

ALABAMA BAPTIST

ORGAN FOR THE BAPTIST STATE CONVENTION.

VOL. 27.

"SPEAKING THE TRUTH IN LOVE."

MONTGOMERY, ALA., AUGUST 2, 1900.

LIBRARY S. R. T. Sem'y
500 West Broadway

TERMS CASH: \$1.50 A YEAR.

NUMBER 31

ALABAMA BAPTIST.

Published Every Thursday.

OFFICE.—204 Dexter Avenue, up-stairs.
TERMS.—\$1.50 per Annum, in advance.
\$1.00 to Ministers in regular work.

"Stick to Your Bush."

A Short Discourse.

In this day of push, progress, steam, electricity, and nervous activity, the young, and even the old, may be unmindful or neglectful of the fact that all success is mainly the result of earnest, patient toil. The old Latin maxim, "Labor conquers all things," is as applicable now as when it was first uttered. When God told Noah to build an ark, the command carried with it the necessity for patience, obedience, perseverance. For 120 years he kept at his task, amid the taunts and jeers and ridicule of the passing multitude. But God commanded it, and it must be done. Hard and difficult and tedious was the job, but God willed it, and this was enough. This preacher of righteousness regarded the labor easy and the task light, for he was obeying a divine command.

This historic incident puts before every Bible reader the prominent fact that obedience to divine command leads to cheerful work and persistent effort. Obedience in the home, to parents and all in authority is akin to that law of obedience which emanates from a higher power. It is a sad fact that parents often fail to teach their children the law of perseverance.

The father is to be congratulated if he can in the way he should go, and when he is old he will not depart from it. This is as true in labor and business matters, as in moral and spiritual training.

All our boys and girls cannot reach the topmost round of the ladder in the relations and activities of life, but they can be prominent in their sphere. Stick to that calling for which you are best fitted. God gives man a knowledge of himself, so that he may determine what vocation in life is best suited to his capacity. There are few great men—what the world calls great, but there are many great men whom God honors as great. It is not necessary that you should be famous in state, nation, or county even, but you can be great in your community, in your family. These truths should be impressed upon our children in early life, that they may shape their lives in the channel where they can be a power for good.

We conclude as we began, with the earnest admonition that parents urge upon their children to stick to business and never spend valuable time hunting an easy job; for success comes only by constant, earnest, intelligent labor; whether on the farm, in the work shop, behind the counter, at the bar, ministering to the sick, in the pulpit, in the sewing room, or anywhere that labor is demanded. Whatsoever thy hands find to do, do it with thy might. "Stick to your bush."

Let nothing tempt you to cross the sacred line of perfect integrity; neither the smallness of the transgression, intention to repay shortly, the example or bidding of others, the temptations of pleasure, or even the pressure of keenest necessity. One lie in word or act opens the door to a thousand. Truth is the magician's circle, to cross which is to break the spell and turn all to darkness.

the others will be almost empty."

Needless to tell, it was at night fall just as the wise father predicted.

The important lesson taught in the moral to this story is, never spend time in looking for an easy job. Find work and stick to it until it is completed, remembering the old adage, "A rolling stone gathers no moss." You can have no better motto than the homely instruction of a dying father, "Stick to your bush." Parents should be exceedingly cautious as to what lessons they teach their children. When a son or daughter begins a piece of work, it matters not how difficult or tedious, if he or she can master it, it should be done. Never let them stop until it is finished. If you permit them, through sympathy, to give up and leave it unfinished, right there and then you weaken the will-power, perhaps destroy perseverance, and lay the foundation for discouragement and worthlessness. Success depends largely on continued effort. Make your child a hero by encouraging him to overcome difficulties. Never give up a good work until it is completed.

Encourage your children to stick to any work they may undertake until it is finished. They may complain and grumble, and say they can't do it; or they may appeal to you to allow them to stop, and you may feel like excusing them from further effort, which is natural for parents to do, and yet it is hurtful, and perhaps ruinous, to future success to yield to their wishes. Train

of Music, and has had some of the best of the world's music, and when he is old he will not depart from it. This is as true in labor and business matters, as in moral and spiritual training.

All our boys and girls cannot reach the topmost round of the ladder in the relations and activities of life, but they can be prominent in their sphere. Stick to that calling for which you are best fitted. God gives man a knowledge of himself, so that he may determine what vocation in life is best suited to his capacity. There are few great men—what the world calls great, but there are many great men whom God honors as great. It is not necessary that you should be famous in state, nation, or county even, but you can be great in your community, in your family. These truths should be impressed upon our children in early life, that they may shape their lives in the channel where they can be a power for good.

We conclude as we began, with the earnest admonition that parents urge upon their children to stick to business and never spend valuable time hunting an easy job; for success comes only by constant, earnest, intelligent labor; whether on the farm, in the work shop, behind the counter, at the bar, ministering to the sick, in the pulpit, in the sewing room, or anywhere that labor is demanded. Whatsoever thy hands find to do, do it with thy might. "Stick to your bush."

Let nothing tempt you to cross the sacred line of perfect integrity; neither the smallness of the transgression, intention to repay shortly, the example or bidding of others, the temptations of pleasure, or even the pressure of keenest necessity. One lie in word or act opens the door to a thousand. Truth is the magician's circle, to cross which is to break the spell and turn all to darkness.

Letter from a Traveler—No. 3.

LONDON, ENG., July 16, 1900.

I think I wrote you last about 300 miles off the coast of Ireland, and had a good deal to say about the wind, weather and the odor of the vessel; but I assure you all that was forgotten when the first sight of land came to us on the north coast of Ireland, and we all with one accord were ready to say our old ship, the Nebraska, was as great and good as any afloat. We had a pleasant company of people, all first-class and all traveling in that style. We had prayer meeting, preaching, speaking, and amateur theatricals to pass away the time.

Some one took a census political and religious of the vessel, disclosing all kinds of Christians, viz., Presbyterians 38, Methodists 38, Baptists 30, and the remainder divided among the different churches; Republicans 106, Democrats 79, Independents 7, Prohibitionists 5, Woman's Suffrage 1. As to vocations: Teachers 40, merchants 13, ministers 8, lawyers 7, doctors 10, farmers 4, gentlemen of leisure 72; the balance scattered among the other vocations.

TWENTY MILES OF SHIPS.

After rounding the coast of Ireland we went up the Forth of Clyde, day breaking as we neared Greenock. From that point up to Glasgow we had a cold, drizzling rain. Two hundred and fifty of us stood, while on each bank of the river Clyde for twenty miles there were ships in all stages of construction; some keels just laid, some on the greased ways waiting only for that morning tide to slip into their future home, the billowey sea. Fifty years ago only a small steamer could ascend the Clyde to Greenock; now twenty liners go to Glasgow, twenty more higher. All being the result of the indomitable pluck of these hardy Scotch people, who dredged the very rock bed of the wide and shallow stream until it is a perfect highway for the ships of the world, and the money of all nations is sent here for the purchase of all kinds of vessels.

DUMBARTON CASTLE.

This castle is situated in the river Clyde, on an island, being nothing more nor less than a huge collection of lime rock that the ancient lords cut passages into and built stronger what nature had at first done for them.

Right in the rear and on the hill of Dumbarton castle stands the modern castle of Mr. Denney, the millionaire ship-builder. Mr. Denney runs things along the Clyde now, but in a different way from Rob Roy & Co.

We had to have some help to turn our big steamer around and up to the dock, but did finally land in a driving rain, and a smell like the Chicago river, for the big manufacturing plants at Glasgow make the Clyde quite foul up there. After worrying some time with custom-house officials, we reached our hotel.

LAND TO FEU.

Now you do not understand that, at least I did not. I inquired and found that it meant you could hire land to build a house on. No sale; no sir, never. John Bull proposes to own the bottom all the time, so he can turn you over when it suits him to do so. I am told that one-third of Glasgow is "fend" out by Lord Brazzell; that is, he collects ground rent of the men who put the buildings there.

THE TROSSACKS.

Trossack means bushy valley. So the Trossacks is the bushy valleys. This trip I made from Glasgow by rail to Balloch, via Dumbarton town, and took steamer at Balloch and went up Loch Lomond to Inverarnaid, seeing Ben Lomond fog-crowned to my right. Took cab, and walked, too, some of the way, five miles to the east to Stronachlacker at the head of Loch Katrine; took steamer named Rob

Roy down the Loch to Trossacks, then cab across the mountains to Aberfoyle; thence by rail via Dumbarton and Firth of Forth to Edinburgh, stopping at Sterling to see that grand castle, of which more later.

THE HOME OF BURNS.

