

# THE ALABAMA BAPTIST.

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## Over Forty Years in China.--No. 5.

In Full Harmony.

After the capture of the city by the Imperialists order was gradually restored--much of the suffering was relieved, and our missionary work assumed some new phases. The letter partly quoted in the previous chapter further says: "On last Sabbath we had the pleasure of witnessing the baptism of our teacher, Wong Ping San. In the presence of numbers of his fellow-countrymen, he renounced his faith in any other salvation than that through Jesus Christ, the Son of the True God. There are a few others who seem somewhat interested in the gospel. The brethren have appointed Friday evening for Chinese prayer meeting in our study (at Te Hwo Dong), and services for the little church at the same place on Sabbath at 12 o'clock. Besides these meetings there will be preaching (to the heathen) almost every day, both in our city house and at the Sung Yang Tung. I think there is more disposition to listen to the truth than formerly." One of our missionaries, in writing of Wong's examination for baptism, said: "It was really charming to hear him tell his experience, his struggle with heathenism, his efforts to make himself better, his doubts, his tears, and his final triumph in an old-fashioned conversion by the Holy Ghost."

This marked conversion of so intelligent a man who, from seventeen years of age, had been a diligent seeker after truth, had investigated the claims of all the religions around him, and epoch in missions at Shanghai. Referring to his change of heart, he said: "When I had been a painter in the furthest of my business, and told her something about the 'foreign preaching hall,' where a new religion or plan for securing salvation was taught. The idea of salvation took hold of her, and when the family removed to Shanghai she earnestly desired to visit one of our missionaries. But being timid, and no one offering to lead the way, she anxiously awaited a suitable opportunity. At last, having heard of our day schools, she gladly sent her two daughters. These girls daily taught their mother what they had learned of Christianity, and when we first met her she already knew the Ten Commandments, the Lord's Prayer and some Scriptural facts. Though receiving constant instruction from Mr. Wong Ping San, as well as from us when visiting the city, she was still at the rehearsal of peace propounding. Great still she said one day: 'When you think I am ready I wish to be baptized, for I desire to follow Jesus in all things.' Not long after this, as she knelt beside the bed in her cheerless hut, she gave herself to Jesus and found light and joy inexpressible. Springing to her feet she hastened to tell Mr. Wong of her new found happiness. She was baptized by Mr. C. in the river during the summer of 1855, the first woman ever immersed in Shanghai. A friend had remonstrated with her in advance, saying: 'Are you not afraid? You have never taken a cold bath in your life.' She replied, 'No, nor never washed my face in cold water, but I am not afraid. Jesus would not tell me to do what would hurt me, and if he did, I would do it and let it hurt.'"

Mr. C. secured a situation for Mr. Wong as a missionary, and he took Mr. Wong, about the time of his baptism, for our personal teacher. Thus by daily intercourse with us, Wong could have the religious instruction and guidance he so much needed. Even before his conversion he seemed to pity the erring, ignorant people, and now felt doubly anxious to present the Saviour for their acceptance. He was a close student of the Bible, and while we were learning from him the ins and outs of the Chinese language, Mr. C. opened to him the rich treasures of God's Word. The many practical phases of Christianity could also be better presented through this free intercourse than through set lessons. The two became intimate companions and lasting friends, studying together in the mornings and meeting in the afternoons at one of the chapels to preach in turn to the crowds that gathered there. Sometimes I accompanied them to the chapels, sometimes to the surrounding villages, and also took boat excursions with them to distant towns. That article of the treaty restricting foreigners to a twenty-four hour absence from an open port soon became a dead letter, and journeys of weeks were made without disturbance or protest. By means of the general system of canals, any city, market town or important village in the great

with us all day, which they gladly did. One middle-aged woman, the landlady of the refugees, was especially earnest, and as I urged upon her the obligations and joys of the gospel, she, taking my hand in both of hers, said: "You are going to heaven--you are acquainted there. I wish you to take me along and introduce me, for I do not know the way nor how to behave when I get there." All listened seriously and came again Sabbath after Sabbath. We also accepted their invitation to visit the village, accompanied by Bro. Wong Ping San, and thought some of them were not far from the kingdom. One young woman I remember with the tenderest interest. She was not yet married, and felt sure her future husband and his family would not permit her to become, outwardly, a Christian. Her sighs, tears and prayers were very touching. I could only pray for her, point her to Jesus and urge her to trust in Him as a complete and all-powerful Saviour, who will never fail those who commit themselves to Him. Of her later history we know nothing.

The Episcopal missionaries, learning what was going on near them, sought an interview with Mr. C. and claimed that region as belonging to their parish, though hitherto they had done no work there. Mr. C. explained that the leaders of the company were our neighbors in the city, and we had been their sole religious guides. The fact that the village was nearer to them than to us did not seem to us sufficient reason for relinquishing a work which providence had thrown upon us. Finally, our Episcopal friends, seeing no other way to detach these people from our religious watchcare and attach them to their church, opened a school in the village, employing the man from the city as its teacher. Thus by bribing him and the patrons of the school, they gained a battle in which we could not compete. This was the first, but not the last, time we have had our efforts and converts drawn away from us by pecuniary inducements. Such incentives to a profession of Christianity or choice of denominations are exceedingly corrupting, and we could never employ them. We know not how many from this village joined the Episcopal church. I saw the woman who asked me to lead her to heaven upon after she joined them. She seemed very loving, and said: "I was sorry not to go with you, but they told me their church was nearer than yours, and after all it is the same Jesus and the same heaven."

Mrs. Yee, previously mentioned, was a native of Shanghai. Her husband, who was a tea-plant painter in Suchon, had visited Shanghai in the furtherance of his business, and told her something about the "foreign preaching hall," where a new religion or plan for securing salvation was taught. The idea of salvation took hold of her, and when the family removed to Shanghai she earnestly desired to visit one of our missionaries. But being timid, and no one offering to lead the way, she anxiously awaited a suitable opportunity. At last, having heard of our day schools, she gladly sent her two daughters. These girls daily taught their mother what they had learned of Christianity, and when we first met her she already knew the Ten Commandments, the Lord's Prayer and some Scriptural facts. Though receiving constant instruction from Mr. Wong Ping San, as well as from us when visiting the city, she was still at the rehearsal of peace propounding. Great still she said one day: "When you think I am ready I wish to be baptized, for I desire to follow Jesus in all things." Not long after this, as she knelt beside the bed in her cheerless hut, she gave herself to Jesus and found light and joy inexpressible. Springing to her feet she hastened to tell Mr. Wong of her new found happiness. She was baptized by Mr. C. in the river during the summer of 1855, the first woman ever immersed in Shanghai. A friend had remonstrated with her in advance, saying: "Are you not afraid? You have never taken a cold bath in your life." She replied, "No, nor never washed my face in cold water, but I am not afraid. Jesus would not tell me to do what would hurt me, and if he did, I would do it and let it hurt."

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Yang Tze Valley may be reached by boat. Boats of all sizes, from the narrow dispatch canoe carrying one man propelling the oars with his feet, up to the luxurious pleasure palaces, may be constantly seen passing hither and thither. We usually hired a good passenger boat of three small apartments, furnishing, of necessity, our own bedding, cooking utensils, table furniture, fuel and provisions. When stopping at any place, great or small, a crowd would immediately collect on the bank, affording an opportunity for preaching and tract distribution. Often leaving the boat the gentlemen would visit different parts of a town, such as the saloons, open areas or temple courts for these purposes. I was sometimes invited to private houses, where I could present the gospel in a more quiet way than on the boat. At a certain town one of our early short trips, while we were standing on the pavement in front of a handsome temple, Mr. C. preaching to the multitude, some person called out: "Bring a bench--bring a bench!" One was speedily brought and we were invited to be seated. After declining for some time, the crowd earnestly insisting, we yielded. As we seated ourselves shouts burst from a thousand throats: "Hail they can sit down!" "They can bend their knees like other people." On seeking an explanation from our teacher, we were told that before the capture of Shanghai by the British troops, the Man drins had issued a proclamation to encourage the people, saying that the foreigners had no joints in their legs, and if knocked down with a stick they could not rise again!

The effect upon the nervous system of being always watched by a curious, gaping multitude cannot be fully appreciated without experience. With our long in mid stream without a tracing attention. But such imprisonment is intolerable for long periods. Like other mortals, we needed air and light, and with these came the gaze. Besides, health required us to get out of the boat occasionally and take walks on the path along the bank of the canal. The country being a dead level, without trees or fences, we could be discerned from afar. In every direction could be seen men, women and children running toward us for a good look; it was to them the opportunity of a life time. Walking on one occasion, a long train of gentry following hard after us, some of them rather boisterous, we suddenly wheeled about to retrace our steps. The movement being designedly sharp and unexpected, produced a general panic; all turned and fled for life, and the boat was not repeated.

On another occasion, walking at night along the canal, two countrymen came up rather rapidly behind us. On discovering us to be foreigners one said, "Don't get too near lest they kick." The other, evidently priding himself on his superior knowledge, replied: "No, they are men." Again, we once overheard a Shanghai man and his country friend discussing the matter. The latter exclaimed: "How man, 'they' say!" "Yes," said the other, "they say you lived on cow's milk like they do, you would be white too."

In those early days preaching was addressed, not to regular congregations, but to great crowds of raw heathen, most of whom could not fix their attention or remain still long enough to understand the speaker. Under these conditions, formal services, with singing and prayer, were out of the question. Great still we required to exercise our partially interested audience. Sermons could not be delivered after the Western model with a "First" and "Second"; an argument coming out of another in logical order. Such preaching, had it been possible for the speaker, would have been lost on the congregation. In private conversation with thoughtful Chinamen, close reasoning is frequently necessary, but for this, as well as for the mode of addressing the masses, skill can only be acquired by long practice and close study of the Chinese mind. A certain kind of logic is demanded, but nothing is so effective--so convincing as the assertion of a principle or truth pointed by a striking illustration.

