal. It would be interesting to compare the opinions of book making tourists with those of the British governors of India, the ministers to Turkey, and the admirals of Pacific squadrons; that is, the opinions of casual observers with those of men who thoroughly understand the subject. But the most confident critic of missions is the statistician, who demolishes them by a sum in arithmetic: the heathen population increases at such a ratio, converts at such a ratio, and the latter can never overtake the former. He deems himself under no obligation to explain why the basilicas of Rome became churches, or why England does not worship at Stonehenge instead of Westminster. It would seem to be a difficult thing to learn that human progress is not determined by a law of numerical ratio.—DR. MUNGER, in The Forum.

Do I Hate Sin?

BY R. I. DRAUGHON.

This is a hard question to answer because of the stand point from which we view it; for we must all remember that we are sinners; and our moral vision is so corrupted by it that we cannot see clearly. The best way to come to a conclusion about it is to look at it in others. Do you love or hate sin as you see it in the lives and conduct of those around you—in the abstract as it were, removed from yourself? If you do not love it thus, you do not love it, however much in your own bodily self it may engage you. It is your corrupt nature that loves it—not you. David perpetrated great sin against God in the matter of Uriah's wife; but, yet, he said: "I hate every false way." Don't forget that "we have to contend against the world, the flesh and the devil," and they are in us all, is what's the matter!

Thought is the first faculty of man; to express it is one of his first desires; to spread it, his dearest privilege.—Raynal.

Alabama Baptist

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RATES AND INFORMATION.

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Congress appointments \$2,500,000 to the World's Fair.

Let every church give something to the special Centennial Fund. Surely there is not a Baptist, nor a Baptist church, that will not come up nobly to the great work before us.

DR. RILEY is encouraged with the outlook for Howard College. Young men of Alabama can't invest money to better advantage than by putting it in a three or four years course at the Howard.

A BELOVED brother in North Alabama, who admitted that he had seen little of the Alabama Baptist for two or three years, complains that we neglect North Alabama. He is like some others who criticize the paper.

A BASE-BALL player refused to play on Sunday, and because of that he is called Sunday. The Age-Herald says that is the son of a Baptist preacher. That is an additional encouragement for preachers to be faithful in training their sons.

The Texas Baptist Standard says: "If you haven't confidence enough in the piety, intelligence and honesty of a preacher to call him for an indefinite period, better not call him at all." Think of that, brethren who seem wedded to annual calls.

Don't let your daughter go to any school that happens to offer cheap rates. The Judson Female Institute is run as cheaply as any first class college can be maintained. Your girls get what they pay for. Write Dr. Averett for a catalogue.

PARENTS want for their children a real sprightly paper, yet one filled with thoughts calculated to elevate the mind and life of the child. Send to Dr. J. M. Frost, Secretary, Nashville, Tenn., and have him send you samples of Kind Words and the Child's Gem. The August numbers should have a wide reading.

The Convention Teacher for August opens the feast with an inspiring little poem, "Live for Something." That sentiment is the real keynote to the entire magazine. Here are the subjects talked about: "Centennial Chapel Cards," "Nothing or Something—Which?" "A Foundation Without a Building," "Sunday-school Instruction in Bible Doctrine," and dozens of other practical subjects.

The Sunday-school cause is on rising ground in Alabama. Despite the hot political times we've had (public speaking in almost every community every day in the week, except Sunday), our Sunday-school conventions have been well attended. Almost every county has its convention and some have Baptist and Methodist organizations in addition. This earnestness means that Christians are being made to feel more fully that the youth of our land need, above all else, to know the truth of God's Word.

THE associational season is on. Our representative is off for the Selma, Mobile, Bethlehem and Bethel. Let every subscriber go prepared to renew his subscription. And let all who are not taking the paper subscribe for a year. No investment you can make will begin to pay so great a dividend. Brethren, we want to make additional improvements on the paper this fall and winter and can do it if the brethren will come to our rescue. For one season suppose every body cease to criticize the paper and put in a little honest work for it; it will pay better all round.

We will send the ALABAMA BAPTIST to any new subscriber from the time the money is received until the close of 1892, for fifty cents. Orders should be sent in as soon as possible. Few persons, not regular subscribers, will see this notice; hence we ask all friends of the paper to call the attention of everybody to it at once. Every Baptist knows that his church would be stronger if the ALABAMA BAPTIST were in every family. For the sake of the cause which we all hold dear, ask your neighbor to give you fifty cents to send for the paper for him until the close of the year, and then try and see if you cannot get him to renew for 1893. Many a church could send us ten new trial subscribers by a little effort.

The Baptists of Mississippi have voted to move their college to Meridian. That city gave \$50,000 in money and thirty acres of land. The property at Clinton will be used as a high grade academy by the Central Association. We learn that while considerable opposition was manifested, yet everybody is satisfied and will work in harmony.

We do not say that Representative Watson, of Georgia, never errs in his statements, but we do say that he fights and fights well to maintain them. He evidently has the courage of his convictions. The leader of so small a number in the House, and yet one of the most influential members. We do not suppose that Mr. Watson claims that he is all that ought to be. There is one fact, however, that we must not overlook: When he says that members of Congress get drunk, he sticks to it. We presume he uses his eyes and can tell a drunk man when he sees him.

ALABAMA has a white population of 830,796; Baptist membership, 101,065, which is about one out of eight; number of associations, 77; number of churches, 1,539; number of Sunday-schools, 606; churches without Sunday-schools, 933; officers and teachers, 2,975; number of scholars, 27,752. Brethren, it won't do to let our Sunday-schools remain at the present number. Just think of it; 1,539 churches and 606 Sunday-schools; churches without Sunday-schools, 933; and only about one-fourth as many in attendance at Sunday-school as we have in membership! Talk about these things at the associations and in your centennial meetings, and let us improve upon the past.

DR. W. E. HATCHER always says sensible things. The following advice is as good for Alabama as for Maryland:

And now let us say to the "visiting brother" that he must be very quiet at the associations this summer. He must not misconstrue the cordiality of his welcome, nor fancy that he has all the wisdom of the earth. He may be a man of high degree and much admired, but there are men in the association who have their views and wish to express them. Let them have a chance. Do not shut the "home talent" out. It never goes abroad and if not brought to the front at its own association, it will never be heard. True the "home talent" may now and then be a little jagged in a speech, somewhat belated in thought, and a trifle snappish in manners. It may stampede the crowd and make the old brethren long for fresh air. It may get the sisters talking and give the moderator a lot of trouble to keep order in the house. No matter about this. The home folks should be heard. This is right in itself and will be best for all parties. To those who simply go to "see the brethren," we say let them do their seeing and let others talk. If they go to represent something, let them stick to their business. Never speak on any subject until the home leaders have had an opportunity to speak. Let the speech of the visiting brother be short and when he gets through, let him quit at once. Meanwhile let us whisper to the home talent that it must be polite to the visiting brother and not be so rude as to drive him away.

In their expositions of Acts 8:38, 39, the editors of certain Methodist Sunday-school publications (see Lesson xi, Sept. 11) have the following:

38-39. "They went both down into the water," etc. But this does not necessarily imply that the church was immersed. If it does then it implies that Philip was immersed also. It is easy to believe that the two stood in the margin of a spring or pool, and that Philip performed the ceremony by sprinkling or affusion. Every country boy has often ridden his horse "down into the water," and "up out of the water," without immersing him.

Say, friend, what was the use of going "down into the water"? Why not just "throw" a little water "up" on the church? Why not just grab a bush and sprinkle a little water "at" the church? Do the Methodist preachers and other Pedo-Baptists in the latter day "go down into the water" with the candidate in order to pour or sprinkle? Surely if they believe the above teaching, they ought to practice what they preach.

Now, friend, come out to a "Baptist" some time, and see the "Baptist" preacher go "down into the water" with the candidate, where the ordinance is administered according to New Testament teaching, and see if the preacher "immerses" himself with the candidate.