I forgot to say that a party of seven of us went down on the same day to see Ayr, where the two-room cottage of Burns's father now stands. Saw the humble home of lime-rock; one small window, one fire-place, the straw roof, and the bed upon which he was born. Saw the "Auld bridge over the bonnie Doon" and the monument erected in his memory; also the "auld kirk," though his body is buried at Dumfries, forty miles away.

In order to appreciate the trip I took through the Trossacks one must read Scott's Bob Roy and Lady of the Lake. Although it was raining all the time, ladies and men stood on the upper deck of the little lake steamer to view the green grandeur of the mountains. Bare of timber, but grass, green, blue and red alternated from base to crest, and great gray rocks stood out in places, breaking the otherwise unbroken stretch of mountain pasture, where goat and sheep browsed in happy security: while old Ben Lomond stood sentinel, shaking the clouds and fogs every now and then from his brow, and the sun would come out and radiate the already radiant view.

It required a large number of carriages, (that is omnibuses) to carry our party. I walked awhile and rode awhile, dropping out of a forward coach, and when tired taking the next one. In walking I picked up some peat out of a bog that some one was preparing for winter fires. Saw the rough stone

where Rob Roy's wife was born, and his own old home. I plucked some brown heather from the mountain side and remembered Scott's frequent allusion to it.

I saw a face, a Bonnie Scotch lassie's face at the farm house window, while I was walking the mountain route, and I knew then how Burns found his poetic inspiration. I would have ventured nearer and tried some of her Scotch dialect, but I did not like the looks of a big shepherd dog in the yard. After five miles we came to Stronachlacker and took a little steamer through Loch Katrine, passing Ullin's Isle. As before stated, we reached Sterling and

SAW THE CASTLE.

Imagine a great solid rock whose top contains five acres. Perpendicular on all sides save one; the one sloping side we ascend and find ourselves inside of this stupendous castle. Saw the room of poor Mary Queen of Scots. Saw the peep-hole out of which the jailer allowed her to look over the plain that extends for twenty-six miles in all directions, the finest piece of plain in all Scotland. Saw the old pulpit of John Knox. Saw the window from which the wicked King James threw the equally bad Earl of Douglas's body after having him murdered. His family have put a stained glass window there in his memory. All of this is history, but when one sees he can't refrain from repeating it. The Duke of Montrose owns nearly all this country, and he gets one shilling (25c) for each passenger that goes through the Trossacks. What must his income be! The castle was built in A. D. 1160. This makes it 840 years old, and it looks like it is good for 4,000 years more. It is 320 feet from base of hill to top of castle. Saw the rock upon which many heads were cut off. Could write a book about this castle and the eleven battles fought there, but I am tired, and know you are too. I went through Dumfries (the former home of my old friend Lucien Julien Walker, now with the Birmingham Age Herald) and on to Edinburg.

T. U. CRUMPTON.

For The Alabama Baptist. In Cary Association.

Dear Brother:—As I was preparing to leave for Providence church a heavy rain came up and I occupied the time reading the good things in this week's paper, and in telling you some things about ourselves.

First of all, a rush of work and sickness in my house caused me to fail to write promptly of a very helpful institute held at Lineville following the 3d Sunday in June. Bro. Anderson and Bro. Callaway of Talladega, and Smith of Alexander City did us much good in fine lectures each day, and all were pleased with the session of this practical work for the field ministry. Besides lectures from the brethren mentioned, all present took part in discussing some practical subjects such as "The needs of our fields," etc.

Institute work is established in the Cary Association. Our people were specially pleased that Brethren Callaway and Smith felt interest enough to come and aid us in the work. Bro. Callaway helped us all in with his lectures on the book of Romans, and Bro. Smith gave, besides lectures on "Church and State," one of the best lectures on "The Divine Call to the Ministry" that we have heard.

The general work in the Cary is growing some. At Ashland we are without a home, but not without a house, as the Methodist brethren grant us the use of their church house while we are tearing away and hauling lumber for our new church, in which we hope to hold our first service in December.

Ashland is growing some, and our school interest keeping pace with any school of its grade anywhere. Our work here is growing gradually.

At Milltown, on last second Sunday, a Children's Day program was had with good effect, and it evoked much interest from a large congregation, concluding with a contribution of nearly eight dollars for Bible work, most of which was collected by the children in mite boxes. This work makes the pastor's heart glad, for he realizes that future work will be done by these children who were so carefully trained by our good Christian women at Milltown.

Bro. Shelton will aid us in a meeting at Milltown, beginning second Sunday in August. Bro. A. S. Smith will aid us at Providence on the third Sunday in August. This, you know, as I have said, is the best little country church in Cary association, and as good as anywhere that I know. Bro. R. E. Conger, now old, was once pastor, and yet lives to strengthen, aid, and pray for us. His wife is as good as he is, too. Bro. J. R. Conger, the son, who also was a long time pastor, is beyond measure as a man, a servant of God, and as a true friend to the present pastor.

Mt. Olive will have meeting projected from the first Sunday in August. Here the strong Washington Wilkes was pastor a long time. Here, also, lives Bro. J. W. Fulmer, so long pastor, old, but strong and faithful in any way you measure him. This is one of the finest country churches in the state for reasons more than one; first of all a good country, home livers among the farmers, and good folks in the church. They make the best music out of the old hymns without an organ that I ever heard. Then they have a good case of religion, more than any church of my knowledge, without a regular prayer-meeting or without a larger Sunday school than they have. If they had a good church house, why, then some other pastors would wish to be called there. Well, they will build a good house before very long. We are praying and working at it some.

Ashland.

C. J. BENTLEY.

For the Alabama Baptist.
W. B. C. Corrected.

A part of Bro. W. B. Crumpton's "Trip Notes" in your issue of July 19th contains a reference to the Adams Street Baptist church of Montgomery, and particularly to the pastor, Bro. W. D. Gay, which is sure to produce a false impression and misleading criticism among our brethren of other churches. I desire to correct such false impressions.

Now, Bro. Crumpton, no doubt, understands the Adams Street church people and its pastor very much better than his remarks in said Trip Notes will be understood by others. It may be these Trip Note remarks are casual remarks on the surface, the import and meaning of which he does not properly weigh.

To quote Bro. Crumpton, "Bro. Gay's latest is to send all the mission collections from his church through an outside organization," &c. The inference is that the Adams Street church has cut loose from the old moorings and is now sailing before some other wind of doctrine.

There is no desire of the Adams Street church, expressed or implied, to part from our brethren in organized efforts of active work. We send our regular contributions from the church, Sunday School, Ladies' Missionary societies and young people's societies through the regular denominational channels, and Bro. Gay, our pastor, does not and has no desire to send our mission collections other than the church directs.

Perhaps the thing that is worrying Bro. Crumpton, and the thing he calls "all the mission collections" refers to a remarkable happening in our church a few weeks ago, when Rev. S. C. Todd, of the Missionary Alliance, held a series of meetings with this church of great power and good, resulting in contributions and subscriptions in the sum of about \$1,000 for missions, an unheard of thing, at least for our church. May the Lord direct the way, that every cent of it may be paid in as eagerly as it was subscribed, and through it His name be glorified in carrying His gospel of good news to the benighted of earth.

Who is it that will rise up to say this ought not to have been done?

Again, "He (Bro. Gay) is frequently struck by some new idea," &c. Another thoughtless fling or insinuation, of which I beg to ask, what are these new ideas? I cannot think what they are, unless reference is made to the fact that Bro. Gay has been urging his people to reach for higher and better things, be filled with the Holy Spirit, live the Christ-life, consecration of self and possessions, belief in divine healing, and the second coming of the Master. Now, if these New Testament doctrines are to be called new ideas, then, in heaven's name, what are the old ideas? We have been flattered ourselves that ours is the old-time religion.

I am ready to admit that Bro. Gay is quick to denounce sin and wickedness in high places or low; his impulsiveness, energy and push to stand for righteousness and truth have secured for him from some quarters unfavorable comment, and he is called cranky and fanatical. This he expects, for it was true of the Master himself, of the apostles, of Paul and many, many others through all the centuries down to the present. If these are new ideas, what have we to fear when the Master comes?

WILLIS CHANDLER.

BROTHER CRUMPTON'S REPLY.

In the remark, "Bro. Gay's latest is to send all the mission collections from his church through an outside organization," Bro. Chandler interprets correctly in this when he says: "Perhaps the thing that is worrying Bro. Crumpton, and the thing he calls all the mission collections, refers to a remarkable happening in our church a few weeks ago, when Rev. S. C. Todd, of the Missionary Alliance, held a series of meetings with this church of great power and good, resulting in contributions and subscriptions in the sum of about \$1,000 for missions." Bro. Gay, after talking with me about the remarkable collection, said the missionaries supported by the Alliance didn't cost near so much as those under the old method, and that all the expensive machinery of the old plan was done

away with. He afterwards sent me his paper with the same ideas printed. I haven't his paper by me, but my recollection is that only a few weeks ago he announced his change of views on the mission question in a lengthy editorial.