Prior to Wong's baptism, our little church, composed of the missionaries and one native member, met for a communion service once each month. The songs, most of the prayers and talk were in English, but the closing doxology was in Chinese--the only hymn of the kind in our possession. When we began to have prayer-meetings and weekly church services, hymns in the dialect of the people became indispensable, and Mr. C. felt that he must try to supply the need. A few days before our marriage, March 12, 1851, while we were discussing the character of our prospective work in China, he said: "Our religion is a social one, and it seems to me that Christian churches can never be built up of men alone; your work will therefore be as essential to success as mine. Neither can Christian congregations be sustained without vocal music. The people on our field will as yet have neither sacred hymns or tunes. If you will teach our converts to sing, I will supply the hymns," to which I agreed. In accordance with these early convictions, he now set about the work of making hymns in the Shanghai districts. Many of the missionaries had opposed the use of foreign tunes, maintaining that they destroyed the tones of the language. Some favored the use of Taoist chants, and for the hymns preferred the Welsh or classical style, but when Messrs. C. and Wong composed

and translated a few into the dialect and set them to our old familiar tunes, the natives took hold of them with avidity, and objections vanished. All united heartily in the movement--such hymns and tunes were soon sung in all the mission churches, and a new era in our worship was introduced.

Residence in the English settlement being inconvenient to our work, which lay mainly within the city walls, when cool weather came on we resolutely moved to our old home at Yeh Jih Loong. There we came in constant contact with the people and had our schools under daily supervision. But the dampness and malaria were too much for us. After two months of labor here, we were both, within a day of each other, taken seriously ill. Dr. Burton removed us back to the Te Hwo Dong, where he and Mrs. Burton cared for us most tenderly, the doctor acting both as physician and nurse, until our recovery. As he strongly advised against a future attempt to live in the city, we returned to the house to its owners and rented a smaller one in a better position for a chapel, and yet sufficiently large for the two schools. Mr. C. felt, the only son of a wealthy man, had succeeded in the city, and he longed to be a teacher for the girls, and ere long he and Mr. Saw, who taught the boys, both became Christians--each dying years afterwards in the faith. At this new place, called Nay Way D'ang, we spent the greater part of three days each week. Messrs. C. and Wong preached in the forenoon, and after dinner we occupied the rest of the day in talking personally to the people; they to the men, I to the women, on opposite sides of the room. In this way, we could find out their religious wants and difficulties, and apply the truth accordingly. Public preaching to the heathen, with our song and accompanying conversation, is largely lost. The "hall" being upstairs, hidden from public gaze, we soon had quite a regular congregation. Opening into this hall was a small bell room, into which I often took serious women for prayer. Mrs. Yee also made this room her sanctuary and retreat from family distractions, frequently taking others with her. It was to this place, too, that Mrs. Ling (the "Chinese Bride") came to offer her petitions; for the friend with whom she lodged had said: "I frightens me to have you talk to God where I am."

During the years 1855-1857, a number of pe-so besides school teachers, and servants in each of our mission families, became Christians. A general spirit of inquiry manifested itself in connection with the labors of all. Messrs. Yates and Cabanis have been in touch with our work, and the regular Sabbath services of the church were afterwards held. Baptisms were administered at the Sung Yang Tung, where the audience became more orderly, as a nucleus of Christians on these occasions gathered around the pulpit and joined in the services. Chinese women, timid and shrinking as they are, never, when truly converted, so far as our observation goes, object to being publicly baptized, nor hesitate to occupy the portion of the chapel set apart for them.

M. F. CRAWFORD  
Tung Chow, May 31, 1893

## An Explanation.

The Baptist Observer, of White Wright, Texas, makes an explanation which has a point. Here it is:

Bro. Hall, of the Gleaser, takes us to task for permitting the expression, "the Christian church," meaning the Campbellites, to appear in the *Observer*. Well, this was used by a correspondent, and we generally permit them to express their ideas in their own way. We do not call them the Christian church, in the first place, because we are not authorized to call them Christians, using our meaning of that word. According to their own profession they are not Christians in the sense in which Baptists use that term. Baptists do not recognize any Christian who do not profess to have been regenerated by the direct life giving power of the Spirit in addition to the influence of the word, and the Campbellites, as a people, not only do not profess to have been so regenerated, but even deny that there is any such work wrought in the heart. Then according to their own profession they are not what we call Christians, and hence when we call them by that name according to our meaning, (and they know our meaning) we are calling them something which they deny. A Christian, according to their understanding, is an unregenerated person trying to follow Christ and depending on obedience for salvation. In the second place we do not call them the Christian church because, granting that they are Christians in the Bible sense, we are unwilling that they should monopolize the use of that term. We believe that there are Christians besides them, but to call them the Christian church is virtually to deny this.

According to a strict construction of their creed, they do not believe that any are Christians who have not been baptized for the remission of sins. Of course this unchristianizes all but themselves, and to call them the Christian church recognizes their claim that they are the only Christians. We are unwilling to so recognize them and we think it is unreasonable in them to try to compel others to recognize them as the only Christians. In the third place their name Campbellites has gone into history as designating the denomination founded by Alexander Campbell. They are universally known by this name, and there is no disrespect in calling them by their true name.

## Alabama Baptist State Convention.

Second Session.

GREENVILLE, NOV. 7, 1893.

At the L. & N. train, pulled out on Montgomery on the morning of the 7th, it was crowded with Baptist delegates, hastening to the beautiful city of Greenville, to meet in their annual Convention.

Promptly at 10 a. m. Dr. W. C. Cleveland called the Convention to order.

Congregation sang "Rock of Ages." The Convention was led in prayer by Bro. A. E. Burns. Then a hymn was sung, and the President read the 4th Psalm. Another hymn was sung, and Dr. B. D. Gray led in prayer.

The President then announced the enrollment of delegates.

On motion of Rev. A. J. Dickinson, Dr. Cleveland was elected by acclamation President of the Convention.

Dr. J. T. Tichenor, corresponding Secretary of the Home Mission Board, presided over the session.

Wm. A. Davis, of Anniston, was re-elected Secretary by acclamation.

An address of welcome was delivered in appropriate words by Brother John Gamble.

By request of the President, Rev. A. J. Dickinson, of Selma, made response in behalf of the delegates.

Correspondents and visitors were then called for.

Dr. I. T. Tichenor, Corresponding Secretary of the Home Mission Board, Dr. W. P. Harvey, of Louisville, Ky., representing the Western Recorder and Baptist Book Concern, responded.

Dr. J. T. Hale called attention to the new members who had come into the Convention since last session.

Mention was made of Dr. Harris, of Troy, Dr. Gray, of Birmingham, O. Dawson, of Tusculossa, J. G. Bow, of Eufaula, J. M. Thomas, of Bessemer, and Oscar Haywood, of Huntsville.

The order of business heretofore published was then adopted.

Dr. Geo. B. Eager read report of State Board of Missions. Reference was made to the difficulties which were the new board in the face when they began the year's work.

We will need more men and more money. Fields are desolate, and many pastorless churches, and others undeveloped, need careful, persistent and vigorous labor.

We need enlarged measures and means for the colportage work. Every colporteur must be a thorough missionary at heart. Bro. McAlpine is doing work among the colored people.

He needs an assistant, and it is the intention of the board to employ such an assistant as soon as the means will justify the step. To carry out these plans we need enlarged and liberal contributions.

Many of our large and wealthy churches do not manifest the interest and liberality which should characterize them.

The secretary's report showed that more than \$27,000 had been contributed to the various objects fostered by the board.

The report was referred to a committee of six. The president named as the committee Dr. Geo. B. Eager, B. D. Gray, Z. D. Roby, J. L. Lawless, J. A. French and A. J. Dickinson.

The president read the report on Ministerial Education.

Last year at Howard College there were 25 ministerial students. Aid was furnished to 20, seven at the expense of the board.

At Howard, and 15 receiving aid. A number of others are asking aid. The report was referred to the standing committee on Education.

Report of the treasurer was read, and was referred to the committee on Finance.

Received for Howard College \$4,974.20. On endowment, \$17.78. The statistical secretary reported that the increase of membership during the year amounts to about 10,000, more than \$8000 by baptism.

On motion Dr. J. J. Taylor, A. J. Dickinson and L. O. Dawson, were appointed a committee to take into consideration the work of Ministerial Education, and report to this session.

The body adjourned till 2:30 p. m. Prayer by Bro. J. H. Falkner.

cussed by Dr. P. T. Hale. The special committee appointed on affiliation with the University consisted of Drs. J. J. Taylor, R. H. Harris, B. H. Crumpton, B. D. Gray and J. H. Foster.

The report was further discussed by Hon. W. C. Ward. After an interesting discussion of the condition and needs of the College, by motion, he was allowed to speak upon affiliation with the University.

Advocating this affiliation with the University he said, "The University promises help to us, and asks none from us. They want to unite all the Baptists in our land in one grand move for Christian education. He said sometimes God takes a man and endows him with the power of thought, rhetoric, logic and oratory, and sends him through this world a mighty power over men. Again, he takes a man and endows him with power to amass money by which to carry out the great purposes of his master."

On motion, this report, except the part referring to affiliation, was referred to the committee on Education.

The report on Judson is a tribute read by T. T. Daughdrill, the secretary and treasurer of the institution.

The course is thorough and extensive. Bible lessons have had a place in the college for years. Her graduates are teaching in Alabama, Arkansas, Louisiana, Mississippi, Texas, Kentucky and Virginia. We have now ninety four pupils. The Board of Trustees earnestly solicits the sympathy and co-operation of the Baptists of the state. The board and denomination have suffered a great loss in the death of the president of the board, W. W. Wilkerson, whose hand and mind left their impress on the work and interest of all that belongs to Alabama Baptists.

The braced debt of the Judson is \$24,000, due October, 1894. (An invitation was received for this convention to meet next year at Marion.) The report was discussed by Dr. Eager.

The President announced the committee on bonded debt of the Judson, Brethren T. L. Jones, J. J. Taylor, A. J. Dickinson, J. P. Lovelace and G. A. Joiner.

Adjourned with prayer by Dr. W. C. Cleveland.

NIGHT

The Convention sermon was preached to a packed house, by Dr. J. L. Lawless, of Marion--Tex., Gal. 2:15-16: "Man is unhappy and unloved because he realizes he is not what he ought to be, and is what he ought not to be. Religion is an exercise combined with means by which he tries to get out of that state of unhappiness into the state of contentment."

Galatians were Gentiles, and some have come in and taught them that they must not only be Christians, but proselyted to Judaism. Paul teaches them, even the Jews cannot be justified by the works of the law, but only by the faith of Jesus Christ. You must be born again, there must come a change, a power of God from above, making us what we were not before.

Every one must believe in Jesus and receive the gift of God, which is life eternal.