You are mistaken, again, about it being "easy to believe that the two stood in the margin of a spring or pool, and that Philip performed the ceremony by sprinkling or affusion." If it is "so easy to believe," why so troubled about the exposition—and the "country boy" and "his horse"? We can't see for our life the necessity of going "down into the water," except for the purpose of immersing the candidate. It is not at all "easy to believe that the two stood in the margin of a spring or pool."

The people are a thinking. They want to know the "whys and wherefores" in this time of our Lord's visitation; but the above (call it "exposition" or whatever you will) belittles their vision, and is about the weakest "effort" we have ever seen in Sunday-school literature.

FIELD NOTES.

Selma church gives \$850 to the centennial fund.
Tuscaloosa church will give \$250 to the centennial fund.
Gadsden church will give \$250 to the centennial fund.
Huntsville church gives \$250 to the centennial fund.

Rev. J. W. Stewart is conducting a meeting at Wallace.

First Baptist church of Troy gives \$800 to the centennial fund.

Danville church will give at least \$30 as a centennial offering.

The Birmingham churches will give \$1,000 to the centennial fund.

Bro. Lawless, of Marion, is off on a vacation to his Virginia relatives.

Rev. C. E. W. Dobbs will preach in Camden, N. J., August 14th and 21st.

Rev. J. J. Haygood, one of the Howard students, is putting in good work this summer.

Bro. and sister L. H. Crumpler, of Sylacauga, have our sympathies in the death of their daughter.

A centennial meeting will be held at Verbena, August 29-31. Read the program and be sure to go.

Rev. J. S. Dill has resigned the pastorate at Los Angeles, Cal. Now is Alabama's chance to secure him.

Bro. Geo. W. Townsend, of the West Montgomery, is taking a short vacation after a year of hard labor.

Brethren Huckabee and Powell held a successful meeting at Mt. Hope church, near Camden, the last week in July.

The subject of Rev. W. M. Harris' sermon at the centennial meeting at Verbena will be, "Bible Authority for Missions."

Pastor Hale's church, the Southside, has given him a month's vacation and made up a purse to send him to Denver, Col.

Rev. J. T. S. Park, of Texas, speaks in the highest terms of Rev. Wm. I. Feazell, who is now visiting in East Alabama.

The writer had a few words with Rev. H. H. Shell recently. Bro. S. is encouraged with the outlook for Palmetto Street church, Mobile.

While we have determined to raise the centennial fund, and send out one hundred missionaries, let us not forget the home for the orphans of our own native state.

If all the members of our churches would contribute the small sum of \$1, we could open the doors of a happy Christian home for our homeless children.

The Adams Street Baptist church welcomes Bro. Willis Chandler into their membership. He goes from the First to Adams Street because duty points the way.

Dr. Eger, of the First church, left on Tuesday morning last on a vacation trip of about two months. During his absence Rev. W. D. Hubbard will supply for the church.

G. R. Farnham, to the Evergreen Sunday-school: What the church needs to-day more than anything else is men, men upright and downright; and outright and inright and alright and right all the time.

All delegates desiring to attend the Shelby Baptist association, which meets with Shelby Baptist church, on Wednesday before the 1st Sunday in September, will please notify J. F. Avery, Shelby, Ala., at once.

Our readers have often read with gleasure from the pen of Rev. Paul Willis, of Florida. They will regret deeply to hear of his death. He died July 21st, at Williston, Fla. A faithful man has gone to his reward.

Col. J. T. Murfee, of the M. M. I., Marion, called in to see us Monday. He gives encouraging reports of his school. If he meets with the success that he deserves, his school will be crowded to its utmost next season.

Bro. Hanson, writing to the Mobile Baptist Union about his meeting at Daphne, says: "Bro. Cahall did some very good preaching for one so young and we hope that he may have a long and useful life before him, and may he do good work for the Master."

The new pastor of Parker Memorial church, Anniston, has been content to be a bachelor until he saw the beautiful pastorium, and now news comes that he is to bring a wife with him as he enters on his new field. We congratulate our brother in advance.

One of the best farmers we met on our late North Alabama trip was Bro. Frank Orr, of Danville. He is raising corn, clover, hay, horses, hogs and cows. He feels satisfied to devote his life to farming. He is trying the intensive system, and is well pleased with the results.

One of our members was so anxious for his son to attend the series of meetings now in progress that he telegraphed him to leave his business and come a hundred miles to hear the sermons. Oh! that all parents were as anxious for their children's salvation!—Birmingham Baptist.

Bro. Clifton closed his work as pastor of Clay Street church, Richmond, the last Sabbath in July. The morning sermon was from the text, "The God of heaven, he will prosper us; therefore we servants will arise and build." At night the text was, "Strive to enter in at the straight gate."

Writing of the splendid meeting recently held at Sprague Junction, sister W. V. Bell, of Ada, says: "We enjoyed a good revival, and besides two conversions, about every family that was not taking it subscribed for the ALABAMA BAPTIST. That bespeaks for the church religious prosperity."

Help your pastor. There are many ways you can do this if you will think. We mention only one. Help him to preach. When you see any good thing in a newspaper that you think would do for an illustration, send it to him. Spurgeon's members greatly aided him in this way. He will appreciate your efforts.—Birmingham Baptist.

The Selma church is now mourning over the death of Bro. James H. Burns, who died July 21st. He was 85 years old. He had been a citizen of Dallas county and Selma for more than fifty years, and was highly esteemed for his Christian character. He left a large family and hosts of friends to mourn his departure. The bereaved have our sympathies.

C. W. O'Hara, Columbiana, Ala., August 8: Still the good work continues at Shelby. Received yesterday two by letter and three by baptism as results of the previous meeting—making twenty-one in all. In visiting from house to house I find that every family has felt the influence of the meeting. The most thorough and deepest work I think I ever witnessed. The Lord be praised!

Rev. Dr. J. J. Taylor has the following kind words to say about brethren Puryear and Watt, the new principals of the Huntsville Male Academy: "We know these gentlemen. They were educated at Richmond College, the University of Virginia, and the University of Leipzig. They are in every way competent to the work they have undertaken. And we wish them great success."

We have on our table, from the Alabama Printing Company, a neat pamphlet, "Manual of the Bethesda Baptist Church of Christ," (Furnman, Ala.) containing church covenant, articles of faith, alphabetical list of members, church history, by-laws, etc., etc. This helpful handbook, compiled for the church by the pastor, Rev. W. D. Gay, adds another testimony to his energy and worth.

W. Wilkes: Bro. H. C. Morgan was licensed to preach by our church at Sylacauga, at our last regular meeting in July. Ten or twelve members have been added by letter to this church at the last two meetings. Much sickness, typhoid fever, and several deaths have marked the history of the last three months here. Will some one having the minutes of Coosa River association for 1871 please send me a copy?

R. M. Burt: A precious meeting was held with Indian Creek church, Butler county, including the 4th Sunday and closing the 5th Sunday in July, resulting in twelve accessions by baptism. Notwithstanding the severe heat of the weather, and rain, together with the political strife, the congregations were good. The meetings increased in interest from the beginning. God be thanked for such a meeting.

G. W. Granade, Franklinville, July 31: The Antioch association meets with Union church, Washington county, on Friday before the 3rd Sunday in August, as you know, and the church wants and expects you to be with us. Our time of meeting was changed on this account, so be sure and be with us. If you will be at Carson Station, on the M. & B. road, on Thursday before the commencement of the association, and notify me of the same in time, we will have conveyance there for you and all other brethren.

R. M. Hunter, Jasper, Aug. 3: North River centennial meeting held last week at Day's Gap was a success, notwithstanding hot weather, hot politics, and cold religion—these together make lukewarm Christians. But there are always some whom neither the fire furnace of Nebuchadnezzar, nor the lion's den of Darius, can turn from the path of duty, and he is raising up men and planting in them the blessed spirit of missions.