All this looks like a new idea, when he criticizes and abandons the old method and lauds the new. I modestly suggested that I thought it would be better for Baptists to stand together and uphold their own Boards.

Bro. Gay has, for more than a year, until the last few weeks, been assailing "salaried preachers" along with other evil doers—gamblers, saloon men and the like. He was heard by more than one to say, a year ago: "The saloon men are down on me because I interfere with their business; the salaried preachers are against me for the same reason." Opposition to salaried preachers is not a new thing, but it is a new thing to hear such opposition from an intelligent preacher, and I am sure the connection in which it was said is entirely new. Brother Gay is teaching erroneous views on numerous points, as many of the brethren believe. These errors are not at all new, but it is new for a Baptist preacher to hold them. Let me say to Brother Chandler that I love his pastor and his church, and rejoice with them in all the good they may do, but he ought not to "worry" if now and then some one should criticize his pastor. It is surprising that one who has been so reckless in his criticisms of his brethren has escaped so long. He has been tenderly dealt with.

W. B. CRUMPTON.

B. Y. P. U. COLUMN.

Communications for this column should be addressed to PAUL F. DIX, Box 502, Montgomery.



T. W. Ayers, President, Anniston, Ala.; P. F. Dix, 1st Vice-President, Montgomery, Ala.; Brinson McGowan, 2d Vice-President, Woodlawn, Ala.; F. M. Purifoy, 3d Vice-President, Tuscaloosa, Ala.; Gwylm Herbert, Secretary and Treasurer, Birmingham, Ala.

THE BAPTIST YOUNG PEOPLE'S UNION.

GWYLYM HERBERT.

III. THE PRESIDENT.

The presidency of a union is an office to which the best material available should be elected. It is the most important office in the organization, and unless a good leader is secured the work will not succeed. What we need then is the very best.

Some societies make the great mistake of selecting those who are popular without regard to fitness. Popularity is alright, if character, judgment, knowledge and executive force are also characteristics. The equipment of a leader includes two possessions, a level head and a warm heart; two things he should understand, the responsibility of the office he assumes and the all-prevailing power of example in moulding the characters of the young people.

He should be young or one who has not lost touch with the young. A person who does not sympathize with and understand young life, is the very last one to be thought of in connection with the office.

He should be a person of deep consecration, devoted and unselfish, whose life, with all his powers and possessions, time, energies, thoughts and plans, are wholly given up to his Master. Can we expect our young people to follow in the footsteps of their Master, if their leader is one whose life is not consecrated to the Lord?

He should be one who works as well as talks; one who inspires confidence in those he is leading; one who is fired and filled with enthusiasm, and is a true follower of the lowly Nazarene.

He should be one who is willing to familiarize himself with the history of the movement and keep pace with its march.

He should keep in close touch with both the state and national work, inform himself concerning all the different phases of local work, and stand ready at all times to dispense information and give suggestions.

He should know the "ins and outs" of every committee, be brim-

full of new ideas for their development, and be continually on the lookout for new methods and plans of work which can be adapted to his local work.

He should see that all the committees do their duty and should occasionally attend the committee meetings.

Simply occupying the chair as presiding officer is the least one of his duties. As far as possible the leaders appointed for the different meetings should have entire charge of the meeting and the president only take charge in case of emergency.

He should know his young people, not by name only, but their character, their Christian status and their ability as well. Then and then only will be able to do the greatest good to the greatest number. He must study his members and know them thoroughly.

He should be progressive. Keep up with the advance guard if you wish to succeed. If no forward movement is made stagnation is apt to be the result.

He should have patience. Whenever a plan is not as successful as anticipated, impatience and discouragement should not possess him. If the members do not develop as rapidly as he thinks they ought, he should be patient with them. Give them time to grow. It is folly to expect a newly planted acorn to spring forth a gigantic oak. Be patient at all times and all things. Persevere. Never give up.

He will prove successful if he plans work for others, encourages them in the performance of duty and sets a good example. "An officer is not a general in the rear; he is a color-sergeant as well, and must keep the standard well advanced. He must be here, there and everywhere. He must be official, but not 'officious'."

He should so guard himself that whenever he finds it necessary to speak to the members about irregular attendance, tardiness, failure to perform duties assigned, etc., that they are not also vulnerable points in his armor. Practice what you preach, and your exhortation will have power.

He should have a comprehensive plan on which to work, and should be a person of independent and progressive ideas.

He should impress his young people with the thought that he is their

friend, willing to help them in any way that lies within his power. The president that wins the hearts of his members, is the one who is able to report the best work done. People are willing to do and dare for those they love.

He should develop his own spirituality. The better Christians we are, the better workers we shall be.

He should keep in close touch with the pastor and seek his counsel and good judgment in all things he undertakes.

A smiling face, a warm heart and a hearty handshake should be among his possessions.

The president who conforms to the above pattern will be an ideal leader. You may not have such a worker at present, but bear in mind the fact that practice develops the raw recruit made of the right material.

For the Alabama Baptist.

East Lake Notes.

On Sunday, August 5th, our pastor-elect, Rev. J. M. Shelburne, will begin his labors with us. A generous welcome from a united and loyal church awaits him and his beloved wife, who was Miss Martha Crumpton. We have had some excellent supplies since Bro. Hobson left us in May. Among the number was Rev. B. J. W. Graham, of the Christian Index, Atlanta. While on a visit to relatives here we pressed him into service, and were amply repaid with two sound, instructive and unctuous sermons. As a young man he has a marked and captivating individuality. It will be well if Georgia wishes to retain Bro. G.—that she have a care where he visits.

Our Young People's Union continues to thrive notwithstanding we have lost by removal to Birmingham, such material as Gwylm Herbert, Dr. Edgar A. Jones and the Stamps. Hon. Henry R. Dill is the very efficient president of the Union; and with such helps as the Crumptons, Hunts, Woods, Tarants and other noble spirits of equal zeal the good work goes on.

By the way, Henry R. Dill will represent the banner county of the

state—Jefferson—in the next general assembly. The people have cause to rejoice when such Christian characters have a hand in framing their laws.

President Roof is home from a two weeks needed rest at the Isle of Palms, off Charleston, where he attended the late meeting of the National Educational Association. With his able faculty he is planning for the best year in the history of the Howard.

Prof. Ansley is at Cornell University, N. Y., taking a special course. Profs. Hogan, Brand and Foster are in the field canvassing. The secretary of the faculty, Prof. Waldrop, is kept busy with the heavy correspondence and making occasional excursions out for young men. The college was never better equipped for work than now, and the outlook is very hopeful.

The venerable and beloved Dr. Dill has not been well since commencement. He spent several weeks with his son, Dr. Jack Dill, at Fredricksburg, Va., but returned home very feeble. It is gratifying to be able to state that he is now improving, and it is hoped will be spared to us many years yet.

Rev. Henry Crumpton favored us with a few days visit last week. It was my pleasure to visit Wilcox county some weeks ago, and I heard good reports from Henry's field.

It was a treat to worship with the church of my young manhood at Furman and hear their young pastor, Taliaferro, preach his initiatory sermons. I congratulate those good people, for Taliaferro is no ordinary preacher or man. Many of the old pillars of the church have gone to their reward, and some have moved to other fields, but there is still a strong band of noble young men and women, with a few maturer ones, to carry forward the Master's work. What memories are revived by that visit!

C. C. J.

[This came too late for last issue, but it is still good.—Ed.]

For the Alabama Baptist.

A Little Girl in the Orphanage.

Every one who has given toward the support of our Orphanage at Evergreen has been a factor in giving this little girl a home, and every one who has ever been enlisted in its support can readily perceive the nobleness and the necessity of such an institution. Herein is an extract from a little letter received a few days ago from a child, that, through a mere chain of circumstances, I was instrumental in getting into the Orphanage.

Seven years ago I was on a visit in Tennessee, and two days after my return home I got a letter from my friend including an application to the Tennessee Baptist Orphanage to admit a tiny little girl under

its sheltering watch-care. My friend added: "This is in your territory, so I forward it to you."

I promptly sent it to Mr. Stewart and he accepted the child. Her uncle brought her and left her and has never written one word of inquiry about her. She came with no clothing save what she wore, and was found to be a little invalid. She has found a dear abiding place ever since in our Orphanage, and somehow, because it was through me that she found her way there, she has looked upon me as her especial friend, though I have never seen her. Here is the extract from her letter:

"I have been here seven years and I have never seen you. I want you to come to see me. Some of the children's people are coming to see them, and I have not got anybody in the world to come to see me but you. Please come to see me; tell me if you can come in the next letter. Oh! won't I be happy!"