Be faithful to your soul, and settle this question before you further go. Be faithful in warning others of their condition. Though they may be in the church, disturb them.

How are we going to get out of this condition? He is by nature in a state of condemnation.

A Christian, a saved man is in a state of justification. How is this change effected in us? Just like this was in Paul.

If Paul could come and tell you how he was saved, and you knew in one hour you should have to follow him back to God, would you need his instruction?

Believe in Christ, on Christ and in Christ. Then God will save you. He illustrated the great gift by an incident. A father, mother and son lived in the world without any known living relatives. They had one female servant. The mother and son sickened and died. The father died also. The estate fell into the hands of trustees. They were selling the personal effects, when they came to the son's picture. No one cared for him or wanted the picture but the old servant. She bought the picture for a small sum, and a recess in the picture was the father's will, giving to the one who should buy the picture of the son all his possessions. She loved the son and secured his picture, and with it all the father had. "He that hath the son, hath everlasting life."

The sermon was searching, strong, scriptural and comforting.

The President called the Convention's attention to the vast amount of business before the body, and on motion, it was decided to hold a session at that time.

The amendments to the Constitution were taken up and disposed of. But afterward the action was rescinded and amended as report shows.

The report on affiliation was made the special order for to-morrow at 11 a. m.

After announcements, benediction by Dr. I. T. Tichenor.

WEDNESDAY MORNING.

The President called the Convention to order at 9 a. m. Devotional exercises conducted by the President.

Visitors recognized--Dr. R. J. Williamson, Corresponding Secretary of Foreign Mission Board; Rev. F. C. McConnell, Assistant Corresponding Secretary of Home Mission Board; Dr. J. R. Sampers, Southern Baptist Theological Seminary; Dr. Harvey Hatcher, representing the American Baptist Publication Society; Dr. M.

M. Riley, of Georgetown College, Kentucky; Bro. Hall, of Newnan, Ga.; Dr. T. P. Bell, Corresponding Secretary of the Sunday school Board.

The motion which passed last night to amend the constitution was reconsidered, and the matter referred to a committee to report during the session.

Dr. J. A. French offered the following resolution.

Resolved, That this body has learned with pleasure of the formation of the Alabama Baptist Historical Society, and commend it to the co-operation and fellowship of the members of this Convention. That we also learn with satisfaction that this society has elected Dr. B. F. Riley historian, and we urge all the brethren possessing historical material, to forward the same to Dr. B. F. Riley, at Athens, Ga., and to use their influence to this end with others, besides this movement their moral support in all directions.

Urging the use of the envelope system for missions, weekly contributions, and all members to give at least one-tenth of all their income to the Lord's cause. Followed by an able and interesting speech by Rev. L. O. Dawson. He advocated association of Sunday school conventions, and work among the destitute, by pastors and laymen. He said our secretaries ought to have the brain of a Newton, the heart of a Spurgeon, and the hide of a rhinoceros. We love to pitch into our boards and secretaries. It is our privilege to pitch into them, and their duty and pay to take it. But, brethren, let us not do these things in a censorious spirit. If we have not a better plan to offer, let's offer none, and never complain. We talk about plans and methods, and while we talk men are dying by the million without Christ and the gospel.

Bro. W. S. Henderson, one of the board's missionaries, followed in further discussion of the subject, also A. J. Dickinson and J. M. Thomas.

W. B. Crumpton made a statement that twelve of the thirteen churches in and around Birmingham had been organized or assisted by the State Board. We have assisted them up to two years ago. We are reaching out as fast as we can get the material. We are co-operating with the associations.

Dr. Eager moved a suspension of the regular order and the appointment of a committee to sit with the board on Orphanage. Committee: Dr. W. C. Bledsoe, Wm. M. Burr and D. P. Bestor.

Dr. I. T. Tichenor made some explanation of the appropriation of the Home Mission Board to Georgia and Alabama.

Dr. Eager, the report of the Board of Trustees of Howard College. The committee brought in a majority report, signed by Dr. J. J. Taylor, R. H. Harris and B. H. Crumpton, and a minority report signed by Dr. B. D. Gray and Dr. J. H. Foster. The former report advocated trusting the matter of affiliation to the Board of Trustees of Howard College; the minority report advocated the postponement of the matter and its resting as it is for another year.

Motion was made to adopt the majority report.

A motion was made to substitute the report of the majority for the report of the committee.

The question was discussed by Dr. J. J. Taylor. He said, We are willing to trust the trustees. We find the trustees have no proposition from the University looking to affiliation. Let us leave the matter entirely with the trustees to investigate and act according to their wisdom.

Dr. Hale spoke advocating the adoption of the majority report. The only difference seems to be, the majority report advocates that the trustees investigate and act as they deem best, while the minority insists that the trustees investigate but take no action, referring back to us at next session.

Further discussed by Dr. J. A. French. He said, I believe in progress. I am not a young man, but am not old enough to be an old fogey. It is our college, and let us show our confidence in our trustees, by leaving the matter entirely with them.

Dr. McGaha, president of the college, made statement that the faculty had taken no steps in this matter.

Dr. McGaha said he was not prepared to answer the question.

L. O. Dawson offered as a substitute that the Convention express its conviction that we have nothing to do with affiliation with Chicago University.

Hon. W. C. Ward offered a resolution that he expunge from our records all that refers to this matter of affiliation; that we request all reporters for newspapers to suppress everything said and done in regard to this matter.

The question was discussed by D. P. Bestor. He said, If a man can sway his wind for your money, he is a smart man.

Rev. J. C. Hudson spoke on the question. Brethren, what are you afraid of? The Lord of hosts is with us, the God of Jacob is our refuge. This is our motto.

Bro. Ward withdrew his motion to drop the subject.

Motion prevailed to meet at 2:15 p. m. to discuss this question.

Adjourned with prayer by Dr. B. H. Crumpton.

AFTERNOON SESSION.

Dr. B. D. Gray occupied the floor as the first speaker. He saw nothing to be gained by affiliation. Has heard of nothing to be gained. We are not in a position to slap Chicago University in the face, any more than we are

(Concluded on second page.)

## Central Committee

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

Mrs. T. A. Hamilton, Pres., Birmingham, Ala.  
Mrs. L. F. Stratton, Vice Pres., Birmingham, Ala.  
Mrs. Geo. M. Morrow, Treas., Birmingham, Ala.  
Mrs. I. C. Brown, Cor. Sec., East Lake, Ala.  
Mrs. G. B. Eager, V.-P. Ex Com. Montgomery, Ala.

## PRAYER CARD--NOVEMBER.

Japan--"Let them give glory unto the Lord and declare his praise in the islands." Missionaries, 4; native assistants, 2; stations, 6; churches, 1; members, 27; baptisms, 26.

Study Topics--Japan an open door. One of the Isles that waits for His law. It is accessible. Character of the obstacles to the Gospel. The outlook of our Board in Japan. What has been done in Japan?

## Women of Japan.

Women of Japan have a great many more privileges than women of most Eastern countries. They frequently go into public places, and men and women freely mingle together in public worship, and even in bathing, of which they are very fond. The advantage attributed to John Wesley, "Cleanliness is next to Godliness," obtains in Japan more than any country in the world; cleanliness is godliness with them. There are many women in Japan who live in strict seclusion in the homes of their husbands, and little is known of them. Their lives are caused by jealousy on the part of the husband. Yet the people often come together in large assemblies, and this fact gives the missionary an opportunity of preaching the gospel to them. They, not being exclusive, can be easily approached upon the subject of religion.

The house keeping of Japanese women is planned on very simple lines. Ordinarily they use few varieties of food, and these plainly cooked. When guests are invited to dine, the entire meal is sent in from a restaurant, with servants to serve it. Each person has a small table to himself, upon which are placed the different courses, for they eat but one thing at a time.

The beds are simply thick padded comfortable spread upon the floor, with one or more of the same kind for covering; their pillows are wooden or china blocks slightly curved at the top; into this block they lay their necks so as not to disturb their elaborate collars; in this manner they manage to keep the hair looking very



# THE ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

VOL. 20.

"SPEAKING THE TRUTH IN LOVE."

MONTGOMERY, ALA., THURSDAY, NOVEMBER 16, 1893.

TERMS CASH: \$1.50 A YEAR.

NUMBER 46.

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Rev. Geo. B. Eager, D. D., Pres't.  
Montgomery, Ala.

Over Forty Years in China.--No. 5.

In Full Harvest.

After the recapture of the city by the Imperialists order was gradually restored--much of the suffering was relieved, and our missionary work assumed some new phases. The letter partly quoted in the previous chapter further says: "On last Sabbath we had the pleasure of witnessing the baptism of our teacher, Wong Ping San. In the presence of numbers of his fellow-countrymen, he renounced all trust in any other salvation than that through Jesus Christ, the Son of the True God. There are a few others who seem somewhat interested in the gospel. The brethren have appointed Friday evening for Chinese prayer meeting in our study (at Te Hwo Dong), and services for the little church at the temple place on Sabbath at 2 o'clock. Besides these meetings there will be preaching (to the heathen) almost every day, both at our city house and at the Sung Way Dong. I think there is more disposition to listen to the truth than formerly." One of our missionaries, in writing of Wong's examination for baptism, said: "It was really charming to hear him tell his experience, his struggle with heathenism, his efforts to make himself better, his doubts, his tears, and his final triumph in an old-fashioned conversion by the Holy Ghost."