Bro. J. C. Bernard gave a blackboard lecture on church history that was instructive and strengthening to Baptists. I predict for this young man a bright and useful future. Collection for state missions, \$16.65.

On last Sunday, Rev. A. J. Dickinson, of Selma, preached a clear and forcible sermon on the character of Mary, the Magdalene. He exhorted his subject from the charge that she was Mary, the sinner, as some have asserted. The character of Mary, of Magdel, was contrasted with the sweet and refined Mary of Bethany, showing the first to be the more practical and inclined to look after the temporal necessities of the kingdom. But this is not the best type of Christianity. The preacher honors and encourages all of the successors to Mary the Magdalene, but insists that they add to hand worship the higher type of heart worship.

Wm. A. Parker, Thomasville, Ala., August 3: As pastor of this church, will say that Union church, Washington county, would be glad to have you attend Antioch association, which meets with them on Friday before the third Sunday in this month. If you can do so, write Bro. Geo. W. Granade, Franklinville, Ala., at once, and conveyance will meet you at Carson Station, on M. & B. Railway, Thursday morning. The South bound train will arrive there about 8 a. m. Write Bro. G. without delay and invite brethren generally. Conveyance will be furnished at Carson Station, on Thursday, for all who will come.

Sidney Catts: We closed a good meeting at Steep Creek on last Friday. The Spirit of the Lord got hold of the people and the church was a "coal of fire from the altar." Several thought that we could have no meeting on account of politics, but we heard nothing of that subject during the meeting and did not feel that that retarded the progress of the Lord's work. If the Lord is not stronger than politics, it is the fault of his servants. One joined by letter

and eight by experience. One of the number is a gentleman who has been a Roman Catholic for a long time. Our meeting begins at Fort Deposit on the second Sunday in this month.
W. J. D. Upham, Eclectic, Aug. 4: We have had a most glorious season at our church in this place, notwithstanding the unfavorable surroundings when we began; we continued nine days; baptized eighteen happy converts, restored one, received by letter one. During the meeting there was a great political gathering, but it seemed not to affect our congregation at all. The Holy Spirit richly manifested himself in our midst daily. All who attended expressed themselves as greatly benefited. I wish my brethren to rejoice in the victory which God hath granted to me and his people at this place. May the Lord graciously revive his work all over the state.

A young man recently showed his pastor how he "kept books with the Lord." The tenth of all he made he of the Lord. Nine tenths were his own, except when he desired to be a thank offering to God. We prophesy success in business, and as a Christian to this young man. None of us should give less than a tenth of our gross income to the Lord. Less than this the Bible calls "robbing God." (Mal. 3: 8-10) There are occasions when we should not stop at a tenth. We know of a brother who gives a tenth of all his salary to missions this year, beside all his other liberal contributions. You owe me, but then you owe God also.—Birmingham Baptist.

At Berne's Station, on A. M. railroad, six miles from Talladega, on the 5th Sabbath, we dedicated a house of worship for Mt. Ida church. The members of this young and growing church, with the friends who have gathered, are worthy of high commendation, not alone for their generous zeal in building the house just dedicated, but especially for their noble courage in erecting it on the ruins of a former building consumed by fire at the hand of some vile incendiary. Our brother, Rev. J. M. Solly, deserves especial mention as the leading factor in the origin, support (largely), and pastoral services of this church. Grace, mercy, and peace be multiplied.—W. Wilkes.

J. C. Gilmer, Argo, Ala.: I closed a meeting of eight days at Mt. Olive on July 28th. We were afraid that politics would interfere, but not true; all became deeply interested in the Master's work, interest increased, congregations grew larger, the house was not large enough to hold them. The Lord visited us with seasons of revivings. The church was greatly revived, souls were converted, differences that existed between brethren were wiped out by the visitation of the Holy Spirit, the rough ways were thereby made smooth, and crooked ways made straight. Let every Christian become as zealous in the cause of Christ as some were in politics and we will be more successful than ever in our history.

A Congressional Teachers' Institute was the 7th Congressional District, composed of the counties of Perry, Hale, Bibb, Jefferson and Blount, will be held at Oenonta, Ala., beginning Monday, August 15th, and ending Friday, 19th, 1892. The good people of Oenonta have very generously offered to entertain free of charge all who will attend, and we earnestly request all teachers within the counties above mentioned to be present if possible. In addition to the above instructed named on the program, we will have other well known Superintendents Harris, E. S. Raley, and Prof. G. W. Macon, will address the institute and public generally on different nights during the week. Every body invited.—J. A. Limer, Conductor.

The Orphans' Home of Louisville, Ky.—June 30th, 1890, a consecrated Baptist sister took charge of three orphans and rented a house for their accommodation. The work grew rapidly. The interest deepened. In May, 1891, a better house was rented. Soon a larger house was needed. In August, 1888, seventeen years from the beginning, 529 children have been cared for in this Christian home; 358 from the country, 171 from the city; of this number 344 are girls, 185 boys; 224 of this number have been under six years of age; 225 have been legally adopted into good families; 224 have been apprenticed to good positions. Only seven have died. Miss Mary A. Hollingsworth is the matron. They did not attempt great things, but quietly, humbly and trustingly did the Lord's work, and he blessed it.—Ford's Repository.

A congressional institute will be held at Talladega, Ala., Monday August 22 to Saturday, 27, 1892. This institute will be free and open to all white teachers in Alabama. The teachers of the four congressional districts and of the counties adjacent to Talladega are especially requested to attend. The following subjects will be treated in outline lectures every day: Orthography, geography, numismatics, reading and language, history, physiology and hygiene, civics and pedagogy. Supt. J. B. Graham will be in charge, assisted by Supts H. C. Gilbert, J. W. Morgan and Professors G. W. Macon and J. A. Limer. Come prepared to take notes and outlines. There will be evening meetings devoted to educational addresses. Alabama is entitled to three scholars in the Nashville Peabody Normal School. Applicants will be examined Thursday, 25th of August. Send in your names immediately. For further information address J. B. Graham, Conductor, Talladega, Ala.

A Baptist church, to be known as New Harmony, was organized in Little Wills Valley, near Eaq. Wood Tucker's last Friday. The church building was completed last week and the new church was composed of fourteen members from Bethany church. Revs. Mince and Dean as ministers, and John R. Gilliland and others as deacons, officiated on the occasion. Rev. Dr. Goodrich, of Tennessee, preached the dedicatory sermon, in which he gave a free history of the dedication of Solomon's

temple and of that remarkable prayer recorded in 1st Kings. He told of church prosperity and of value to the settlement. He said that family worship was the secret of all power in any church, which he urged most earnestly; also urged a faithful attendance of the parents in the Sabbath-school. He was glad to learn that the school had 100 members at present and that the parents of the children had identified themselves already, making a large Bible class of adults. The Doctor also gave us another faithful gospel sermon in the evening from Peter's words on the day of Pentecost. The presence of the Comforter was surely felt in the large audience and many were ready to exclaim, "What must we do to be saved?"—O. R. G.

Thus following from the Mobile Baptist Union should be read carefully by every unsaved man and woman. It is an awful truth that men, women, boys and girls are dying as they lived. Unsuspecting, how are you living?

"The notorious French anarchist, Ravachol, was executed last Monday for the murder of an old man. He died as he had lived, blaspheming religion and refusing its ministrations." So says one of our exchanges. But we fail to see anything remarkable in the announcement. A French murderer deserves execution as much as any other murderer, and that he was an anarchist neither mitigates nor enhances the crime for which he paid the penalty. As to his dying as he lived, most men do the same. We have very little confidence in galleys, religion and death-bed repentance. There are thousands dying as they lived, godless, Christless, impenitent; and they are quietly entering into the same banishment from God which Ravachol entered with blasphemous demonstrations. As for his refusing the ministrations of religion, we suppose the writer means that Ravachol did not have a minister mount the scaffold with him; and in this the noted anarchist, knowing that no human creature could help him die, seems to have been wiser than some better men.