"Please send me a little money; all the rest of the children have written to their people for a little money, but I have not got anybody to write to but you, and I think the world of you."

Who can read these expressions from the heart of a little child—fatherless, motherless, sick, and without "anybody in the world" to look to but our Father and his people, that will not breathe a prayer of gratitude for our "home for orphans." What mother or father who reads the pathos in those words, "I have not got anybody in the world to come to see me," who will not bow the head in thankfulness that such a lot has not befallen their own little one or ones, and will not follow up that thankfulness by prayers and gifts toward those whom it has befallen, and whose only home, only training, only shelter, is beneath the love and watch-care of the Orphanage at Evergreen, and whose daily bread must come from the sympathetic hearts and purposes of God's Baptist people in the state.

LIDA B. ROBERTSON.

Mobile, Ala.

Discontented women are always egotists. They view everything with regard to themselves, and have therefore the defective sympathies that belong to low organizations. They never win confidence, for their discontent breeds distrust

and doubt, and, however clever they may naturally be, an obtrusive self, with its train of likings and dislikings, obscures their judgment and they take false views of people and things. For this reason it is almost a hopeless effort to show them how little people generally care about their grievances, for they have thought about themselves so long and so much that they cannot conceive of any other subject interesting the rest of the world.

Vanderbilt University.

NASHVILLE, TENN.
800 Students. 90 Teachers.
17 BUILDINGS—VALUE \$750,000.

New Dormitory just erected—
a . . . at a cost of \$125,000.

Expenses low. Literary courses for graduates and undergraduates. Professional courses in Engineering, Pharmacy, Law, Medicine, Dentistry, Theology. Send for catalogue, stating department in which you are interested.

WILS WILLIAMS, Sec'y.

LA GRANGE FEMALE COLLEGE.

LA GRANGE, GA.

Situated in one of the oldest and most cultured communities of Georgia, and surrounded by all the benefits of Christian influences. An unequalled climate for healthfulness . . .

Standard Literary Curriculum. Excelling in Art, Eloquence and Music. The Music Course is the highest and the best graded in the South. English is the native tongue of every teacher. Simplicity and economy in dress required of every pupil.

Next session begins September 19, 1900. Write for the Facts.

RUFUS W. SMITH, President.



BRENAU COLLEGE—CONSERVATORY.

GAINESVILLE, GA.

Located among the foot-hills of the Blue Ridge. A splendid Faculty of Specialists. Full courses in Literature, Science and Art. Diplomas awarded in all departments. 160 boarders last year. 232 pupils in Conservatory. Director an honor graduate of Royal Academy of Music, Rome, Italy. Normal Courses in Literary and Music Departments. 35 elegant pianos. Beautiful concert-hall. Large campus. For handsome catalogue, address . . . BRENAU, Gainesville, Ga.

SCHOOL ADVERTISEMENTS.

RANDOLPH-MACON WOMAN'S COLLEGE



Endowed for higher education. Four laboratories, library, gymnasium, etc. The U. S. Com'r of Education names this college as one of the fourteen best in the United States for women (Official Report, p. 1722). WM. W. SMITH, A. M., LL. D., President, Lynchburg, Va.

BE WISE

If you expect to take a Business Course, send for our 128-page, illustrated, free Catalogue. Established 1888. Positions guaranteed. R. R. fare paid. BIRMINGHAM BUSINESS COLLEGE, Birmingham, Ala.

SOUTHERN

Baptist Theological Seminary,

LOUISVILLE, KY.

Next session of eight months opens October 1st. Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board, write to Mr. B. Pressley Smith, Treasurer of Students' Fund. For catalogue or other information, write to E. Y. MULLINS, President.

MEDICAL STUDENTS.

The Medical Department of the University of Nashville opens its fiftieth session, October 1, 1900. Instruction unsurpassed. Facilities ample. New building. Five laboratories. Abundance of clinical material. Four years graded course. Send for catalogue or other information to DR. W. G. EWING, Dean, P. O. Box 337, Nashville, Tenn.



Marion Military Institute.

A Latin Scientific College.

Doing original work after the manner of the German gymnasia. Aims to Furnish Best of Everything. Rooms, table fare, professors and companions. Saves Much Time and Money. Graduates successful in business and in professions.

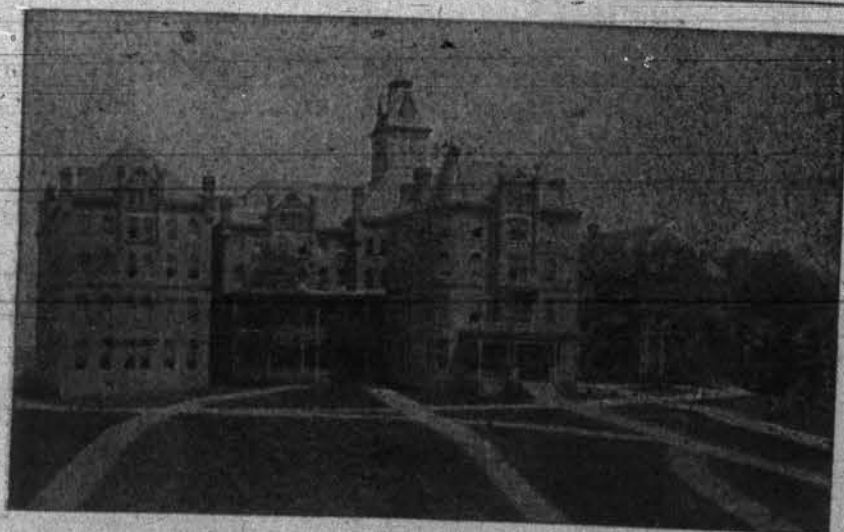
J. T. MURFEE, Marion, Ala.

The Alabama Polytechnic Institute.

WM. LEROY BROWN, M. A., LL. D., President.

Has eighteen professors and twelve instructors. Graduates last session, 60; students enrolled, 384. Five degree courses offered. Twelve well equipped laboratories, in which students work daily. Tuition free to residents of Alabama.

Next session begins September 12, 1900. For catalogue, address WALTER L. FLEMING, Secretary, Auburn, Ala.



SOUTHWEST VIRGINIA INSTITUTE, BRISTOL, VIRGINIA.

Controlled by the Baptists of Virginia. A College for the Higher Education of Young Ladies. Said to be the most beautiful situation in the South for a School. Location in picturesque mountains. Buildings new and modern; heated by steam; dormitories lighted by electricity or Student lamps, as pupils may elect; cost over \$100,000. Grounds of ten acres for out-door sports. Free from malaria. All departments complete, and under specialists educated at such institutions as University of Virginia, Johns Hopkins University, Woman's College of Baltimore, Vassar, and the Leading Schools of Music and Art. Fourteen States represented last session. The Seventeenth Session will open September 12th, 1900. Send for illustrated catalogue. Address C. A. JENKINS, President, Bristol, Virginia.

SCHOOL ADVERTISEMENTS.

Alabama Normal College FOR GIRLS.

Diploma a Life Certificate to Teach in Alabama.

The one Normal College in the State where girls only are received, and where they are boarded in the College Home under the care of the Principal.

NORMAL, LITERARY, INDUSTRIAL, MUSIC, AND ART DEPARTMENTS.

Terms Low. Tuition Free in Normal Department.

Address MISS JULIA S. TUTWILER, Principal, LIVINGSTON, ALA.

Fall Term opens Thursday, Sept. 20.

VIRGINIA COLLEGE

For YOUNG LADIES, Roanoke, Va.

Opens Sept. 18th, 1900. One of the leading schools for young ladies in the South. Magnificent buildings, all modern improvements. Campus ten acres. Grand mountain scenery in Valley of Va.; famed for health. European and American teachers. Full course. Unexcelled advantages in Art, Music and Education. Students from thirty States. For catalogue address MATTIE F. HARRIS, President, Roanoke, Va.

HOLLINS INSTITUTE

Opens its 16th session Sept. 18th, 1900, with accommodations for 225 Young Ladies (boarders). 20 officers and teachers. Eclectic system. Diplomas are awarded in all departments. Departments presided over by University graduates. Located in a region of surpassing beauty and redolent of health. Mineral waters, Sulphur and Chalybeate. Apply for catalogue to CHAS. L. COCKE, Sept., Hollins, Va.

Randolph-Macon Academy

Bedford City, Va. (S. W. Va.) Conducted by Randolph-Macon College. Best equipped in the South. Ranks with best in U. S. Modern conveniences and appliances; gymnasium, etc. Terms low. Address E. SUMTER SMITH, Principal.