This marked conversion of so intelligent a man who, from seventeen years of age, had been a diligent seeker after truth--had investigated the claims of all the religions around him,

an epoch in missions at Shanghai. Referring to his change of heart, he said: "When I had prayed some time and rose to my feet, I felt that an entity and I will I had ever entered toward others had passed away, and in my heart and whole body I felt refreshed and invigorated. Suddenly I thought and said: 'Surely God has forgiven my sins, or I could not so freely forgive others their trespasses against me. Thereupon I was enabled to return thanks without measure.' This took place while he was shut up in the besieged city, and only a short time before our visit we were cut off by the French blockade. We can never forget our next interview with him--the day after his great change. His face glowed with heavenly light as he said: 'I have received the Holy Spirit,' and then recounted to us his conflicts and his final victory through trust in Christ. We had often been told by missionaries that an honest mental assent to the truths of Christianity was all that could be expected of Chinese converts at this stage of the work. We could not accept this view, but labored in faith for the same conversion by the Holy Spirit that had followed the propagation of the gospel along the ages. Hence our double joy in seeing our faith verified by such an unmistakable passing from death unto life of a man for whom our hearts had been so intensely engaged. This joy was ours alone for a time, as none of our colleagues saw him during his conversion and his escape from the city several months afterwards. Prior to this a few natives had united with our mission churches, and four men had been excluded, one (Amen) had died, and one (Wong) was a situation for Mr. Nee with another missionary, and took Mr. Wong, about the time of his baptism, for our personal teacher. Thus by daily intercourse with us, Wong could have the religious instruction and guidance he so much needed. Even before his conversion he seemed to pity the heathen, ignorant people, and now, felt doubly anxious to present the Savior for their acceptance. He was a close student of the Bible, and while we were learning from him the ins and outs of the Chinese language, Mr. C. opened to him the rich treasures of God's Word. The many practical phases of Christianity could also be better presented through set lessons. The two became intimate companions and lasting friends, studying together in the mornings and meeting in the afternoon at one of the chapels to preach in turn to the crowds that gathered. Sometimes I accompanied them to the chapels, sometimes to the surrounding villages, and also took boat excursions with them to distant towns.

That article of the treaty restricting foreigners to a twenty-four hour absence from an open port soon became a dead letter, and journeys of weeks were made without disturbance or protest. By means of the general system of canals, any city, market town or important village in the great

Yangtze Valley may be reached by boat. Boats of all sizes, from the narrow dispatch canoe carrying one man propelling the oars with his feet, up to the luxurious pleasure palace, may be constantly seen passing hither and thither. We usually hired a good passenger boat of three small apartments, furnishing, of necessity, our own bedding, cooking utensils, table, furniture, fuel and provisions. When stopping at any place, great or small, a crowd would immediately collect on the bank, affording an opportunity for preaching and tract distribution. Often leaving the boat the gentlemen would visit different parts of a town, such as the saloons, open areas or temple courts for these purposes. I was sometimes invited to private houses, where I could present the gospel in a more quiet way than on the boat. At a certain town on one of our early short trips, while we were standing on the pavement in front of a handsome temple, Mr. C. preaching to the multitude, some person called out: "Bring a bench--bring a bench!" Oae was speedily brought and we were invited to be seated. After de- ciding for some time, the crowd came and we yielded. As we seated ourselves about a hundred and a thousand throngs: "Hal they can sit down!" "they can bend their knees like other people." On seeking an explanation from our teacher, we were told that before the capture of Shanghai by the British troops, the Man- drins had issued a proclamation to encourage the people, saying that foreigners had no rights in their legs, and if knocked down with a stick they could not rise again!

The effect upon the nervous system of being always watched by a curious, gaping multitude cannot be fully appreciated without experience. With closed doors and windows we could sail along in mid stream without attracting attention. But such imprisonment is intolerable for long periods. Like other mortals, we needed air and light, and with these came the gazing, besides, health required us to get out of the boat occasionally and take walks on the path along the bank of the canal. The country being a dead level, without trees or fences, we could be discerned from afar. In every direction could be seen men, women and children running toward us for a good look; it was to them the opportunity of a life time. On one occasion, a long train of gazing, following hard after us, some of them rather boisterous, we suddenly wheeled about to retrace our steps. The movement being designedly sharp and unexpected, produced a general panic; all turned and fled for life, and calling on the gods for help, the experiment was not repeated.

On another occasion, walking at night along the canal, two countrymen came up rather rapidly behind us. On discovering us to be foreigners one said, "Don't get too near let they kick." The other, evidently priding himself on his superior knowledge, replied: "No, they are men, and we once overheard a Shanghai man and his country friend discussing us. The latter exclaimed: 'How white they are!' 'Yes, said the city man, 'and if you lived on cow's milk like they do, you would be white too.'"

In those early days preaching was addressed, not to regular congregations, but to great crowds of raw heathen, most of whom could not fix their attention or remain still long enough to understand the speaker. Under these conditions, formal services, with singing and prayer, were out of the question. Great skill was required to even partially interest the audience. Sermons could not be delivered after the Western model with a "First" and "Secondly"--one argument coming out of another in logical order. Such preaching, had it been possible for the speaker, would have been lost on the congregation. In private conversation with thoughtful Chinamen, close reasoning is frequently necessary, but for this, as well as for the mode of addressing the masses, skill can only be acquired by long practice and close study of the Chinese mind. A certain kind of logic is demanded, but nothing is so effective--so convincing as the assertion of a principle or truth pointed by a striking illustration.

Prior to Wong's baptism, our little church, composed of about thirty members, was one native member, met for a communion service once each month. The songs, most of the prayers and talk were in English, but the closing doxology was in Chinese--the only hymn of the kind in our possession. When we began to have prayer-meetings and weekly church services, hymns in the dialect of the people became indispensable, and Mr. C. felt that he must try to supply the need. A few days before our marriage, March 12, 1851, while we were discussing the character of our prospective work in China, he said: "Our religion is a social one, and it seems to me that Christian churches can never be built up of men alone; your work will therefore be as essential to the success of mine. Neither can Christians be sustained without friends, studying together in the mornings and meeting in the afternoon at one of the chapels to preach in turn to the crowds that gathered. Sometimes I accompanied them to the chapels, sometimes to the surrounding villages, and also took boat excursions with them to distant towns."

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and translated a few into the dialect and I set them to our old familiar tunes, the natives took hold of them with avidity, and objections vanished. All united heartily in the movement--such hymns and tunes were soon sung in all the mission churches, and a new era in our worship was introduced.

Residence in the English settlement being inconvenient to our work, which lay mainly within the city walls, when cool weather came on we returned to our old home at Yah Jong. There we came in constant contact with the people and had our schools under daily supervision. The dampness and malaria were too much for us. After two months of labor here, we were both, within a day of each other, taken seriously ill. Dr. Burton removed us back to the Te Hwo Dong, where he and Mrs. Burton cared for us most tenderly, the doctor acting both as physician and nurse, until our recovery. As he strongly advised against any future attempt to live in the city, we returned to the house to which we had been removed, and yet sufficiently large for the two schools. Mr. Polk, the only son of a wealthy man, had succeeded Mr. Wong as teacher for the girls, and ere long he and Mr. Saw, who taught the boys, both became Christians--each dying years afterwards in the faith. At this new place, called Nanyang, we spent the greater part of three days each week. Messrs. C and Wong preached in the forenoon, and after dinner we occupied the rest of the day in talking personally to the people; they to the men, I to the women, on opposite sides of the room. In this way, we could find out their religious wants and difficulties, and apply the truth accordingly. Public preaching to the heathen, with some such accompanying work, was largely a hidden, from public gaze, but had quite a regular congregation. Opening into this hall was a small bell room, into which I often took serious women for prayer. Mrs. Yee also made this room her sanctum and retreat from family distractions, frequently taking others with her. It was to this place, too, that Mrs. Ling (see "Chinese Bride") came to offer her petitions; for a friend with whom she lodged had said: "If I cannot find you, I will talk to God where I am."

During the years 1855-1857, a number of pe-so-bee schools teachers, and servants in each of our mission families, became Christians. A general spirit of inquiry manifested itself in connection with the labors of all. Messrs. Yates and Cabanis have been in touch with our work, and the regular Sabbath services of the church were afterwards held. B-pitams were administered at the Sung Way Dong, where the audience became more orderly. As a nucleus of true Christians on these occasions gathered around the pulpit and joined in the services. Chinese women, timid and shrinking as they are, never, when truly converted, so far as our observation goes, object to being publicly baptized, nor hesitate to occupy the portion of the chapel set apart for them.

M. F. Crawford, Tung Chow, May 31, 1893.

**An Explanation.**  
The Baptist Observer, of White wright, Texas, makes an explanation which is most pointed. Here it is: Bro. Hall, of the Gleaner, takes us to task for permitting the expression, "the Christian church," meaning the Campbellites, to appear in the *Observer*. Well, this was used by a correspondent, and we generally permit them to express their ideas in their own way. We do not call them the Christian church, in the first place, because we are not authorized to call them Christians, using our meaning of that word. According to their own profession they are not Christians in the sense in which Baptists use that term. Baptists do not recognize any Christian who do not profess to have been regenerated by the direct life giving power of the Spirit in addition to the influence of the word, and the Campbellites, as a people, not only do not profess to have been so regenerated, but even deny that there is any such work wrought in the soul. Then according to what we call Christians, and hence when we call them by that name, according to our meaning, (and they know our meaning) we are calling them something which they deny. A Christian, according to their understanding, is an unregenerated person trying to follow Christ, and depending on obedience for salvation. In the second place we do not call them the Christian church because, granting that they are Christians in the Bible sense, we are unwilling that they should monopolize the use of that term. We believe that there are Christians besides them, but to call them the Christian church is virtually to deny that there are others. According to a strict construction of their creed, they do not believe that any are Christians who have not been baptized for the remission of sins.

Of course this unchristianizes all but themselves, and to call them the Christian church recognizes their claim that they are the only Christians. We are unwilling to so recognize them and we wish to compel others to believe in them as the only Christians. In the third place their name Campbellite has gone into history as designating the denomination founded by Alexander Campbell. They are universally known by this name, and there is no discrepancy in calling them by their true name.

Alabama Baptist State Convention.

Seventy-second Session.

GREENVILLE, Nov. 7, 1893.

As the L. & N. train pulled out of Montgomery on the morning of the 7th, it was crowded with Baptist delegates, hastening to the beautiful city of Greenville, to meet in their annual Convention.

Promptly at 10 a. m. Dr. W. C. Cleveland called the Convention to order.

Congregation sang "Rock of Ages." The Convention was led in prayer by Bro. A. E. Burns. Then a hymn was sung and the President read the 4th Psalm. Another hymn was sung, and Dr. B. D. Gray led in prayer.

The President then announced the enrollment of delegates.

On motion of R. V. A. J. Dickinson, of Greenville, Dr. Cleveland was elected President of the Convention.

On motion of the President, Rev. A. J. Dickinson, of Selma, made a report in behalf of the delegates.

Correspondents and visitors were then called for.

Dr. I. T. Tichenor, Corresponding Secretary of the Home Mission Board, Dr. W. P. Harvey, of Louisville, Ky., representing the Western R-corder and Baptist Book Concern, responded.

Dr. P. T. Hale called attention to the new members who had come into the Convention since last session.