The Greatest Issue.

BY G. A. LOFTON, D. D.

The missionary work involves the greatest issue in the world.

1. Because it involves the fulfillment of the greatest prophecy ever revealed. "Ask me, and I will give thee the heathen for an inheritance, and the uttermost parts of the earth for thy possession." This is the promise of God to Christ; and upon this promise we base all our hopes for the universal conquest of the world for Christ. Even dark Ethiopia is represented, finally, as stretching forth her hands unto God, and the isles of the ocean are represented as giving praise to God! Who can doubt this greatest promise of God, especially in the light of modern missions? How marvelously this promise is being fulfilled! 2. This is the greatest issue, because it involves obedience to the greatest command ever given. "Go ye into all the world, and preach the gospel to every creature." "Go teach all nations." This universal commission implies the universal want of the human race; and it implies the universal duty of God's people to obey it. There is not an exception to the rule in need of Christ, and there is not an exception to the Christian in duty. Woe to the man or the woman in God's church who hears the "Macedonian cry" and won't "come over and help us." An anti-mission church is an anti-Christian church; and an anti-Christian church in the light of the gospel is the best evidence of an anti-Christian delusion. The question is often asked: "Can the heathen be saved without Christ?" The question is more appropriate: "Can I be saved if I do not send them the gospel? I do not believe any man or woman is a Christian who intelligently reads the gospel and opposes missions, or who refuses to give or to go in missions. Woe to the church or the Christian who heeds not the universal commission of Christ: "Go teach all nations."

3. Missions is the greatest issue before us, because it still involves the conversion of two thirds of the earth. The population of the earth is fifteen hundred millions. One thousand millions are still in a general state of heathendom. About five hundred millions are Christians—that is, really or nominally, and much nominally. One half of the five hundred millions are not converted.

4. This is the greatest issue before us, because it involves the second coming of Christ. When the gospel is preached to all the nations, then, says Christ, the "end shall come." When the end shall come then Christ shall come. This is one of the signs of the time and one of the signs of the age is that we are not looking and hastening on to this great day of the Lord. The grandest of all events is just ahead of us—the return of our Redeemer. Every true Christian loves to think of that day; and would love to be living when it comes. How can one who loves the "appearing"—longs for the coming of our Lord—be an anti-missionary, either in practice or theory? Christ is coming, and he is close by if the signs indicate anything. The gospel is being rapidly carried now to all the nations. India and Africa and China seem ready to turn over any day at least to nominal Christianity. "Let us watch."

5. This is the greatest issue of the age, because it has developed the mission of woman to woman. She has become almost the highest factor in the education and civilization of a lost world. She of all others, can reach the Pagan woman and her children. She is the great private and potent teacher in the school of Christ, both at home and abroad. Her organization into the mission work has given an impulse to the cause which hastens the day of our Lord.—Baptist and Reflector.

Godliness is profitable unto all things, having the promise of the life that now is and of that which is to come.—St. Paul.

A Card.
I understand that the canvassers for the Southern Female University, at Florence, Ala., are using my name as reference, when soliciting patronage from Baptists. I have never given the president, nor any representative of that school, authority to use my name.
C. W. HARE.

Questions for Landmark.

1. As a matter of fact, is not the brotherhood really in Christ, and not in the church? Read Acts 9:17, as proof that a praying man—a believer—is a brother, though not yet baptized; not a member of the church.
2. Is it not a fact, that a man may be "called a brother" that is, he may be a member of the church, and yet live such a life as to be unworthy of the calling, and so merit exclusion? Read 1 Cor. 5:11.
3. What Scripture proof have you of the correctness of your position as expressed in the ALABAMA BAPTIST of August 2, 1892?
It strikes me that you have put forth more captious quibbles than Scripture teaching.
J. C. HUNSON, Florence, Ala.

Centennial Meeting.

Verbena, Ala., Aug. 29, 30, 31, '92. Monday night. Sermon by Rev. W. M. Harris. Subject: Bible authority for missions.
Tuesday, 30 a. m. Why celebrate the centennial of missions, and how? J. G. Harris.

11 a. m. Preaching the great means for the conversion of the world. Rev. W. J. Elliott.

3 p. m. State Missions a factor in the world's evangelization. Rev. C. W. Hare.

4 p. m. Beginning of organized modern missions in England. Rev. W. M. Harris.

8 p. m. Sermon.
Wednesday, 31 a. m. The beginning of organized modern missions in America. Rev. D. I. Purser.

11 a. m. Ex. and perils of our Home Mission Field. Rev. G. S. Anderson.

3 p. m. What women have done for missions. Rev. J. A. French.

4 p. m. Christian giving. Five minute talks by T. L. Jones and others.

Thirty minutes will be spent in devotional exercises at the beginning of every service.

A cordial invitation is extended to everybody.
J. M. McFORD

Centennial Meeting.

To be held at Blue Spring, Friday before the third Sunday in August, 1892.

PROGRAM.

Devotional exercises by pastor.

11 a. m. Introductory sermon by C. B. Lloyd, of Decatur. Dinner.

2 p. m. Devotional exercises by J. M. Simpson. Organization.

2:30 p. m. How often should a pastor preach on the subject of missions? T. J. Weaver.

Who were the first missionaries and what did they do? H. R. Schramm, and others.

What part of a Christian's income should be given to missions? A. B. Brimlee. Preaching at night.

Saturday morning: Devotional exercises. How can we best grow in grace? J. E. Kean.

The best system for raising money for missions. C. B. Lloyd.

What has been done on the foreign field for the last hundred years? Explained from map by H. R. Schramm. Dinner.

Devotional exercises, by Marion Briscoe.

How can a pastor best interest his members on the subject of missions? J. E. Weaver.

Should pastors leave strong churches and go to foreign fields? by J. M. Simpson.

Preaching at night by J. E. Roan.

Sunday morning, Sunday-school dress. "How can we best interest the children on the subject of missions?" Marion Briscoe.

11 a. m. Missionary sermon, by J. M. Simpson.

Delegates will be met at Hartselle Tuesday at noon.

Let the speakers come prepared so that the work may be profitable to all who may attend.

H. R. SCHRAMM, Chairman.

Literary Notices.

Alabama Baptist

MONTGOMERY, ALA., AUGUST 11, 1929.

FOR DYSPEPSIA.
Indigestion, and Stomach Disorders, take
HOWARD'S PILLS FOR BILIOUSNESS.
All doctors agree that this medicine is the
truest and most effective medicine in the world.

Noble words are a memorial and a crown
of noble actions, which are given to the do-
ers of them by the heaver.—PLATO.

WOMAN'S BEST FRIEND.

LUXOMNI—The Gem of all female reme-
dies for irregularities, pains and diseases
peculiar to women. Used 50 years by an
eminent physician. Never fails to cure. Ad-
dress, with stamp, Luxomni Co., Atlanta,
Ga., P. O. Box 357. See advertisement
elsewhere.

Affliction is a kind of moral gymnastics,
in which the disciples of Christ are trained
to robust exercise, hard exertions, and se-
vere conflict.—Exchange.

IF YOUR BACK ACHES.
Or you are all worn out, really good for noth-
ing, it is a general debility. Try
HOWARD'S PILLS FOR BILIOUSNESS.
It will cure you, cleanse your liver, and give
you a good appetite.

God guides those who trust him in all
matters essential to their salvation; but
some, because they cannot see far enough
ahead, fall into doubts and think he has for-
saken them.

Beecham's Pills sell well because they cure.
Faithful soldier, take courage, for God
defends the right.

Christian love is the Christian life; with-
out it that life cannot exist.

What Stronger Proof
Is needed of the merit of Hood's Sarsaparilla
than the hundreds of letters continually
coming in telling of marvelous cures it has
effected after all other remedies had failed?
Hood's Sarsaparilla possesses peculiar
curative power unknown to other medicines.