Mary Baldwin Seminary FOR YOUNG LADIES.

Term begins Sept. 6, 1900. Located in Shenandoah Valley of Virginia. Unsurpassed climate, beautiful grounds and modern appointments. 220 students past session from 27 States. Terms moderate. Pajamas sent any time. Send for catalogue to Miss E. O. WILKINSON, Prin., Staunton, Va.

Paris and the Exposition.

NUMBER 8.

PARIS, May, 1900.

Dear Alabama Baptist: Your correspondent from Paris last week made this valuable discovery—that French city officials are the most generous under the sun. This sweeping statement is the result of a small request made to a still smaller clerk in the Hotel de Ville. At "Baedeker's" suggestion we had decided to call at the "City Hall," as we would say, for permission to climb the "St. Jacques," a beautiful Gothic tower, the only part now remaining of a former church of that name. So call we did, and were turned away loaded with all the favors within the power of the city to bestow.

"You would also like to see the hot-house of Paris, would you not?" asked the obliging clerk, "and the Conciergerie, the Botanical Gardens, the Zoo, the State Printing Department, the Chemical Works,"—producing the permits as he spoke—"and down stairs you may apply for permission to visit the Sewers of Paris." The Sewers of Paris! But on second thought we did not decline, and made our way to that department. The attendant who took our application after a time returned with the desired pink slip, together with a handful of cards that would admit us to the reservoirs of Paris and of St. Cloud, also the state apartments of the Hotel de Ville. These last were out of his province to give, but he had called by for them as he passed their respective doors of distribution. And at the end of the week we have voted ourselves all but killed by kindness.

Beginning with what was nearest at hand, the Hotel de Ville proved a pile of magnificence. Little of historic interest is connected with the present building, erected to replace the one destroyed by the communists in 1871. But on the walls we saw pictured scenes witnessed here in former days. Louis XVI came from Versailles under the protection of the deputies, thus publicly testifying his submission to the will of the National Assembly; Louis Philippe at the window publicly embracing Lafayette, August 1830; the Convention in the square that preceded the firing of the old building, 1871. The square outside, now so placid in the summer sun, was once the place of execution. Here after the massacre of St. Bartholemew, Catherine de Medici doomed the Huguenot chiefs to perish ignominiously by the gallows. Likewise two years later she ordered executed the Comte Montgomery, captain of the Scottish Guard, for having accidentally caused the death of her husband, Henry II, at a tournament. In 1789 Foulon, the general controller of finance, together with his son-in-law, was hanged by the mob to the lamp-posts of this place. But where is the spot in Paris that does not tell its tale of shame? And so far from blushing for the blots on the escutcheon of their nation, the French now make them their recommendation to the attention of the stranger.

One of the marbles that decorate the Grand Hall of Fetes in Hotel de Ville, is entitled "Fishing," and is the work of Falguiere, whose recent death has everywhere been noted. It, like the other products of his chisel seen in the parks and museums, is marked by a wreath of immortelles tied with crepe. I shall never forget the impression made, a few days before this, by turning the corner of our quiet street and coming upon the funeral cortege of the great artist. The crowd that had idly gathered was being pushed back by the soldiers sent to be the guard of honor to their comrade, for in France every man is a soldier. These then took their stand before the house whose entire front was covered with black hangings. Only at the door did silver cords hold back the heavy folds, disclosing, just within, the pier between its rows of flickering candles. The background was of unbroken black, the men of note passing within the entrance were attired in black. Only the justices, several of whom were present, were in color, their scarlet robes and caps being in sharp contrast to their sombre surroundings. Outside the floral offerings were being nailed to a pyramid-shaped float that precedes the hearse. One of the many was a wreath of purple

pansies some three feet across. It bore the name of the Academy of the Beaux Arts. But here a policeman politely inquired if I wished to pass on. I hastily decided that I did, and only from a distance heard the martial music that told that this one of the great modern sculptors was being taken to his last resting place.

Looking over the pile of permits with which we left the Hotel de Ville, that admitting to the Tower of St. Jacques, just a block distant, was chosen. Some of our enthusiasm for towers ebbed away as we read of the 300 steps and more between us and the top; consequently we sat down in the square to rest and to study the face of Pascal whose statue occupies the base of the tower. Was it this Pascal who said that in reckoning the influences that have moved men to the shaping of history, no one should omit the power of feminine beauty? He does not look as if the world's supply of feminine beauty concentrated upon him would have moved him an iota—this Pascal with the impassive face. Yet he cited in proof of his statement that "If the nose of Cleopatra had been longer, all the face of the world would have been different."

Our Baedeker afforded no light upon this subject, only telling us that on the Tower of St. Jacques Pascal made his experiments relating to atmospheric pressure. We arose to begin our climb, but did not go far before overtaken by a rotund old lady who robbed us each of ten centimes for having sat on one of her chairs. We learned thereby to prefer benches ever after in Paris parks. But even 308 steps are overcome in time. We stood in triumph on the summit of St. Jacques, amid the curious instruments by which the weather bureau tells the pressure of the air, the prevailing direction of winds, and the wires that carry their prognostications to all parts of France. More interesting to us, however, was Paris laid out at our feet, or nearer to hand, St. Jacques, a quaint old figure, carved centuries ago and perched up here to keep watch over the faithful who come to his church to worship. Peeping over the parapet, adown the sides of the tower, we saw the gargoyles, grotesque to fascination, with which by some weird fancy a former century decorated her churches. Here, serving as a gutter, a monk's figure protruded from the side, his hands folded in prayer; a distorted beast here opened its mouth to the complete hiding of its face; or a woman in flowing robes wore as a necklace a string of tongues. The last we chose to consider as an affront to all womankind and at once descended in high dudgeon. St. Jacques had not proved as interesting as we had expected, and with one accord we resolved to forego towers for all time, unless the Eiffel be excepted, as it has an elevator.

Close to the opposite bank of the Seine the Palais Justice stands to claim attention, and we found ourselves entering it in the wake of a large party of Americans. Most of them were young girls and elderly ladies, not one in ten of whom had ever seen the sitting of a court at home. But, come to Paris, they needs must see them all. In what was once the great state hall when this was a royal palace, up and down now strolled the lawyers, arguing points never brought to a conclusion, and which have given to this place of rendezvous its name, "The Hall of the Lost Steps." Their long black robes, white collars and "dickies," put a dignity to their figures in keeping, we thought, with their position as advocates of the law. But here was a party of American women come to view the courts of France, not to gaze at baristers, even though to judge from appearances any one of them might be the Chief Justice himself. So from court to court they crowded, stood near the door behind a railing, and wondered which one they were in now. The painting of the crucifixion, required by law to hang above the judge's bench, called forth some wonder, but nothing in comparison with that excited by the repeated mention of a certain Mademoiselle somebody who had done something, nobody could exactly tell what. But after a while they had "done" the courts and had before them the choice of two sights. On one side of the Palais Justice stands the Sainte-Chapelle, on the other the

old prison, the Conciergerie. Both are open to sight-seers.

(To be continued.)

For the Alabama Baptist.

Our Pioneers and Their Work—A Scrap of History.

Just two miles from Rock Mills, Randolph county, is the little village of Bacon Level. It received its name in the early days by a man having stolen a side of bacon—a name which it still retains. In the early forties it contained a little log grocery or bar-room where whiskey was sold and bartered to the surrounding country. Coon, rabbit and deer skins and dried venison hams were the principal currency in use, and were a legal tender for such things as were offered for sale at the grocery. There was also a race track and general battle ground where the bullies met to test their manhood and fighting qualities, and many hard-fought battles have been witnessed in the little village. It was an all-round place for gambling, such as horse-racing, card-playing, shooting-matches, chicken-fighting, &c. It was here that the "toughs" of the country met to drink and gamble, test their manhood, and have a glorious time generally. In the early forties it was said to be the worst place on earth, and that the devil had full possession of the place and surrounding country. There were no churches or schools, and the preaching of the gospel was almost unknown.

But about this time there came into this section James Spurlin, a Baptist preacher. He soon took in the situation, and he and some friends built a little bush arbor overlooking the village, and Spurlin said, "Here I will plant the Lord's battery against the devil's stronghold." So the siege was commenced by Spurlin hurling shot and shell into the enemy.

Many times while Spurlin would be preaching, horse-racing, gambling, drinking and fighting, and yelling like Indians would all be going on in full view from Spurlin's bush arbor. Everything was done to run Spurlin off; but, nothing daunted, he kept up the siege and the shelling of the stronghold.