Mention was made of Dr. Harris, of Troy, Dr. Gray, of Birmingham, O. Dawson, of Tuscaloosa, J. G. Bow, of Eufaula, J. M. Thomas, of Bessemer, and Oscar Haywood, of Huntsville.

The order of business heretofore published was then adopted.

Dr. Geo. B. Eager read report of State Board of Missions Reference made to the 3. m. session, which was the new board in the face when they began the year's work.

Notwithstanding the stringency of the times, advancement has been made. Fifty out of the seventy associations have been in touch with our work.

Noting the report of the Board of Trustees of Howard College, the Convention was \$936 96; for Foreign Missions, \$7 933 53. This year, in times which tried men's souls, we gave to Home Missions \$5 537 80; for Foreign Missions, \$7 666 22, and \$7 617 73 to State Missions, aggregated \$21 816 80. This does not include the Centennial offering, with the exception of about \$600.

We still need more men and more money. Fields are destitute, and many pastorless churches, and others undeveloped, need careful, persistent and vigorous labor.

We need enlarged measures and means for the colportage work. Every colporteur must be a thorough missionary in his heart.

Bro. McAlpine is doing a noble work among the colored people. He needs an assistant, and it is the intention of the board to employ such assistant as soon as the means will justify the step. To carry out these plans will demand enlarged and liberal contributions.

Many of our large and wealthy churches do not manifest the interest and liberality which should characterize them.

The secretary's report showed that more than \$27,000 had been contributed to the various objects fostered by the boards.

The report was referred to a committee of six. The president named as the committee Drs Geo B Eager, B. D. Gray, Z. D. Roby, J. L. Lawless, J. A. French and A. J. Dickinson.

The president read the report on Ministerial Education.

At 2 p. m. the Convention adjourned to 2 p. m. on Friday.

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At 2



# Alabama Baptist

MONTGOMERY, ALA., NOV. 16, 1929.

## RATES AND INFORMATION.

Subscription Price—\$1.00 per year, in advance. To ministers, regularly in service, \$1.50.  
The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.  
Advertisements—Over 100 words in length are charged for at the rate of 3 cents a word. Remember this when you send out for publication. Count the words and send the money with the notice.  
Answers—Will find it to their interest to write for terms. This paper has a large circulation in Alabama among the 100,000 white Baptists.

We have given much space in this week's issue to the excellent report of the proceedings of the State Convention. We are indebted to Dr. J. G. Bow, pastor at Eufaula, for the full report furnished to our readers. Let us hope that all will read it carefully, so that they may know what was done.

This Convention was a most splendid body of men, intellectually and physically, both as to ministers and laymen. Among the laymen were Bestor and Bush, of Mobile, Farnham, of Evergreen, Lovelace and Daughdrill, of Marion, Ward, of Birmingham, Brown and Davis, of Anniston, Johnson, of Orville, Pettus, of Huntsville, Jones, of Montgomery, Hill, of Tuscaloosa, Flowers, of Bolling, and others whose names now escape us. What a power to accomplish great results through the labors of our laymen, if they would only organize and go to work systematically. Can't it be done?

The new Board of State Missions is but slightly different from that of last year, and they have re-elected all the old officers. In their meeting at Greenville they decided also to continue the book department with its secretary at Opelika until January 1st, when it is to be moved to Montgomery, where it will thenceforth be conducted. Its responsibilities were increased by the Convention in that the work of the Board of Ministerial Education was turned over to them, with instructions to put an agent in the field to do this work, in their view it was found advisable.

"I move that if anybody arise and call for a committee to 'part the brethren,' that we rule him out of order," said a humorous brother at the close of one of the heated discussions of the Convention. "I second the motion," said another, and it was carried without a dissenting voice in the little circle. And why not? We may differ widely, and discuss warmly, but "we be brethren." We may exercise free speech, but we come to an amicable understanding in the end, and sing, "Blest be the tie," and thank God and take courage. So it was this time—so mote it ever be!

The Convention, though not large, was representative—delegates from every part of the State were there. The spirit which pervaded all its sessions was beyond criticism. Every body was in dead earnest, and seemed to "mean business." There was some unnecessary "talk," maybe, on some questions, but the talkers evidently thought it was needed, and verily thought they were doing God's service. Some said what they said so coolly that they were provoking, and some said what they said with such heat, that they were provoking; but good conclusions were reached, no body was hurt, and the most torpid minds were set to thinking. The year has been worked into the whole measure of meal, and it will make itself felt far and wide.

Rev. T. H. Stout has accepted a call to Thomaston, Ga. He was pastor there from 1872 to 1877. For fifty-seven years he has lived in Alabama, preaching at different times at Troy, Clayton, Brundidge, Midway, and several country churches. Bro. Stout has never missed attending our State Convention. He has served as Moderator of the Eufaula Association for some years. We regret to lose him devoted, consecrated man of God, and all who know him love him. If he has an enemy in our State we do not know it. May the blessing of God attend you, brother, and may you win many souls to Christ in your new field.

One of the most inspiring scenes of the Convention was the demonstration on Thursday night in behalf of the Orphanage. After the cheering report of the trustees had been read and discussed, Dr. Eager asked for all in the house who were willing to pledge themselves to work and give for the Home to rise. The congregation arose en masse. Bro. W. B. Crumpton stepped forward and said: "Let's do something now! Who's willing to give now?" And in a few minutes \$30 in cash and about \$1,500 in pledges for a permanent fund were raised. No querulousness or criticism seems to stand in the way of anybody giving to the Orphanage. People who fancy that they have good reasons for not giving to missions, State, Home and Foreign, give without grudging to the support of the Orphanage, despite even the hard times.

## ANNOUNCEMENT.

As will be seen in another place, I have purchased a half interest in the ALABAMA BAPTIST. This will interfere in no way with my work as Secretary of the Board. The paper will be more helpful to the board by my connection with it.

I will continue to solicit subscribers and to write for it. This I have been doing since the paper was started, nineteen years ago, without compensation. I have never asked it. My home will continue to be at Marion. The paper will labor as its name indicates, for the development and up-building of Baptist interests in Alabama. It is loyal to the Southern Baptist Convention and all its work. While subscribers from abroad will be welcomed, it will make no effort to extend its circulation outside of this state. The sole purpose of its owners is to benefit our own people. I ask the earnest co-operation of all my friends. Improvement shall be the watchword. I hope this may be seen in every issue. After I shall have a little more time to look into the business, I will have some other things to say.

W. B. CRUMPTON.

The financial report of the State Board of Missions, for such a year as we have passed through, was decidedly cheering. There was little or no falling back at any point in our beneficence. Look at the figures and let us rejoice together. Fifty out of seventy associations gave something, and therein we will rejoice, and do rejoice. But the end is not yet. "This is not your rest." Let us re-establish the bounds of the original survey and press on to the conquest. "Alabama for Christ." "The World for Christ!" Let these be our mottoes, and God forbid that we should rest till they be realized!

We have disposed of a half interest in the ALABAMA BAPTIST to Rev. W. B. Crumpton. Bro. Crumpton has acted as agent for the paper ever since he has been State Secretary. He has been a staunch friend of the paper all the time, and we regard him as a proper person to be associated with the enterprise. He will continue to do what he has always done, take subscriptions and write for its columns. We need not say more, for he is known all over the State better than we are. Brethren, give us your names and money, and prayers, and under the providence of God we will give you a live, readable paper, and as we are enabled, will improve it the very best we can.

We were pleased to see in the recent Convention at Greenville several members from other States who have been called to the pastorate of churches in Alabama since our last Convention. Rev. R. H. Harris, D. D. Troy; Rev. B. D. Gray, D. D. First Church, Birmingham; Rev. J. G. Bow, D. D. Eufaula; Rev. L. O. Dawson, Tuscaloosa; Rev. Oscar Haywood, Huntsville; Rev. S. O. Y. Ray, residing at Marion. All of these brethren are fine preachers, and we most heartily welcome them to our State. We missed Rev. B. F. Riley, D. D., and Rev. W. L. Pickard, D. D. When these brethren left the State we lost two of the deepest and most progressive thinkers among the young men in the ministry. Had we not received the reinforcements above noted, our loss would have been more seriously felt.

The ladies held a most interesting and encouraging meeting on one day during the session of the Convention, relating to "Woman's Work." Quite a number of delegates attended, and the enthusiasm was worthy of the great cause in which they are engaged. The work done during the past year is really wonderful, not to say marvelous. Every delegate seemed to be deeply in earnest and thoroughly to understand the results to be accomplished. Without any wrangling or confusion, they talked over matters, surveyed the situation, laid out their work, devised their plans, and under God's guidance, they intend to go on.

And they will succeed. God bless our devoted, consecrated women—who are coming to the help of the Lord, to the help of the Lord against the mighty. If our brethren will work in the vineyard of the Lord as earnestly and continuously and faithfully as our devoted women, we will during this conventional year accomplish more for Christ and his cause than ever before. Let us encourage the women, and do all we can to aid them in the work they are so nobly executing. Don't discourage, in the name of the Master we say, don't discourage them, but rather put your shoulder to the wheel and push with all your might and energy. We need all the help and agencies we can call into action. Our women are modest, retiring, unassuming, and are willing for the men to control matters, all they ask is to be allowed to work and plan and to accomplish in their own unassuming way, hoping to receive the approval of the Master, and the encouragement of the pastors and membership. It is our purpose to publish the admirable report read before the State Convention on "Woman's Work," and as the weeks go by to have something to say by way of commendation and support of our various "Woman's Societies" in our churches.

Rev. L. O. Dawson, in his speech on State Missions, advocated associational Sunday school Conventions. This is well, especially as such organizations will help towards better normal work. It is imperative that we do more work than we are now doing for the teaching of the Sunday school teacher. What a work is his! Yet what a short time in which to do it—one hour on one day of the week! How important, then, that he be prepared for it, and that it be wise, prompt, forceful and devoted! To this end he must not only know the truth to be taught, but also how to teach it—not only know his pupils, but also their nature and needs, and how to excite their curiosity, win their attention, awaken their thirst for knowledge, stimulate inquiry, and above all, reach their hearts and souls, and the truth may be transmuted into love and life, into holy resolve and holy living.