Hood's Pills cure Constipation by restor-
ing the peristaltic action of the alimentary
canal. They are the best family cathartic.

Ellis! Do you believe in signs, Algy,
dear? Algy: To tell the truth, darling, I
always was a little superstitious. Ellis:
Well, there is a sign over there that says
"Ice cream."

WANTED! A first-class Lady Teacher
of experience, wants a position as teacher
in a College or High School, or as gover-
ness in a good family. Can teach literary
branches and calisthenics, or can do prima-
ry work. She is a church member, of fine
family, a full graduate, with normal train-
ing. References exchanged. Address
Miss LENA FOSTER,
Arcadia, La.

It is written on the faces of Christian
men, where all the world may read it, that
intelligent, manly, earnest piety makes any
man unshakably more happy than he could
be without it.

How a Boy Made Money.

I notice what Mr. Wilson's son said about
making money selling a corn shuck. I
would like to tell him how I made money
with a playing machine. H. E. Delno & Co.,
Columbus, Ohio, sent me a fine machine
for playing with gold, silver and nickel, for
\$5, all ready to commence work. I made
\$3, to the first day, playing tableware and
jewelry, \$23 the first week. Anybody can
make money in the playing business, because
at every house they have some things to
plate, and everybody is willing to help a boy
along. You can plate right before the folks,
and they like to see it too. I sold three plat-
ers to three friends of mine at a profit of \$5
apiece, that was \$15. I would advise any
boy who wants to get along in the world to
commence with the plate machine, and he can
make money and help his folks at home
along a little too.

Ed. Butlers.

To be full of goodness, full of cheerfulness,
full of sympathy, full of helpful hope
happens a man to carry blessings of which he
himself is unconscious as a lamp is of its
own shining.—Henry Ward Beecher.

Reduced Rates

Will be made by the Queen & Cres-
cent route for the following named occa-
sions:

At Xenia, O., Educators of Col-
ored Youth Summer School, (Wilber-
force, O.), July 13 to August 19th.

At Blotom, Ala., colored camp
meeting, August 6 to 14. Agent of
Q. & C. route between Birmingham
and Tuscaloosa will sell reduced rate
tickets.

For further information as to rates,
etc., call on Ticket Agents, or write
D. G. Edwards, G. P. A., Cincinnati,
Ohio.

Rose Tobacco and Snuff Cure.
A quick, cheap pleasant and abso-
lute cure for the tobacco habit in all
its forms. Here is proof:

BRAZEL & CO. I promised you
that if the Rose Tobacco Cure had
the desired effect I would acknowl-
edge it. I received the Tablet, began
and continued using it according to
directions. Now I am not of a boasting
nature, but I can say with a clear
conscience, it did the work for me in
ten days. I believe it will cure any
one that will give it a fair trial. I can
now stand up here and look away
down there and see what a fool I was
to burn up ten dollars a year (I say
nothing of the fifth) when I could be
cured for one dollar.

Respectfully,
REV. W. L. MILKS,
July 4, '29. Wilmington, Ala.

A young lady writes:
"The Snuff Cure I bought from you
last February did its work well and
soon. All desire for snuff is gone. I was
cured in a week and with less than
half the box. With this I send you
another order for a friend. I have
persuaded her to try it, feeling sure
it will cure any one who gives it a
fair trial. If my testimony will aid
you in selling this wonderful Cure, I
consent to your using it. Please omit
names, as my friend and I are both
well known in Alabama. Wishing
you great success I am,
Very truly,
Order of BRAZEL & CO.,
Birmingham, Ala.

Rare Opportunities.
The Queen & Crescent Route will
place excursion tickets on sale to
Texas and Arkansas, also Indian
Territory, at greatly reduced rates, on
August 30th, September 27th, and
October 25th. Good for return 30
days from date of sale. For rates, maps
and further information, call on agents
of the Queen & Crescent Route, or
agent at your station, or address D. G.
Edwards, G. P. A., Cincinnati, Ohio.

The Alabama Printing Company
are doing the finest grade of printing
and book making anywhere in this
country. They duplicate eastern and
northern prices.

FOR SALE—Character Sketches.
The Blackboard Mirror, Dr. Lofton's
Great Book, 454 pages, 52 original
engravings. Every home should pos-
sess this work, which so aptly ex-
plains Bible teachings. Fine Red
Cloth, sprinkled edges, gold sides and
back stamp, \$2.50; Presentation Edi-
tion, extra fine cloth, etc., \$3; Full
Morocco, \$3.75. Agents wanted in
every county.

ALABAMA PRINTING CO.,
Montgomery, Ala.

Half Rates
To Arkansas, Texas and Indian Ter-
ritory. The Louisville & Nashville
railroad—the public rail highway of
the South—will sell round trip tickets
to all points in Arkansas, Texas and
Indian Territory, August 30th, Sep-
tember 27th, and October 25th, at
only half rates. A rare chance to see
the Great West and your friends. For
reliable and general information write
H. C. Piper, Passenger Agent, or S. T.
Surratt, Ticket Agent, Montgome-
ry, Ala.

Montgomery Churches.

First Church.—Dr. Eager preached
two excellent sermons for his people
last Sunday. The morning sermon was
on "Paul's thorn in the flesh;" the
night sermon on "The abiding pres-
ence of Jesus." Dr. Eager has gone
to Detroit and will spend a few weeks
there and at Colorado Springs.

Adams Street.—Sunday-school at-
tendance good. Pastor Harris made
a few remarks on Acts 4:25-28 inclu-
sive. "God's purposes are accomplish-
ed by the moral free agency of man."
It was in the divine purpose that Je-
sus Christ should die. I know it was
not an accident. An old preacher
once said, "God created man to re-
deem him." God foreordained that
Christ should be put to death, and the
putting of him to death was murder.
Paul said, "These can not be saved
except they abide in the ship." God's
purposes are accomplished by the free
choice of man." Good attendance at
the morning service. Text, Matt. 25:
14-30; subject, "The Parable of the
Talents." One received by letter and
one application upon profession of faith.

Bring forth therefore fruits meet for
repentance.—Matt. 3:8

Howard College.

Alabama Baptist.—
At the last meeting of the Board of Trustees of Howard College, the un-
derstanding, as auditing committee of the Board, were instructed to make up
a condensed statement, showing the financial condition of the College, as dis-
closed by the report of the Financial Secretary, presented at that meeting,
and to have the same published in the ALABAMA BAPTIST for the information
of all interested. We submit this statement herewith, giving in detail the
assets and liabilities. The appraisal of the real estate was made by the
Financial Secretary, assisted by prudent and conservative brethren, and the
values given are as fixed by them.

Statement of Assets and Liabilities of Howard College.

ASSETS.
Notes due and unpaid, \$14,380.35
Notes not due, 10,339.00
Total amount of notes, \$24,719.35
Main College Building, \$50,000.00
Four dormitories, 4,000.00
One frame building, 4,000.00
Other real estate, \$7,225.00
Total real estate, \$100,625.00
Cash on hand for Union Trust Co. (sinking fund), \$5,774.75
Cash on hand for Calvary Williams (sinking fund), 649.64
Cash on hand for dormitories, 80.79
Amount loaned out for Union Trust Co. (sinking fund), \$9,000.00
Total cash on hand and loaned out, \$16,514.18
Total amount of assets, \$146,809.62

LIABILITIES.
Bonded debt due Union Trust Co., \$40,000.00
Amount due contractor for dormitories, 5,300.00
Amount due Jefferson County Savings Bank, for loan, 2,000.00
Amount due Calvary Williams, for loan, 2,000.00
Amount due D. L. Purser, on salary, 1,100.00
Amount due for extra material for building, 392.00
Amount due for blackboards, 172.00
Total amount of liabilities, \$50,964.00

RECAPITULATION.
Total amount of assets, \$146,809.62
Total amount of liabilities, \$50,964.00
Excess of assets over liabilities, \$95,845.62
Total, \$146,809.62

MEETING OF ASSOCIATIONS—1929.