By-and-by the owner of the

grocery, and who was called among the roughs, received a mortal wound. He called on Spurlin for help and advice. He was directed to the great Physician, and his wounds were soon healed. The little grocery changed hands, and he joined Mr. Spurlin in the siege. A church house was built and a church constituted and called Fellowship, and Spurlin was its first pastor.

By the loss of their chief the enemy became demoralized; they began to surrender one by one; the church began to grow, and in a few years the little grocery was gone; the race-track was plowed up and in cultivation; gambling ceased and the old battle ground was only a thing of the past; and now instead of these you see the people assembling at the church for divine worship. What a change! After they surrendered they were just as zealous in the work of the Lord as they had been in the work of the devil.

Old Fellowship has sent out some great and good men, such as Rev. John Cumbie, R. A. J. Cumbie, Wm. McCarter, F. T. Hudson and others; and there stands to-day a beautiful church house—erected on the identical spot where Spurlin first planted the Lord's battery; and to-day there is not a better Christian community in the state. Nearly all of the old people of that day are gone, but there are many of their children and other descendants, and I am proud to say they are all high-minded Christian men and women and an honor to their church and county.

James Spurlin has long since been dead, but he still lives in the hearts of those who knew him. He was a great man in his day. His works do show forth after him. All honor to our pioneer preachers! Some of our preachers, perhaps, think they have rough people to contend with in this day and time, but they have easy sailing as compared with the days of our pioneer preachers. But they are now reaping their reward, and we are enjoying the fruits of their labors.

R. J. BREED.

Rock Mills.

In China there are a million souls to every preacher.

Alabama Baptist

MONTGOMERY, AUG. 2, 1900.

Resolved, That we heartily endorse our State organ, THE ALABAMA BAPTIST, and earnestly recommend it to our people.—Resolution adopted by the Baptist State Convention at Gadsden, Nov. 10, 1899.

EDITORIAL.

DR. EAGER'S CLOSING SERVICE.

Last Sunday closed the pastorate of Rev. Geo. B. Eager, D. D., of the First Baptist church, this city. For eight years he has gone in and out before this flock, faithfully preaching the word. At the 11 o'clock service he preached a sermon to the church members; Scripture reading as the lesson the 20th chapter of Acts, beginning with the 18th verse, and taking as his text the 32d verse. The congregation was large and never was better attention paid a speaker. The sermon was full of love and tender sympathy, as well as admonition and encouragement.

At the close of the service the Lord's Supper was administered to the largest assembly we have ever seen in the old church. It was a sweet service, although mingled with sadness at the thought of this being the last service of this true man of God.

At night, under the auspices of the B. Y. P. U. of this church, the services were in the nature of a farewell. Appropriate music was rendered, and young Bro. Paul Dix, acting as chairman, introduced the speakers. Dr. Lamar, of the Court Street Methodist church, led in prayer. Dr. H. W. Provence, pastor of Clayton Street Baptist church, spoke fittingly, as also did Rev. W. D. Gay, of Adams Street, Rev. A. F. Dix and Capt. J. M. Falkner of the First church. Each address was full of appropriate

thought and expressions of love, affection and admiration. Suitable tributes to the worth and merit of the man. Dr. Eager's response was marked with a degree of humbleness, tenderness, and sweetness that melted the people. He made no effort to touch the feelings, but in a simple way appropriately reviewed the years of his pastorate, and closing, bade us goodbye. His words were listened to with marked attention and deep emotion. They were the words of a loving father taking leave of an affectionate, devoted family. The church gives him up with great reluctance, but submits, believing that it is the call of God to a new field.

The great crowd that attended night services—the church and galleries being full—testified in a forceful manner the great number of friends among the people of Montgomery made during the years of his pastorate. We might write pages upon page about these closing services, and even then would poorly express the love our people have for Dr. and Mrs. Eager. God bless, keep and guide them in the future to greater usefulness. Dr. Eager goes this week to the Chicago University for six weeks, to pursue special studies preparatory to filling the Chair of Biblical Introduction and Associate Professor of Pastoral Theology in the Baptist Theological Seminary at Louisville.

ASSOCIATION season is upon us. It is the part of prudence and wisdom and foresight of moderators and clerks to notify brethren who are to prepare reports to do so at once, and if they cannot attend the association, be sure and send their report. It produces confusion and delay for reports not to be in hand on the first day of the session. It would be well for the moderator, when the organization is complete,

to enquire whether or not the various reports of standing committees are ready. If not, some brother ought to be requested to prepare such a report as may be wanting.

Moderators and clerks ought to see to it in time that every report be prepared, and speakers requested to prepare something to say on each subject. No speaker can interest and instruct an audience unless he gives close study. Hence, let preparation be made by some men, and there may follow short talks.

The associations this year ought to be of an educative character. We should all strive for more knowledge concerning our history and doctrines as a denomination. Education and missions should be made prominent. If our brethren will begin at once to prepare themselves for an exchange of ideas, in words of helpfulness, and encouragement, we will do more this year for the Baptist cause than ever before. Let moderators and clerks lose no time in exhorting their committees to be ready with their reports, and urge the preachers and laymen to come to their associations full to overflowing with the spirit of the Master.

THE RELIGIOUS HERALD, editorially referring to the "paper" resolution passed by the Southern Baptist Convention, as offered by Dr. Cranfill, of the Standard, appointing a committee to report at the next session, says: "We record our deliberate and profound conviction that the Southern Baptist Convention is attempting to do too many things. If we would maintain our hold upon the affections and allegiance of our people, we must not have it trespassing upon the state organizations or undertaking to do for the states what they can do far better for themselves; and we must not be introducing novel matters, which may provoke friction and trouble."

Without expressing our opinion regarding the resolution passed by the convention concerning the paper question, we must admit the above words of the Herald are wise, timely and considerate. Too much machinery and an overload of business that may not be germane to the legitimate work, may cripple, if not kill, any organization. Let us beware of overloading, especially with such weight that does not lawfully belong to us. Whenever any institution or organization assumes to inject foreign plans and matters into its work, friction is sure to follow. We are perfectly at sea as to the duty of the paper committee. We cannot understand the aims and purposes of the resolution. We hope, however, that the mover of the resolution does not contemplate any interference with state rights, or individual rights. When the committee reports then we can come to some conclusion. We insist on the committee giving out their report to the public at least three months before the next Southern Baptist Convention.

HON. JOEL D. MURPHREE'S ADDRESS ON FOREIGN MISSIONS.

Foreign missions as seen by Bro. Murphree, and now in pamphlet form for free distribution by our State Secretary, W. B. Crumpton, is an address full of information, argument and history. Every pastor in Alabama of our faith and order ought to read it carefully and make it a study. It is an address that will stand critical examination. It shows careful research and familiarity with Scripture.

Dr. A. B. Campbell, pastor of Troy church, of which Bro. Murphree is a member, and who wrote the introduction to the address as published, has this to say, which is

better said than we could say it, and which we heartily endorse:

INTRODUCTION.

The argument in the following pages was written by a layman. From youth he has been engaged in secular business with a degree of diligence that has won gratifying success. But devotion to private business has not prevented him from taking a lively interest at every period of his long life in popular movements that involved the welfare of mankind in general. He has frequently participated with tongue and pen in the discussion of educational, political, moral and religious questions. Nor has his zeal confined itself to that manner of expression. Individuals and families have again and again shared his benefactions, and it has been publicly stated that there is probably not a cemetery, school house or church building of any denomination in Pike county that has not some of Joel D. Murphree's money in it. Meantime he has been a generous contributor to the eleemosynary, educational and missionary enterprises of his own denomination. His friends observe that with ripening years his liberality toward every such cause increases. One of his deepest convictions is that no man can possibly do a deed of love or pity in the name of Jesus without reaping a rich reward.

In South East Alabama, where our brother has spent his life, and where he is consequently best known, thousands of people will read the following pages with special interest through regard for the author; and if some of them are not prepared to approve the doctrine of the pamphlet without qualification, they will give even the unacceptable features respectful consideration for his sake. Of all the efforts made by our venerable brother for the good of his fellowmen, some of us are persuaded that this pamphlet will prove the most beneficial. That it may continue to bear fruit long after he has been gathered to the white robe on high, is the earnest prayer of his unworthy pastor.

A. B. CAMPBELL.
Troy, Ala., July 4th, 1900.

I heard Brother Murphree's address read before the Troy association, but not having read it in print did not appreciate its value. I regard it as an able and unanswerable presentation of the subject, presented by a consecrated layman whose heart is in deep sympathy with the missionary enterprise. After reading it the second time, I was so impressed with its value, I asked the author to let us send it out from the office of the State Board of Missions.

May God's blessing attend its reading. W. B. CRUMPTON.
Montgomery, Ala.
Send your name, with postage to Rev. W. B. Crumpton and get copies of address.