We greatly missed at the Convention the familiar and cheerful faces of our dear brethren, Drs. B. B. Teague and John P. Shaffer. We do not know what kept Bro. Teague away; unavoidable matters we know, for he is always in attendance. Dr. Shaffer was prevented from coming by a wounded eye, which is giving him some trouble. Then, too, brethren Wilkes, Waldrop and Shackelford were not present with us. They were missed equally with the others. Some thing was in the way of their coming, or they would have been present. I always make us feel lonely when these distinguished fathers in Israel are absent from our annual gatherings. Thirteen years ago, when the Convention met last at Greenville, Winkler, and Renfro, and Henderson, and Bledsoe, Sr., and Manly, and others whom we do not at this moment recall, were there. They will never meet with us again. Our venerable leaders are passing away, but thanks be to God, he is raising up splendid young ministers to take their places. No state is more greatly blessed with first class young men in the ministry than Alabama. May God continue to raise up such men.

The Orphanage has been located permanently at Evergreen. Three properties were offered to the board upon inviting terms: The old Wilson place, at Greensboro, at \$7,500; the Hotel Whitcomb, at Evergreen, at \$10,000; and the old Rabb place, at Evergreen, at \$5,000. After thorough investigation and due consideration of all questions involved, a committee consisting of D. S. Z. D. Roby, W. B. Crumpton, J. W. Stewart and Geo. B. Eager, decided in favor of the Rabb place. They spent Friday night at the Convention, inspecting the Evergreen properties, and settled unhesitatingly upon this place. The property consists of eighty acres of land, well located and watered, partly wooded, but mostly under cultivation, with a well preserved old brick residence of twelve rooms, and out-houses, garden, walled in with brick, a good well and two good fish ponds. With a small outlying residence can be put in order and made suitable for present demands, and cottages can be added when needed. It stands almost immediately adjoining the lot on which the new town academy is to be built. This will enhance the value of the property and afford a convenient place for the schooling of the older children of the Home. The trade was closed on Monday and the Orphanage is to get possession January 1st. In the meantime all necessary steps will be taken to put the house in order for Mrs. Ansley and her growing family of orphans and assistants.

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The following Field Notes were sent us for insertion as our own, but we think it would add to their value if it were known that they are written by one of the ladies most prominently connected with Woman's Work: Minutes of the Woman's Meeting held in the Presbyterian church, in Greenville, Nov. 8th, will appear next week.

Mrs. Mary Fore, of Pine Apple, is appointed vice president of Pine Barren association; Mrs. Fairly having resigned. Mrs. M. J. Nelson, of Mississippi, added no little to the interest of the Woman's Meeting. Nearly one half of the amount necessary for Miss Kelly's support was subscribed by the societies and associations. Dr. Gray's speech on Woman's Work was impressive and encouraging. Dr. Willingham and McConnell made delightful talks at the Woman's Meeting. The address of welcome from the Methodist sister was a pleasant surprise. "How beautiful to dwell together in unity."—The hospitality and kindness of the Greenville people needs no comment. It was perfect.

[Concluded from first page]

## Alabama Baptist State Convention.

Seventy-second Session.

November 12-13, 1929.

To slap Brown, Harvard, Yale or any other university. Before we make any advances let us find out what the terms of affiliation are.

Followed by L. O. Dawson. He spoke in favor of the minority report. Dr. Harper did agree with Dr. Briggs in saying the Bible is not inerrant. He believes the Old Testament history is inspired, but does not believe the writers were inspired. He is a grand, broad-minded, great man. His theology will be the theology taught in the university. Not simply Harvard College, but the other Colleges, North and South, have been approached with this proposition. Only De Moines College has been affiliated. Howard is in the storm center, and because of her poverty and need, and anxious looking for help. He did not approve of affiliation.

Capt. Ward, in answer to a number of questions from Dr. Sampey, said, we have in ground and buildings property valued at \$20,000; we have a debt of \$40,000. If all were sold at its value, we might have about \$30,000.

Dr. McGaha said if the past debt could be paid and the attendance kept up at present figures, we can pay the expenses this year.

Brother Dawson withdrew his substitute.

Bro. Dickinson said Dr. Harper asked him to set him right in his position as attacked in his presence.

Dr. Harper believed that what Jesus and the apostles said about the inerrancy of the Scriptures, he could not believe in the affirmative. He said: "There are no kinds of heresies, not stealing, not drunkenness, it is not believing God's Word. Another trouble is, egotistical Christ. I mean something when he allowed Judas to betray him for thirty pieces of silver. Men betray Jesus now for money. Believe God meant something when Ananias and Sapphira lied about their gifts. Men now lie about their gifts."

Pastors, do your duty and improve your people. Don't preach a half gospel. Enforce the last command of your sacred Lord.

Our souls thrilled as he spoke of the glorious work God has given us and the glorious results to be obtained. One thousand copies of the Foreign Mission Journal were subscribed for, under the magnetic appeal of Dr. McGaha. Report adopted.

Adjourned at 10:10 p. m. Prayer by Bro. Falkner.

## THURSDAY MORNING.

The convention called to order by president at 9 a. m. Prayer by Bro. A. S. Smith.

Bro. T. L. Jones read the plans of the committee of the Southern Baptist Convention on representation in that body. One plan was on a purely numerical basis, the other a combined numerical and financial basis. On motion of Dr. Z. D. Roby, the financial and numerical plan was recommended by the convention.

Standing committees for the next session were announced as follows: Education—G. R. Farnham, J. H. Curry, J. G. Bow, A. E. Burns, W. M. Blackwelder, Geo. E. Brewer. Temperance—W. M. Burr, Geo. W. Townsend, A. S. Smith, R. H. Harris. Foreign Missions—W. C. Bledsoe, H. H. Shell, J. H. Creighton, J. W. Hunter, W. J. Elliott.

Home Missions—P. T. Hale, J. M. Thomas, W. E. Lloyd, G. A. Joiner, J. A. Glenn, J. A. White. Sunday Schools—J. P. Shaffer, W. S. Brown, M. M. Wood, W. A. Parker, L. M. Bradley, R. E. Pettus, W. H. Smith.

Women's Work—L. O. Dawson, J. A. French, B. J. Skinner, J. B. Powell. Orphanage—J. J. Taylor, A. J. Dickinson, J. L. Lawless, W. M. Harris. Historical Society—A. W. McGaha, T. T. Daughdrill, S. C. Clopton.

The report on Education was read by Dr. Roby.

Special reference was made to the Judson Institute, under Prof. Averett, recommending that the Trustees devise the best possible means for meeting the financial needs, and that we endorse such action and co-operate with them.

Howard College, under Dr. McGaha, is doing well considering the circumstances. The trouble is in lack of sympathy and co-operation by the Baptists of the state. Something must be done, or Howard College will close.

The Southern Baptist Theological Seminary, at Louisville, is both prosperous and efficient, and each one who is to preach the gospel should avail himself of the advantages offered by that institution.

## WEDNESDAY NIGHT'S SESSION.

Convention opened with prayer by Dr. R. J. Willingham.

The report on Home Missions was read by Bro. W. G. Curry.

The report called attention to the extra effort in the Centennial work, and the stringency of money matters, and warning lest the work should be retarded by falling off in contri-

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W. B. CRUMPTON.

Bro. N. H. Thompson, of Bibb county, writes a letter for publication, to which he adds a postscript which he says is not for publication. But what he says ought to be read by those to whom it applies, and as it is a long way from his home to Montgomery, we take all the risk and print it. He says:

The reduction you have made ought to put the ALABAMA BAPTIST in every Baptist home in the state. Our preachers in preaching on duty, too often overlook each member. If every Baptist in Alabama would first read his Bible regularly, then the Baptist, there would be growth in grace, and growth in mission contributions, and we would have more effective preaching, because our preachers would have more of the sympathy and co-operation of the membership, and thereby get better support.

The wicked are in the most danger when they feel the safest. A thing that was bitter to endure may be sweet to remember.

## Field Notes.

Miss Missouri Pope, who was baptized by Dr. Renfro in Talladega in 1870, died recently in Florida.

Pastor Moseley, of Ozark, has moved into the new parsonage. We have not yet received an invitation to the "house-warming."

Rev. O. E. Comstock, sr., keeps the banner aloft at Sheffield. Many difficulties have hindered, but this brother has been faithful.







# Royal Baking Powder

## ABSOLUTELY PURE

### A WEST NASHVILLE BOY

Has Thrown his Crutch Away. He Tells How It Was Done.

My little boy, Steve, has been a great sufferer for several years, first with eczema, which caused the boy to break out in ugly sores, and later on he complained of his right hip being very sore, and he could hardly put his foot to the floor. Still later he grew very lame, so much so he had to walk on a crutch.

I had him attended by physicians who treated him, for first one thing and then another, and then I had him examined by one of the leading surgeons who decided that the only relief was the knife. At that time his right limb was two inches shorter than the left. After the decision of the surgeon I was induced by friends and neighbors to try the Electropoise. I did so, and on May 1 the first application was made, and after that, instructions were fully carried out as to treatment, and I continued the use of it until the first of July.

Today the little fellow has thrown away his stick and crutch and goes anywhere without assistance. He sleeps well, eats heartily and is improving more and more every day. I am satisfied that the Electropoise has brought him out. Doctors and medicine failed to benefit him, but the Electropoise has worked wonders in his case. G. W. Thompson, 1911 Church street, Nashville, Tenn., Aug. 28, 1893.

### MRS. W. P. NELSON,

Of Sunshine, Ala., Protects Herself and Aunts Her Friends and Neighbors.

After thoroughly testing the Electropoise for two years on a variety of diseases, and not failing to cure in any case, I feel it my duty to testify to the curative power of this greatest earthly boon to suffering humanity. I used it on myself in a severe case of typhoid fever—had no physician, took no medicine—and my recovery was marvelous.

The next case was a lady suffering from nausea during pregnancy. Three doctors failed to give any relief. Starvation and exhaustion would have soon ended her life. The application of the Electropoise revived her, and the cure was rapid and complete.

The next case was a gentleman suffering from kidney trouble, the urine was simply thick blood. Proper use of the Electropoise resulted in a perfect cure. The fourth was the case of my mother who was cured of severe nervous prostration. She used the Electropoise under protest, not believing in it, but after five weeks treatment she was entirely restored and was in better health than she had been in years.