NAME.	TIME.	PLACE OF MEETING.
Montgomery, Ala.	July, Tuesday before 4th Sunday.	Lowndesboro.
Florence, Ala.	Aug. Friday before 1st Sunday.	Pleasant Valley.
Mobile, Ala.	" Tuesday before 2nd Sunday.	Providencia, 5 mi. Orville.
Selma, Ala.	" Friday before 2nd Sunday.	Mt. Pleasant, Mobile Co.
Bethlehem, Ala.	" Thursday before 3rd Sunday.	Behay, Monroe Co.
Salisbury Springs, Ala.	" Thursday before 3rd Sunday.	Good Hope, Jefferson Co.
Bethel, Ala.	" Friday before 3rd Sunday.	Ocotagon, Marengo Co.
Antioch, Ala.	" Friday before 3rd Sunday.	Union, Washington Co.
North Alabama, Ala.	" Friday before 3rd Sunday.	Bethlehem.
Tuscaloosa, Ala.	" Wednesday before 1st Sunday.	Bethany.
Shelby, Ala.	" Friday before 1st Sunday.	Shelby.
Harris, Ala.	" Tuesday before 2nd Sunday.	Seale.
Etowah, Ala.	" Thursday before 2nd Sunday.	Altalia.
Jibbee, Ala.	" Friday before 2nd Sunday.	Older Station.
Troy, Ala.	" Friday before 2nd Sunday.	Shiloh.
Conecuh, Ala.	" Friday before 2nd Sunday.	Georgiana, Butler Co.
Cahaba Valley, Ala.	" Saturday before 2nd Sunday.	Cool Springs, near Ashville.
Elim, Ala.	" Saturday before 2nd Sunday.	Canoe, L. & N. R.R.
Pinckney, Ala.	" Tuesday before 3rd Sunday.	Liberty Hill, Collinsville.
Pinckney, Ala.	" Tuesday before 3rd Sunday.	Camden.
Coosa River, Ala.	" Wednesday before 3rd Sunday.	Sylacauga.
South Bethel, Ala.	" Thursday before 3rd Sunday.	Fores: Sp. Ings, Clark Co.
Liberty (North), Ala.	" Friday before 3rd Sunday.	Union Grove.
Cooper, Ala.	" Tuesday before 4th Sunday.	Hickory Grove.
Liberty (East), Ala.	" Tuesday before 4th Sunday.	LaFayette.
Centennial, Ala.	" Thursday before 4th Sunday.	Union Springs.
Evergreen, Ala.	" Friday before 4th Sunday.	Sardis, Barbour county.
North River, Ala.	" Saturday before 4th Sunday.	Bethlehem, Tuscaloosa Co.
Birmingham, Ala.	" Tuesday before 1st Sunday.	Bethel, Ala. Midland & R.
Salmon, Ala.	" Tuesday before 1st Sunday.	Liberty, Tallapoosa Co.
Central, Ala.	" Wednesday before 1st Sunday.	Rehoboth, Bibb county.
Malberry, Ala.	" Wednesday before 1st Sunday.	Headland.
Union, Ala.	" Friday before 1st Sunday.	Decatur.
Muscle Shoals, Ala.	" Friday before 1st Sunday.	Union Grove.
Rock Mills, Ala.	" Saturday before 1st Sunday.	Poplar Springs, Ga.
Harmony (East), Ala.	" Saturday before 1st Sunday.	Zion, Marion County.
Yellow Creek, Ala.	" Saturday before 1st Sunday.	Chapel Hill, Pickens Co.
Sipey, Ala.	" Saturday before 1st Sunday.	New Salem.
Carey, Ala.	" Tuesday before 2nd Sunday.	Nance's Creek, Calhoun Co.
Tallahatchee, Ala.	" Tuesday before 2nd Sunday.	Spring Hill, Lamar Co.
Union, Ala.	" Tuesday before 2nd Sunday.	Chestnut Creek, Cooper's.
Newton, Ala.	" Wednesday before 2nd Sunday.	Clopton.
Harmony, Ala.	" Thursday before 2nd Sunday.	Cedar Grove.
Cullman, Ala.	" Thursday before 2nd Sunday.	Pine Grove, 12 m. Cullman.
Wetumpka, Ala.	" Thursday before 2nd Sunday.	Pine Grove.
Columbia, Ala.	" Thursday before 2nd Sunday.	Pleasant Plains, Columbia.
Calhoun, Ala.	" Thursday before 2nd Sunday.	Harmony, near Anniston.
Alabama, Ala.	" Friday before 2nd Sunday.	Spring Creek, Butler Co.
Big Bear Creek, Ala.	" Saturday before 2nd Sunday.	Cave Springs, Madison Co.
South Eastern, Ala.	" Saturday before 2nd Sunday.	Bethesda, Colbert county.
Cahaba, Ala.	" Tuesday before 3rd Sunday.	Macedonia, Green Co. Miss.
New River, Ala.	" Tuesday before 3rd Sunday.	Stewart Sta. A. G. S. R.
Tuskegee, Ala.	" Tuesday before 3rd Sunday.	Stewart's Rest.
Warrior River, Ala.	" Tuesday before 3rd Sunday.	Cross Keys, Macon Co.
Clear Creek, Ala.	" Friday before 3rd Sunday.	Blountville.
Mad Creek, Ala.	" Friday before 3rd Sunday.	Macedonia, near Hayfield.
Zion, Ala.	" Friday before 3rd Sunday.	Mad Creek, near Adger.
Arachocoe, Ala.	" Saturday before 3rd Sunday.	Sardis, Butler county.
Haw Ridge, Ala.	" Saturday before 3rd Sunday.	Corinth, Randolph county.
Belling Springs, Ala.	" Tuesday before 4th Sunday.	Bethesda, Coffee county.
Tallapoosa River, Ala.	" Tuesday before 4th Sunday.	Mt. Moriah, Clay county.
Effingham, Ala.	" Thursday before 4th Sunday.	Midway.
Marshall, Ala.	" Friday before 4th Sunday.	Alberville, Marshall Co.
Tennessee River, Ala.	" Friday before 4th Sunday.	Bethel, Fackler & M. C. R. R.
Geneva, Ala.	" Saturday before 4th Sunday.	New Hope, Holmes Co. Fla.
Macedonia, Ala.	" Saturday before 4th Sunday.	Pleasant Home, Rutledge.
Pea River, Ala.	" Friday before 1st Sunday.	Pine Bluff, Wayne Co. Miss.
UNKNOWN—Liberty, (Bibb).	" Saturday before 1st Sunday.	Sardis, Geneva county.

If there is any mistake in the list I will be greatly obliged if the brethren will inform me of it at once.

W. B. C. Marion, Ala.

Birmingham Churches.

South Side.—Two large congrega-
tions; at night many turned away for
lack of standing room long before
time for preaching. Twenty three re-
ceived during the meeting. A Baptist
Young People's Union will be or-
ganized on Monday.

Bessemer.—Large attendance at
prayer meeting Wednesday night.
Large Sunday school. House nearly
full at 11 a. m.; no services at night.
Pastor Wood announced his resigna-
tion at 11 a. m.

RESOLUTIONS.

Mrs. Susan R. Wilson died at her home,
June 1, 1929, after suffering many months
with cancer, in 68th year of her life. She
was the wife of Bro. J. L. Wilson, who
died several years prior to her death. She
left three sons and two daughters and
a host of friends to mourn her death, but
not as those that have no hope. She was a
mother who set a good example for her
children, and as a sister was faithful to the
cause of Christ. She was a member of the
Missionary Baptist Church from early wo-
manhood until her death. She died a
faithful Christian, trusting in her Savior.
Resolved, 1. That in the removal of our
sister from our midst and membership, we
do recognize God's overruling providence
and submit with patience to his Divine
decree.