FIELD NOTES.

Rev. D. E. Burks has returned to Brantley from Notasulga, and desires to be addressed accordingly.

Association Minutes printed at this office correctly and promptly. Cost as low as could be desired for good work.

J. M. Thomas, Pittsburg, Pa.: Please change my paper to 1120 North 25th street, Birmingham. I shall be there for August with my children.

Clerks of Associations can have their Minutes printed at this office at a low price. The work will be promptly and correctly done.

Do not write to this office for church letters to the association; we do not now keep them. Send to Rev. W. B. Crumpton, Secretary of the State Board, this city.

J. I. McCollum, Carbon Hill: Our church here "extended an arm" to Kansas, a small village, one and a half miles distant. I preached nine sermons there last week. Received five members by baptism and three by letter. Others will join. Among those baptized were a man of 78 years and a girl of 13. What a contrast! I went from Kansas to Eldridge, and last Sunday preached two sermons and baptized three ladies—one of them a Campbellite and one a Methodist. Will begin a protracted meeting next Sunday night.

In last week's paper there was a ridiculous error in the date line of our correspondent who is traveling in the old country. He wrote at sea 2544 miles from New York, instead of 354, as printed. Another letter is just received from him in which he tells of his visit to Scotland.

We extend warmest sympathy to our brother, Dr. B. D. Gray, of Birmingham, in his bereavement by the death of his venerable father. The aged patriarch passed away a few days since at his home at Waynesboro, Miss., having reached the advanced age of eighty-four years. We have no further particulars.

W. A. Whittle, Franklin, Ky.: By the grace of the Lord the lines have fallen to me in pleasant places. He is blessing my work as never before. My church has granted me a month's vacation, and a portion of August I propose to spend with friends and relatives in Alabama, where I first saw the light.

An appeal from Bro. C. C. Jones, Secretary and Treasurer of the Board of Ministerial Education, is printed in this issue. Not many words are employed, but the facts are presented plainly and with confidence that the Baptists of the state will send the money that is needed. Will they do it? Of course they will, because it ought to be done.

J. M. Johnson, Eclectic, July 23: Yesterday was a good day with us at Shiloh, near Kellyton; congregation good morning and night. Sabbath school interest increasing. The choir, by the efficient aid of Dr. W. A. Holloway, has improved in singing beyond our expectation. Collection for Orphan's Home, \$5.35. We entertain bright hopes for this church.

R. E. Lambert: Our pastor at Allenton, Bro. Henry Crumpton, resigned last Sunday, his resignation to take effect October 1st, when he expects to go to the Seminary. He has, or will resign at his other churches, Carlowville, Ackerville and Forest Home. This is a very good field for a good man, and we would like to secure a pastor as soon as we can after Bro. C. leaves.

A. P. Majors, Chestnut: At New Hope church, Monroe county.

I had the assistance of Dr. D. W. Ramsey. We held seven services, and two noble young ladies were received by experience. The church was much revived. We also ordained James Black and John Davidson to the deacon's office. Bro. Ramsey endeared himself very much to the New Hope people. We praise the Lord for his blessings.

J. B. Graham, Moderator, Talladega: Coosa River Association will meet with Alpine church on Wednesday, 22d of August. Alpine is on the Southern railway, about 36 miles north of Calera and 10 miles south of Talladega. Representatives of our various denominational enterprises, and correspondents from sister associations, are cordially invited. For entertainment address Dr. Samuel W. Welch, Alpine.

John B. Appleton, Collinsville, July 23: Please send our papers to Collinsville instead of Homer, as that office has been abolished. I visited Brandon last Saturday and Sunday and had quite a pleasant time, though still in feeble health. The church proposes to protract at the next meeting. Crop prospects are very gloomy. An excess of rain in June caused crops of all kinds to get in a very bad condition, and the other extreme following has about ruined corn and cotton on lowlands. Partial showers are beginning to pass about, and I yet hope enough will be made to avert suffering.

Greenville: A great sermon by a great preacher is especially worthy of mention. Dr. W. M. Harris, of Galveston, Texas—whom all know to be equal to his task—preached to his former charge at Greenville, July 26. His sermon, "The Evidences of Christianity," blending the two texts, "The Spirit beareth witness with our spirits that we are the children of God," and, "By their fruits ye shall know them," was not, however, an attempt at proof of facts, but merely logical reasoning of facts already established. Throughout the discourse, "when first one flower of thought and then another comes," his hear-

ers experienced a rare delight, for there are ideas in it. For the brilliancy and skill of his pulpit work Dr. Harris is noteworthy. As a preacher he is well prepared to stand, and does stand among the foremost. Moreover, in the broad field of talents he is "only equaled by himself." A scene of exceptional interest at the close of the service showed that he is justly appreciated, as a well merited ovation by the large audience was given him. A revival meeting commenced on the evening of the 25th. Rev. Harry L. Martin is expected on the following Sunday, and will conduct services during the remaining days.

The expected speakers did not appear at Sister Springs church, Dallas county, and therefore the meeting in the interest of the New Century movement was not held as intended, to embrace the fifth Sunday. But the people were there on Saturday and Sunday, and the pastor preached twice each day. There was an overflowing congregation on Sunday, and the indications were good for a successful protracted meeting if the pastor could have remained or could have procured some one else to preach. The occasion was felt to be quite a profitable one. The ladies fully sustained their reputation by the dinners provided both as to quality and quantity.

For the Alabama Baptist Program

Of Centennial meeting, to be held with Greenwood church, near Fitzpatrick, Bullock county, embracing Saturday before the first Sunday in August.

10 a. m. Devotional exercises.
10:30. Organization.
11. Sermon, by T. M. Thomas.
2 p. m. The responsibility of the pastor in missions; Gholston Yates.

2:30. What the figures say of Baptist growth; J. O. Hixon, A. F. Dix.

3:00. The spread of Baptist principles during the century; J. S. Yarbrough and T. M. Thomas.
8:00. Sermon, by J. O. Hixon.

G. W. DAVIS,
W. J. EUBANKS,
H. S. KIRBY,
Committee.

For the Alabama Baptist.

Several Things.

Every one should help the Eutaw brethren rebuild their house of worship. They are a noble band, and had made many sacrifices to build the house which was recently destroyed.

By systematic giving, Coosada and Mt. Hebron churches will more than double their contributions to missions this year. Country churches can use Bro. Crumpton's envelope system advantageously as well as city churches.

While in Kentucky recently I spent sometime with that prince of editors and pastors, Dr. Eaton. He was very enthusiastic over the new house of worship for Walnut Street church. The new building will be erected at the corner of Third Avenue and St. Catherine streets, at a cost of about \$175,000. I saw the photo of the exterior and the interior arrangement. It is extremely beautiful and wonderfully adapted for such a large congregation. When completed it undoubtedly will be the most magnificent house of worship the Baptists have in the South.

While in Chicago recently I met several Southern men at the University making special preparation for more thorough work at their various posts of duty this fall. The La Salle Avenue church is taking on more life at the approach of Dr. Christian's coming.

We are in the midst of a splendid meeting at Mt. Hebron church, Elmore county. All my time is engaged for revivals from now until the first Sunday in September. Have been invited to the state of Michigan for September, but prefer to spend the month in Alabama.

JOHN BASS SHELTON.
Montgomery.

If You are Tired

Take Horsford's Acid Phosphate. Dr. M. H. Henry, New York, says: "When completely tired out by prolonged wakefulness and overwork, it is of the greatest value to me."

Would you have friends?—Be friendly.

NOT THOSE ALONE ARE BRAVE.

We call the brave not those alone
Who mid the shriek of shot and shell
Dare the foe, advance the flag,
And stand firm fixed in seething hell.

At home, far from the battle's din,
There waits a loyal, loving band
Of sweethearts, wives, and mothers true
They, also, feel grim war's demand.

No rolling drums, no roaring guns,
No blaring trumpets elevate
Their anxious, keenly suffering souls;
In silence deep they watch and wait.

They, too, are brave—are heroines all.
Off to the front, with eager mind,
They send their own, and they alone
Know what it means to stay behind.

From the Baptist Argus.

The Dog and His Nurse.

REV. J. B. GAMBRELL.

In an elegant dining-room of one of the finest hotels in the South sat an English pug with his nose turned up at creation. By his side sat his nurse and attendant, elaborately dressed and flashing with diamonds. She was feeding the dog with rare bits from her plate, using the same fork with which she fed herself. Before her, just across the narrow table, sat a man well-dressed and seemingly under good discipline, for he was obedient to every nod of the dog's nurse. He was, no doubt, the husband of the woman who was feeding the pug. There was much talk mixed with the feeding. The writer sat where the entire proceeding was in full view, and near enough to involuntarily hear much of the conversation. It was almost entirely about the dog and to the dog. It was neither edifying nor appetizing, but it was a study for a philosopher. What makes some women take to dogs?