I am now treating a frail little babe 6 months old for cholera infantum and congestion of the brain. The doctor had been treating her five weeks. Two weeks ago her condition became desperate and the doctor allowed her only one chance in a thousand for recovery. We began the "Poise treatment; she revived and has surely but slowly gained, despite the excessive heat and her enfeebled condition. We have now good reasons to believe that she will pull through; if she does it will be almost miraculous. Mrs. W. P. Nelson, Sunshine, Ala., July 25, 1893.

A 50-page book just issued will be mailed free on application; gives full particulars and testimonials.

DuBois & Wren,  
59 Cole Block, Nashville, Tenn.  
And 1911 1/2 First Avenue, Birmingham, Ala.

**IRON CITY READY FOR USE**

**MIXED PAINT**

T. L. McGOWAN & CO.

150 SECOND AVE. BIRMINGHAM, ALA.

Send for handsome color cards showing beautiful shades, and for special prices. This paint will give you splendid satisfaction. We have testimonials from all over the state. WE PAY ALL FREIGHTS.

T. L. McGOWAN & CO.

**FOR FIRST-CLASS JOB: PRINTING**

At low prices send orders to—

**Excelsior Printing Co.**

Montgomery, Ala.

Estimates cheerfully furnished for any kind of printing or book-binding.

**LOOK HERE!!**

Whenever you build or remodel your church, don't forget to write to the

**Birmingham Art Glass Works**

BIRMINGHAM, ALA.,

For Prices and Designs for Your STAINED GLASS WINDOWS

Which Will Be Sent FREE OF CHARGE!

You can save money by dealing with us, as we are manufacturers and not dealers. Try and be convinced!

### The Duty of Christian Parents Concerning the Higher Education of Their Children.

Dear Bro. Editor:

Owing to the financial crisis this fall it is probable that some brother will keep his son or daughter out of college this year for the sake of economy. Therefore I write this in order that all may realize that it will be quite an extravagant economy to neglect the education of their children for the sake of saving a few dollars now.

This age of progress demands that the rising generation should take such a course of instruction as will produce the highest intellectual development and mental discipline. That the curriculum of our common schools is wholly inadequate for this purpose, is a fact which needs no argument.

The term "Higher Education" refers to that course of instruction from which the student may obtain such a degree of scientific and literary knowledge that he may not be a mere satellite revolving around the thoughts of others, but that he may learn how to think and to be an investigator of truth for himself in all the branches of science and literature.

Only the curriculum of a first class college or university, is adequate for the work.

There are many reasons each of which serve as an incentive to Christian parents to foster the highest education of their children.

It is a duty which the parent owes the child.

The obligations growing out of parental relations are such as to demand this of every parent. More especially is this true of every Christian parent. Because Christian principle instead of nullifying parental duty rather intensifies as well as sanctifies such obligations. Therefore it is expected of every Christian parent to be the first to meet his duty in this particular.

The susceptibility of youth demands this of every parent.

Some writers have said that childhood is the foundation stone of the edifice of life. In youth there is the time to begin the laying of the structure of mental and moral training which will insure the most satisfactory results. The child should master the elementary branches of an education as soon as his mental powers are sufficiently developed. Pope said, "The education that forms the common mind; just as the twig is bent, so the tree is inclined."

According to the science of geology the rock was once all fluid and plastic, which gradually cooled into hardness. Now if you had touched that rock while it was in the plastic state, even with the weight of your finger, you would have made a mark upon it that the combined forces of the world could not make today.

This forcibly illustrates the varied stages of the mind's susceptibility. It is in youth that life impressions are made.

At this age the mind is open to receive all kinds of impressions and careful to retain them. But as the child advances into manhood he becomes less capable of impressions; till finally he is almost incapable of being permanently influenced by any thing except by fixed principles and early impressions. You must bud the twig with the kind of fruit which you wish the tree to bear.

Higher education brings out the greatest possibilities of the child. It is so fixed by the law of nature that almost every plant is useful to man largely in proportion to the cultivation which it receives. It follows then that the plant which receives the most thorough cultivation will yield the greatest quantity and the finest quality of fruit. So it is with every young mind, as it buds forth into the spring of life. All other things being equal, the child which receives the most thorough physical, mental and moral training will reach the highest degree of efficiency and usefulness. This is not only true in scientific and literary pursuits; but even in all kinds of physical as well as mental labor; for statistics show that the hardships of military life are borne better by the educated man. As a rule, the educated lead the illiterate in all of the avocations of life.

There are natural causes for this. In acquiring an education the student must, necessarily, with practical methods that have ever been given to the world by the greatest minds.

This intellectual light inspires in the intellectual effort, and the mind becomes both fertile and productive. Hence in the educated man we see originality in its most symmetrical state of development.

Alexander the Great was taught how to think when but a lad. This no doubt was the key that unlocked to him the ways and methods by which he obtained universal dominion over his fellow man. While it is not expected that the efforts of every educated man will be crowned with such a notorious degree of success, yet you will find that educated men have always been in the front ranks of every movement that has been elevating to man kind.

Higher education awakens and develops the latent powers of the mind and enables the man to exercise all the forces of his being properly and effectually. So the greatest achievements of life are accomplished mainly by educated men.

Every Christian parent owes the education of his children to his country. Ignorance in all ages has been the mother of vice. Many of the ills and evils that infest society today are due to ignorance. No parent has the moral right to allow his children to

grow up without the benefits of an education, and to turn them out upon society with narrow views of life and its responsibilities. For in this way the usefulness and the happiness of the child is largely circumscribed by the neglect of the parent, in which society becomes loser as well as the child.

Education enables man to do more effective work in less time. This is why the business circles of every profession are ever open to the educated, while they are often closed against the illiterate. Knowledge and skill have won the prize over ignorance in every age and in every clime.

Education is the handmaid to Christianity. The two taken together are the great factors of civilization. It is the work of education to remove mental darkness, just as it is the work of Christianity to remove spiritual darkness. It took the combined power of these to break the iron hand of political and ecclesiastical despotism in the past, and to fix the principles of equal rights in the minds of the masses.

If the people of America could be brought under the influence of these combined forces, the many dangers and evils that now threaten and hinder the various interests of our commonwealth would be removed, for they tend to harmonize the opposing forces of society. Education causes men to see alike, while Christianity causes men to feel and act alike. In this unity of thought, unity of feeling and unity of effort would be riveted on the minds and hearts of the people. This would insure peace and prosperity to the nation, and protection to the homes. It is a duty that every Christian parent owes to the cause of Christ.

Education gives a man more profound conception of the divine Being, and this heightens his respect for divine thoughts. "Ignorance is the mother of devotion" was the motto of the dark ages. But such a motto will never do for the blood-bought banner of Religious Liberty.

Knowledge has never been at variance with piety. Many of the most devout Christians that have ever lived, were educated in the highest degree. Moses, who was blessed with all the advantages of Egyptian culture, was noted for his meekness above that of his fellow men, and came nearer seeing God's face than any other human being. Ignorance has caused many to worship idols, and to bow to ecclesiastical despotism; but it has never caused one to bow at the feet of Jesus.

This being true, all Christian parents should realize that the child which has been blessed with a godly parentage should be provided with a scholarly education. The heart that has been enlarged by Christian culture in the home should have all the power that is to be gained, by having an education at its command while meeting the obligations of life.

It often pleases the Lord to use such for his own glory in the world. Paul the Apostle was highly educated, and did more effective work than all the rest of the Apostles. Also it took nothing short of the clear and logical mind of a Martin Luther to send forth these all-wonderful, invincible words which have lighted the path of Christendom throughout the world, and stripped the Pope of his power.

Even when others with equal earnestness had advocated the very same truths, but had fallen in the attempt to defend them.

A FINAL WORD

Parental obligations, patriotism and loyalty to Christ demand the higher education of our children. The age in which we live pleads both its possibility and necessity. Sound wisdom suggests it, and parental affection urges it. Last, and above all, God's word requires it. "Train up a child," etc. Therefore let every Christian parent exert all the energies of his being to give his children the highest degree of physical, mental and moral discipline. For the training of the powers of a human soul for usefulness in this life, and for happiness in the life to come, is the sublimest work that God has ever committed to man.

W. K. RHO

Andalusia, Ala., Oct. 5, 1893.

Little Janet.

Yes, it was a terrible blow. We hadn't had a death in our family on either side since my mother died at a very advanced age, and never one in our immediate family. When mother died we mourned her, but she longed to go; and she was so old and feeble and suffered so much that we could but rejoice for her at the release.

It was very different with little Janet. She was the eldest of our four, the leader in all their sports, and such a help to me in caring for them. I could always depend on her, so far as a child of ten could be depended on, to do the best thing when I was weak and in trouble.

She was such a healthy child, too; how could we think that she could be taken away so suddenly? Sick only four days. And such a sickness! Of course, we had to send all the other children out of the room, diphtheria is so contagious. And not to be able to have our friends about us when she died and at the funeral, that was a sore trial. A great many of them joined the funeral procession at the gate, but they didn't care to come into the house, even if they hadn't been forbidden to do so.

First I was stunned and dazed by the blow. But Janet was her father's idol, and he was just paralyzed with grief. I had to rouse myself to comfort him. Then when the three came back, I had to be cheerful, or seem so, for their sakes. And when it began to dawn on me that they were brother and sister to an angel, grew up in me such an earnest desire to bring them up so they wouldn't be very far behind her. You don't know how gentle and considerate and tender that thought made me. I was reminded of something a lady once said with reference to a family, the mother of which was a stern disciplinarian. She said it would be a good thing for that mother to lose one of her children. It would make her tender toward the rest.

Poor little Janet had suffered so much, and I used to lie awake at nights

and see all those dreadful days of her sickness painted on the darkness. But a thought of Zichoke cured me of that. He says: "If your friend had got well, you would forget all about his sufferings while he was sick. He got well, better than he ever could have been in this world, and can never be sick again or suffer any pain."

Little by little the wound closed over. "The Lord gave, and the Lord has taken away; blessed be the name of the Lord." But for all that it was an amputation, and it took a long time for the several nerves and blood vessels and the wounded tissues to heal. The loss has made the children tender toward each other. It has made her father more spiritual in our aspirations, and it has made us sympathize with those bereaved as we never could have done had we not passed through the deep waters of affliction ourselves.—Christian Advocate.

### A Beautiful Death.

The Grand Trunk Railroad wreck, says the St. Louis Post Dispatch, would be nothing but a repulsive horror of agony and desolation were it not for one moving and noble picture of human greatness as pathetic as it was sublime. The heroic death of Mrs. Van Dusen redeemed the scene.