Resolved, 2. That we extend to the afflicted
our sincere sympathy in this their great
bereavement, and point them for com-
fort and consolation to him who alone
can heal all our diseases, and can remove
all our sorrows.

Resolved, 3. That a copy of these resolu-
tions be furnished our country papers and
the ALABAMA BAPTIST for publication, and
a copy be furnished the children of the de-
ceased sister and also be recorded on our
church book of minutes.

Done by order of Union Baptist church.
H. T. STRINGER, Secy.
T. J. KINCAID, T. R.
A. J. MAY, Committee.

Deid. at his home in Selma, July 21st,
Deacon J. H. Burns, aged over four score
years. While business men always have
their critics, true worth is not without its
witnesses. Thirty years intimate ac-
quaintance, thirteen years his pastor, I
speak advisedly in saying, I have known
no such man. A volume might be writ-
ten of the worth of such a man—in the
family, the church, and community at
large. An obituary confined to the pre-
sent limits can serve only as introduction
in writing of Bro. Burns. When all
are dead of his type, who shall take their
places? W. WILKES.

Rev. F. C. Plaster.
This man of God, born Sept. 27, 1819,
passed away July 2, 1929.
He fought the battle of life with a courage
worthy of imitation.
A student, not learned in the schools,
but a man of God.

Mr. Chas. N. Hauer
Of Frederick, Md., suffered terribly for
over ten years with abscesses and running sores
on his left leg. He wasted away, grew weak
and thin, and was obliged to use a cane and crutch.
Everything which could be thought of was done
without good result, until he began taking
Hood's Sarsaparilla, which effected a perfect cure. Mr. Hauer is
now in the best of health. Full particulars of
his case will be sent on request.

Hood's Sarsaparilla is the best after-after Pills,
cures indigestion, cure headache and biliousness.

FREE FROM AMMONIA AND ALUM.
Absolutely Pure. An Ideal Powder.
Grape Vine Baking Powder.
CHAS. MOHR & SON,
MOBILE, ALABAMA.
MANUFACTURERS.

Kennedy's Medical Discovery
Takes hold in this order:
Bowels,
Liver,
Kidneys,
Inside Skin,
Outside Skin,
Driving everything before it that ought
to be out.

You know whether you
need it or not.

Sold by every druggist, and manufactured by
DONALD KENNEDY,
ROXBURY, MASS.

The EVERETT
PIANO.
Minderhout & Nichols,
MONTGOMERY, ALABAMA.

LUXOMNI
THE GEM OF ALL FEMALE REMEDIES
for all diseases peculiar to women. Has been
used with unvarying success for 50 years by all
true women.

FOR WOMEN
It builds up from the first dose and makes them
Regular, Healthy and Happy. Price by mail
\$1.00. Write for free trial bottle to
LUXOMNI CO., P. O. Box 357, ATLANTA, GA.

Montgomery Saddlery Co.,
Wholesale Manufacturers of
Saddles, Harness Collars & Bridles,
OF EVERY
Description and Price.

We manufacture good Blind Bridles from
Fifty Cents to \$1.25 each. Riding Bridles
Fifty Cents to \$2.50 each. Single Buggy
Harness \$5.00 to \$10.00. Double Buggy Har-
ness \$14 to \$15. Saddles \$1.25 to \$15 each.
Write a Postal Card for illustrated catalogue
and price list. All our goods guaranteed to
give satisfaction or money refunded. Fac-
tory and Sales Room upstairs next door to
Western Union Telegraph Office on Com-
merce St., Montgomery, Ala.

THE STATE OF ALABAMA, Probate Court,
Montgomery Co. July 25, 1929.
WILLIAMS, JAMES B., deceased, et al.,
This day came George W. McDade, Jr.,
administrator of said estate, and presents to
the Court a true and correct account of the
final settlement of said estate, which are ex-
amined and placed on file for the inspection
of all concerned. It is ordered that the 17th
day of August, 1929, be appointed as a day
for said settlement, and all parties inter-
ested are hereby notified to be and appear be-
fore this court on said 17th day of August,
1929, then and there to show cause, if any,
why the said account should not be passed
and allowed.
F. C. RANDOLPH,
Judge Probate Court, Montgomery Co.

C. H. CHEATHAM.
Sanitary Plumbing and Gas Fittings, Tin
and Sheet Iron Roofing.

Finest Line of Gas Fixtures
In the State. All contracts and job work in
the above lines promptly and skillfully ex-
ecuted. Orders from the country solicited
and satisfaction guaranteed. Nos 17 & 19
South Perry Street Montgomery, Ala.

yet rich in knowledge; a pastor beloved; a
father, tender, loving and patient; a Chris-
tian who honored his profession with a
life that proclaimed the spirit within; he
impressed people with his personality. His
loved ones sorrow, but not as those who
have no hope.

The vase is broken, the flower withered,
but its fragrance still exhales. "By it, he
being dead, yet speaketh."
His Friends.

Sister ELIZABETH ROBERTSON, mother of
Bro. J. W. Robertson, died near Simpkins-
ville, Monroe county, Alabama, July 4,
1929, in the 81st year of her age. Her hus-
band had gone before her to the heavenly
land, thirty years before. Sister Robertson
professed a hope in Christ in early life and
always lived a quiet Christian life. I
visited her a short time before her
death and talked and prayed with her.
Sister Robertson's faith seemed to be firm
in the Lord. She leaves children and grand-
children and a host of friends to mourn
her death.
J. D. LETCHER,
Simpkinsville, Ala.

DEID. near Coopers, June 24, 1929. Wm.
Connell, who was born Dec. 25, 1817, in
Jasper county, Georgia; professed religion
and joined the Baptist church at Towaliga,
Butts county, and was baptized by James
Carter in 1839; married to Miss Sallie Fie-
der in 1840; lived in Pinson county, Ala., in
1857, and thence to Coosa county, Ala., in
1870; was ordained to the deacon's office by
Wayneside church—presbyter; from
thence to Chilton, where he had lived an
exemplary Christian life. He leaves a
widow and seven children and a host of
friends, to mourn his loss.

His Pastor.
Christian Index please copy.

DEID. at her home in Sylacauga, Ala.,
July 27th, Miss Katie, daughter of Maj.
and Mrs. L. H. Crumpler, in the 10th year
of her age. She was a member of the
young lady was a member of the M. E.
church, where her funeral was held, and
attended a large congregation of weeping ad-
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AN OPINION

AS TO WHO IS

A Woman's Best Friend.

WOODLAWN, ALA., Feb. 18, '92.

MESSESS. DU BOIS & WEBB:

GENTLEMEN—I take pleasure in

giving you some of my experience

with the Electropoise. I have cured

a number of cases of fever on

different persons of different ages.

My experience has been more with

children, only after some persuasion

on my part for permission of the

parents, but always resulted in happy

surprise and enthusiastic praise of the

Electropoise. I have cured a number

of cases of la grippe. If taken in time,

one night's treatment is sufficient to

break the disease if properly treated.

The Electropoise in inexperienced

hands even, stands far above any other

remedy on earth for human ailments,

but with experience, of course,

the best results are always to be had,

as in violent and sudden attacks of

croup, colic, fever, etc., in children,

and other emergencies when quick

work is needed and must be had. A

little child had pneumonia unmistakably

developed in both lungs as pronounced

by the physician in attendance

who had prescribed, I, by consent

of the parents, treated the child,

and the next morning the doctor was

surprised beyond measure, as after

repeated examinations he could find

no sign of pneumonia, and the next

day the child was up and OK, and

has been till now as well as ever. I

could mention many experiments, but

will only say further that I can produce

evidence to prove in addition to

what I have written above, that the

Electropoise is woman's best friend,

and if this paper or I can aid you in

the cause of the Electropoise, you

know where to find me.

Yours very respectfully,

R. M. SADLER.

A 50-page book mailed free, giving

all necessary information or call on

DuBois & Webb,

1911 1/2 1st Ave., Phone 1104.