This unfortunate woman showed a lofty and indomitable spirit in the face of a horrible fate, which has not been surpassed by the heroes of history or imagination. She was so pained in a wrecked car that her head was so positioned that her body was free and in a position she could see all that passed around her. Strenuous efforts were made to release her, but in vain. When the flames had approached so near that it was manifest that she must be burned to death, she yielded to a passing weakness, but instantly recovered her composure and quietly awaited her doom. When the strong men who strove to help her broke down and wept from pity and horror, she tried to soothe them with the words: "I can die, oh yes, I can die if I must." She left tender messages to her husband—who unknown to her had received mortal injuries—to her family and friends, and then saying, "I am a Christian," met death in its worst form as calmly as if she were falling asleep in a peaceful security of home.

It was not faith alone that made this woman meet death with such sublime courage, nor was it philosophy alone. The Christian has died in fear, as the pagan has died with calm resignation. It was heroism, that glorious combination of unflinching trust and unselfish courage which sustains the great soul.

The record of a beautiful death like this is worth preserving. It ennobles and dignifies human nature. It in spires men and women with hope and courage. It gives evidence of some thing in the human atom that is greater than matter and triumphs over the accidents of time and circumstance.

### Youthful Genius.

Children have taken out a number of profitable patents. The youngest of them was Samuel K. Kerr, eight years old, of Boston, who obtained from the United States exclusive rights in a sounding toy. Mabel Howard, a Washington at eleven years, invented an ingenious game for her invalid brother, and got a patent for it. Albert G. Smith, of Richmond, Illinois, at twelve years invented and patented a rowing apparatus. When only seven years old, Benjamin F. Hamilton, of Boston, took out patents on a number of devices for electric and elevated railways. Samuel K. Kerr, eighteen years old, has patented a self feeding pen. Other boys have invented useful devices for electric signaling, telephoning, etc. George C. Pyle, of Wilmington, Delaware, at the age of eighteen, patented a machine which turns out sixty horseshoes a minute. He sold the patent for a sum sufficient to lift the mortgage off his father's home.

A man met a little fellow on the road carrying a basket of blackberries, and said to him, "Sammy, where did you get such nice berries?"

"Over there, sir, in the briars."

"Won't your mother be glad to see you come home with a basket of such nice, ripe fruit?"

"Yes, sir," said Sammy, "she always seems glad when I hold up my berries, and I don't tell her anything about the briars in my feet."

The man rode on. Sammy's remark had given him a lesson, and he reflected that henceforth he would try to hold up the berries and say nothing about the briars.—Domestic Journal.

Prosperity in a church includes several things. Large increase in numbers, financial abundance, church property, and large congregations are part of true prosperity. But this is all that can be said of them. Without growth in grace, which means a widening and deepening of Christian experience on the part of the membership, and a withdrawal from all disorderly walking, there is not that standing which the New Testament requires.—Indiana Baptist.

The real cross of Christ looks heavy, but is always light.

### BAD COMPLEXIONS

Pimples, blackheads, red, rough, and dry skin, red round cheeks with blueish tinge and pale grayish eyes, dry, thin, and falling hair, and simple lily complexion, are the result of impure blood.

CUTICURA SOAP

Most effective skin purifying and beautifying soap in the world, as well as perfect and safe for the most delicate and sensitive skin. The only medicated toilet soap, and the only one that cures all kinds of skin diseases, and keeps the complexion clear and bright.

How My Back Aches!

Dear Sir, I have been suffering from backache for some time, and have tried many remedies, but have not found relief. I have heard of your Cuticura Soap, and have bought some, and have used it, and I find it does me good. I have no more backache, and I feel much better. I am, Sir, your obedient servant, J. C. HALL, Gen. Agent, Savannah, Ga.

Almost Everybody now knows that

## Dr. Price's Cream Baking Powder

Is the Quickest, Purest and Best of all the Baking Powders, and everybody should know that 99% of the Baking Powders contain Ammonia, Alum, Lime or other hurtful ingredients.

What a revelation to the good housewife when she uses her first can of DR. PRICE'S and beholds the beautiful work it does, so immeasurably superior to that of any other.

### Washing Flannels.

To wash flannels without shrinkage, have a tub half full of water that is more than warm but not very hot, and make a strong sudsy with laundry soap of the best quality. Add a teaspoonful of powdered borax. Shake the flannels thoroughly, then squeeze them with the hands, so them up and down, and if necessary rub the spots between the hands. Do not rub soap on the flannels, and do not rub them on a board. Wring from the first sudsy and put into another of warm water, then put into another warm, that does not contain soap. Wring dry, shake vigorously and dry quickly. Iron before they are quite dry with a moderately hot iron and press well. Do not use borax for colored flannels.

President Gates, of Amherst, says that he once asked Dr. Jacob Chamberlain, the missionary, "How did you find the consciousness of sin in India?" "I never but once heard a man deny the consciousness of sin. I took it for granted that they were sinners, and that they knew it, but once, as I was preaching, a Brahmin interrupted me. 'I deny your premises. I am not a sinner. I do not need to be better.' For a moment I was abashed. Then I said, 'But what do your neighbors say?' Thereupon one cried out, 'He cheated me in trading horses,' another, 'He defrauded a widow of her inheritance.' The Brahmin went out of the house, and I never saw him again."

### WELL BALANCED

—the mind of the woman who knows the best medicine for her aches, pains and weakness, is to be found in Dr. Pierce's Favorite Prescription. It is a remedy which corrects and cures the distressing derangements and diseases peculiar to women, builds up and strengthens her system when she's weak, run-down and overworked. For an invigorating, restorative tonic, especially adapted to woman's needs—the "Favorite Prescription" is so positive in its effect that it is guaranteed. If it ever fails to benefit or cure, in cases for which it's advised, you have your money back.

What else can be "just as good" for you?

For bearing-down sensations, ulceration, inflammation, everything known as "female complaint," this is a remedy that's safe, certain, and proved.

Take it for the prompt relief it imparts.

### C. W. HARE,

Attorney at Law and Solicitor in Chancery, also

County Solicitor Chilton County, CLANTON, ALABAMA.

H. M. COMER, Receiver.

ARE YOU GOING EAST TO NEW YORK, BOSTON, BALTIMORE OR PHILADELPHIA? You can save money by taking the

CENTRAL R. R. OF GEORGIA, TO SAVANNAH AND ELEGANT OCEAN STEAMERS thence to either of the above cities. No limit to facilities for Comfort and Pleasure.

The Ocean Trip

Is a most pleasing feature, being free from the dust and heat, with ample room on board for exercise, the bracing salt air. These steamers are First Class; provided with every convenience and fitted up in the best manner. Large airy Staterooms and Fine Dining Saloons. Rates via this route are much cheaper than by Rail, yet the accommodations are much superior than via any other line. The CENTRAL offers the public the Best Route to Columbia, Mecon, Augusta, Savannah, Charleston, and all Florida Ports. Before purchasing your ticket make a good selection and satisfy yourself that this Route is the Best.

Schedule in effect October 1st, 1893.

Lv. Montgomery 7:45 am 4:20 pm 7:30 pm  
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### Thimbles.

Did you ever take the trouble to look up the history of the curious little bell-shaped, indented piece of metal you wear on your finger when sewing, and which you are contented to call your "thimble"? It is a Dutch invention and was taken to England in 1693 by one John Lofting. Its name was derived from the words thumb and bell, being for a long time worn on that member and called the thumbbell, only within the last one hundred and fifty years has the word "evolved" into thimble. All records say that the thimble was first worn on the thumb, but we can scarcely conceive how it would be of much use there. Formerly it was made of brass and iron only, but of late years steel, silver, gold, horn, celluloid, and even pearl and glass have been used in its manufacture. A thimble owned by the queen consort of Siam is shaped like a lotus of solid gold, thickly studded with diamonds, which are arranged as to form the lady's name and the date of her birth and marriage. Queen Victoria has a very valuable gold and diamond set thimble, upon which are engraved many historical scenes from English history.—Selected.

### A Sister's Love.

A pathetic scene occurred in the Birmingham prison some days ago. A little boy 11 years of age was convicted of breaking into a store house and was sentenced to the United States Reformatory School for 11 years. His little sister came to see him before he was taken away and gave him her little Bible, and all the little cards she had received at Sunday-school, and a nice little cravat; she then told him to be a good boy and study hard and that she would always love him; these sweet and kind words from a loving and forgiving sister melted his little heart, and for the first time during his long confinement, he cried like his heart would break. He promised to remember the words of his sister and obey them. The scene was most touching, and will ever be remembered by those who witnessed it.

Scrofula eradicated and all kindred diseases cured by Hood's Sarsaparilla, which by its vitalizing and alterative effects, makes pure blood.

It is never safe to undertake to live a single day without God.

### WESTERN RAILWAY.

East Bound. No. 51. No. 55. No. 13. Daily. Daily. Daily.

Lv. Seima 4:10 pm 6:00 am 4:00 pm  
Ar. Benton 4:54 pm 6:44 am 4:05 pm  
Lv. Benton 5:10 pm 7:00 am 4:15 pm  
Ar. Montgomery 6:10 pm 7:40 am 4:20 pm

Lv. N. O. & L. N. 11:00 am 12:00 pm 12:00 pm  
Ar. Mobile 3:35 pm 4:15 pm 12:00 pm  
Lv. Mobile 4:58 pm 5:38 pm 12:00 pm  
Ar. Montgomery 6:28 pm 7:08 pm 12:00 pm

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Ar. Atlanta 8:30 pm 9:30 pm 11:40 am  
Lv. Atlanta 9:15 pm 10:15 pm 11:50 am  
Ar. Atlanta 10:00 pm 11:00 pm 12:00 am

Lv. Atlanta 10:45 pm 11:45 pm 12:10 am  
Ar. Atlanta 11:30 pm 12:30 pm 12:20 am  
Lv. Atlanta 12:15 pm 1:15 pm 12:30 am  
Ar. Atlanta 1:00 pm 2:00 pm 12:40 am

Lv. Atlanta 1:45 pm 2:45 pm 12:50 am  
Ar. Atlanta 2:30 pm 3:30 pm 1:00 am  
Lv. Atlanta 3:15 pm 4:15 pm 1:10 am  
Ar. Atlanta 4:00 pm 5:00 pm 1:20 am