BIRMINGHAM, : : : ALA.,

L. T. HANES, — P. W. PETERSON.

ST. JAMES HOTEL,

SELMA, ALA.

Eanes & Peterson, Props.

Having taken charge of this Hotel we

assure the public we will give entire

satisfaction in every respect.

Rates \$2 per Day.

FINE SHOW CASES.

Ask for catalogue.

Nashville Show Case Co.,

Successors to

Terry Manufacturing Co.,

NASHVILLE, TENNESSEE.

FOR \$1.50

we will send to any address postpaid, one each of

the following late sheet music publications, allowing

after five days examination, for other music, if any of

this proves unsatisfactory, it will be refunded.

As copies to be exchanged must be in perfect

condition, or we will not accept them. The

list is as follows:

SONGS.

MY LADY'S WINDOW. NETL. 40 cents.

THE BIRD AND THE MAIDEN. JAMISON. 40 cents.

SUNSHINE AND SHADOW. RABICH. 40 cents.

PIANO MUSIC.

BOW KNOT POLKA. HUM. 50 cents.

FESTIVAL MARCH. ZIMMER. 50 cents.

Complete catalogues furnished free on application.

Mention this paper.

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"Fer Jim."

BY JULIANA CONOVER.

Mr. Farnum frowned as he stepped

out of his carriage in front of a well

known up-town restaurant, for he

could sight a small, ragged boy

balancing on one bare foot, his face

close to the plate glass window.

"Can't they even keep the place free

from beggars," he muttered, irritably.

"What are you doing, boy? You

mustn't hang about here."

"Please, sir," answered the little

fellow, raising a freckled face to his.

"Please, sir, I was just smellin' a bit

fer Jim."

Mr. Farnum started, but before he

could reply the boy was off.

"A singular coincidence," he said

to himself, "it must be the same little

ragamuffin, only when he ran into

me in the Metropolitan Museum, he

was 'seem' fer Jim. He's 'm, it

sounds interesting, but he is probably

a fraud like the rest of them." And

dismissing the subject from his mind

he entered the restaurant.

A week later he stood in the crowd-

ed aisle of a large church waiting to

be shown a seat.

The clear, sweet notes of the boys

as they sang the opening chorus of a

great oratorio, rang out above the buzz

of voices round the door.

"This way, sir," whispered the

sexton, touching his arm. "I think

I can find a place for you."

As they walked over to the side

aisle, the sexton's sharp eyes spied a

small figure crouched by the door,

half hidden in the folds of the curtain.

He sprang forward: "Didn't I tell

you you couldn't come in, you dirty

little beggar?" he cried, seizing the

boy and pushing him towards the

door.

"Stop a moment," said Mr. Far-

num.

"He hasn't any card," answered

the sexton, "and it's the second time

I've had to turn him out."

"It's a church," said the boy wrig-

gling away from the hand on his col-

lar. "And O!" looking wistfully up

at Mr. Farnum, "I do want to hear

it fer Jim, awful."

Yes, his eyes had not deceived him;

it was his disreputable friend of the

museum and restaurant.

"Let him stay," he said, turning to

the impatient sexton; he will do no

harm, and I want to see him after the

thing is over."

"I suppose if you say so it's all

right," replied the sexton gruffly, "but

he's got to sit quiet and not get in

anybody's way."

Mr. Farnum looked at Ted, who

shuffled somewhat uneasily under his

gaze. "Wait for me here by this door

after the people have gone," he said,

"I want to speak to you."

Many times the sweet solo had died

away, and the chorus swelled into a

triumphant burst before the oratorio,

so beautifully rendered, was finished;

but Mr. Farnum was afraid that his

small friend would have gone home

for want of waiting. But he found

him still standing in the corner, with

dilated eyes and flushed cheeks.

"Did you like it?" he said, smiling.

"My, wasn't it splendid!" ejacu-

lated Ted. "Didn't the little kids sing

good? Them trills beat the ladies in

the theater holler. I told Jim I'd

better sneak in a church were the

swells go."

"Who is Jim?" asked Mr. Farnum.

"He's my brother, his back's broke,"

simply; "he has to lie still all day,

and it kinder cheers him if I hev

somebody to tell him when I come

home, so whenever I get a good

chance I pop in somewhere. I'm do-

in' the city regular, a new street 'most

every week; I'm up town now doin'

the fashionables; but shucks! there

ain't half as much to see as there was

in the 'Bowerly.'"

"What do your mother and father

do?" asked Mr. Farnum.

"Ain't got any. Pop was killed by

some bricks fallin' on him, and mom

died last year. She told me to take

care of Jim best I could, 'cause there

wouldn't be nobody else to. I run

errands for Mr. Cobb; he's awful good

to me, sends Jim sausages and new

papers and lets me off every Saturday

afternoon."

"Who stays with Jim while you're

away?"

"Nobody, he's used ter bein' 'lone."

Mr. Farnum took out his pocket

book and put a bill into the boy's

hand.

"Get something nice for Jim with

this," he said, and before the aston-

ished boy could stammer out his

thanks he was gone.

He had grown impatient as the

evening wore on and Ted did not

come back. The pain had been very

bad all day, but he forgot it all when

Ted told of his wonderful experiences,

how he had heard "little kids" sing

like angels, and a swell had "guy" him

a "fiver," four dollars of which he

had brought safely back.

The next morning Ted went to his

work with a light heart, and Jim

spent a happy day, feeling under his

hard pillow every few minutes for the

precious board that was slowly accu-

mulating for a rolling chair—like the

one Mrs. Grubbs, the lady on the

next floor, had told him about.

Nike o'clock struck, and soon he

heard the well known step on the

stairs. His eyes brightened as the door

opened, but grew puzzled and wistful

when Ted came slowly in and

walked to the other end of the room

without even speaking. Jim clutched

the old coverlet tightly with his

nervous fingers. He knew that something

must have gone very wrong, only once

before had Ted come home in that

way—the day after his mother's

funeral, when the landlord had threat-

ened to turn them out.

"What's up, Teddy?" he asked, in

a husky voice, and the forlorn figure

in the corner burst out passionately:

"I didn't do it, you know I wouldn't

do it, Jim, don't you? I ain't never

done it since I was a kid and hook-

ed an orange fer you when your back

got broke. You believe me, don't you

Jim?"

Soon the whole story was told in

broken words. Ted had gone up town

on an errand, and met Mr. Farnum

coming out of his club, who had

stopped and accused the boy of steal-

ing a ten-dollar bill, which he had

missed on returning home from

church. In vain Ted had asserted

his innocence. Mr. Farnum, thorough-

ly angry, called him a good-for-nothing

beggar, with the old story of a

bogus sick brother, and said that he

had a great mind to have him

arrested for a liar and a thief.

"Do you think he'll do it?" whis-

pered Ted.

"You can't never tell," answered

Jim, "he might as like as not."

"But I'll tell the policeman I didn't

do it," cried the little fellow. "He

can't take me up if I say I ain't never

seed his ten dollars."

"Guy! what chance has we us agin

a 'swell," replied Jim bitterly.

Hour after hour the boys discussed

the problem in frightened whispers,

starting at each sound from below,

expecting to hear any moment the

heavy tread of the "cop" upon the

stairs.

Then the greasy old pocketbook

was pulled out from under Jim's head

and the precious contents counted

and recounted. Jim looked a little

paler and the black rings under his

eyes were deeper when they put it

back. Ted crept to bed and lay

shaking by his side far into the night.

Mr. Farnum was ill with a bad at-

tack of gout, and the great house was

silent as the grave.

All the morning a little figure had

dodged about the front door. It was

very cold, and the wind had whistled

through his torn shirt.

Five times he had rung the bell and

begged piteously to see some one "be-

longin' to the fam'ly," and each time

he had been sent harshly away.

Still he persevered, clasping a little

package closely in half frozen hands.

Finally the coachman, who had driv-

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