Dinner done, the nurse took her charge in her arms and went out mothering it, as if it had been a four-month-old baby; the husband following with becoming meekness. In all that may be said in this article, no reflection on respectable dogs is intended. I like dogs. "As mean as a dog" had its origin when dogs were treated mean and were made mean by hard conditions. Dogs are the noblest animals, but they are dogs for all that. No blame could be attached to the aforesaid pug for having stolen

the affections of the aforesaid woman. It was, indeed, a doggyish trick, but in this world, all is considered fair in love and war. The dog was doing what the finest of women do constantly. He used the witchery of his good looks and winning ways to better his condition in life. He had evidently won the field and secured an elegant nurse, with not a bad looking man to play second fiddle. I hold the pug blameless.

What shall be said of the woman, and then of the man? Ah, there's the rub. Here was an inversion of creation. The thing did not look well to a plain man, who has been taught and always believed that women have souls. The doctrine is dear to me, for my mother, my sisters, my mother-in-law all had souls. They were human souls full of all humanities; but here was a creature with a divinely formed, beautiful body, but seemingly there was the soul of a dog in it. Strangely it suggested the ancient doctrine of the transmigration of souls. Was it a woman truly with the heart of a dog, or was it a dog with the body of a woman? I leave the question for those who can expound the deep mysteries of creation.

As to the man, he is easy. He can be explained variously. The woman might have had money. They were evidently rich. Riches cover a multitude of follies. She was beautiful, and beauty reduces some men to jelly. She might have been fairly good to him, not nearly as good as she was to the pug, but still comfortably kind to him. Or he might have been subdued by the imperious will of a modern Cleopatra. He is explainable. But the woman, well we gave her up when she kissed the dog, and we fell to surmising and moralizing. Could it be possible that here was a mother's heart famishing for child love? It might have been. If that was it, what a waste. Here then was a literal casting of the children's love to dogs. I am not saying a real woman with a woman's heart might not give the dog under the table, not sitting at the table, the crumbs that fall from the table. It seems to see a mother kindly

treat the little poggies that play with her children. This is a kind of overflow of love, or love by association. But to put the wealth of affection on a dog is to sink to a low level in living. It is literally living a dog's life. No one can live higher than his love. Life is graded by the heart. If we set our affections on things above, our lives will be heavenly. If we set them on dogs, our lives will be doggyish, and diamonds, nor elegant raiment, nor blandishments, nor wealth, high station in social life, nor all of them put together, will lift the life above the dogs.

The surmise is that this woman was heart hungry for a love she had not found in the course of nature. She had, therefore, become abnormal and taken to a dog for satisfaction. Whether this is true or not, it is no venture to say that multitudes of women do suffer for lack of childlove. A woman who has no childlove in her heart is not made right. She needs some Moses to smite the rock of her heart, that the sweet stream might abound.

I will leave off surmising and turn to moralizing. I know a married woman to whose home and heart no blessed babe came. She did not take to dogs. It aroused her, as everywhere in this sin-cursed earth were neglected children. She took one after another to her mother heart. Old and hard worked she is today, but her children, redeemed from want and woe, trained for usefulness and heaven, rise up to bless her. A goodly company they are. She is happy in her toil, because her heart is well fed.

The rich woman with her pug will some day die. Before the great white throne she will stand. The books will be opened and the record will be that while immortal children suffered, starved and died of neglect, she walked the streets or drove through them, with a dog in her arms and lavished on a mortal pug, the love which belonged to immortals. The poor woman will rise up in the judgment, surrounded with her immortal children, who will receive her into everlasting habitations. The rich woman will be there, but the dog will be dead forever. What will Jesus say?

To the first woman he will say:

"Inasmuch as ye did it to one of the least of these, ye did it unto me." Will he say to the rich woman, "Inasmuch as ye did it to the pug dog, ye did it unto me?" I trow not.

O, the unspeakable waste of life, and life's opportunities. I have recently thought much of the drivel and waste in the life of rich women. They and all of us need for this life and the next, the inspiration and uplifting of noble loves and noble purposes. Why can't many rich, cultured young women give their lives to the poor, the ignorant and the helpless, and thus enrich their hearts, enrich this world and heaven?

The Care of Hair-Brushes.

There is really an art in the proper washing of hair-brushes, says a writer in one of our exchanges. If the bristles are allowed to become soft, a hair-brush becomes practically useless for its intended purposes. Many people cleanse hair-brushes by covering them with wheaten flour and simply rubbing the bristles together. This method, however, is not thoroughly satisfactory. To keep your brushes in good condition, proceed in the following manner: Have two shallow dishes, one of moderately hot and the other of cold water. To the first dish, which contains, say, a quart of water, add a dessert-spoonful of ammonia. Now take your brushes, one by one, and keep dipping the bristles up and down in the water (being careful not to wet the backs), and in a minute or two the dirt and dust will come out of them as if by magic, leaving them beautifully white. Now dip up and down several times in the second dish, containing the clear water, to rinse them; shake well and place to drain across a rack or towel-horse. No soap is needed and no rubbing with the hands. If you adopt this method of cleansing your brushes, you will find that they will last three times as long as if cleansed with soap, and that the bristles will preserve their stiffness.

China has nearly 400,000,000 of people without Christ.

Central Committee.

WOMAN'S CENTRAL COMMITTEE.—Mrs. L. F. Stratton, President, 1705 Twelfth Avenue, S., Birmingham; Mrs. B. D. Gray, Vice-President, Birmingham; Mrs. H. L. Mellen, Vice-President, Birmingham; Mrs. T. A. Hamilton, Leader Young People's Mission Work, Birmingham; Mrs. Florence Harris, Leader Babies' Branch, 301 Sayre St., Montgomery; Mrs. Geo. M. Morrow, Treasurer, 1711 Eighth Ave., Birmingham; Mrs. D. M. Malone, Secretary, East Lake.

THE SUNDAY SCHOOL BOARD A MISSION BOARD.

This is our watchword among the people, and we hope they will class this board with other mission boards, and allow it such rank in their sympathy and prayer and plan and co-operation.

Its Bible work is basal work for missions; its book and tract work is a publishing agency for missions; its promotion of Sunday school interests is making the Sunday school a mission power; and even its equipment of schools with periodical literature is for the promulgation and enforcement of mission thought. True, we make no appointments of missionaries, the convention having committed this to the Foreign Board for Foreign Missions, and the Home Board for Home Missions. The work of the Sunday school board is educational—education in the doctrine of missions, wherein missionaries are born and great missionary enterprises have their genesis, as well as their ever increasing supply and support. This is true of all its publications, whether books or tracts or periodicals, and to this end its September Missionary Day in the Sunday schools has a special fitness, and should be given special emphasis. These simple services become prophecies of the future, as childhood, with the plastic condition of mind and heart, is brought face to face with the mighty problem of giving the gospel to the world. And children under the power of the Spirit of God catch up the song of redemption and pass it to the uttermost parts of the earth. In purpose, in method, in effort, in spirit, in all that we can command, this board is a mission board, and seeks to make the Sunday school a mission power for bringing in the kingdom of Christ.

Surely it is while to take this larger and more august view. The question of supporting the board at Nashville is far more than the mere choosing of periodicals for a school, though this is important, holding, as it does, the very life of the enterprise and the effectiveness of its plan and purpose. But it is the larger question of supporting the convention in this undertaking, and the larger question still of making this agency powerful along the great lines of its work.

Brethren, the Sunday school board at Nashville is a mission board, from whatever angle of vision it be held in contemplation. It is a business, indeed, but a business that serves as a basis for missions; an industry, indeed, with industrial power, but an industry whose power with all the material forces that can be marshaled into line is set for the furtherance of the gospel. The song of the printing press is made to catch up the great thought of God—his thought of human redemption—and make music with the music of the spheres in giving glory unto him forever and ever. The printing press is one of the mightiest forces among men, and is here set to the noblest and most glorious end, looking to the coronation of the Son of God and the final consummation of all things when the kingdoms and nations of this world shall become the kingdom of our Lord and of his Christ.

Miss Claudia White, dressed in her black working dress, made Chinese fashion, which costume she wore daily in China, spoke to the ladies of her life on a mission boat as she went from village to village teaching the women and children. She told of the need for a boat for use of the women missionaries, and more than its cost—of \$250—was quickly subscribed. Then the running expenses for a year of \$150 were given—in all, \$413—for this most helpful work. On Sunday afternoon, after affording W. M. U. great pleasure by a representation of Chinese worship, with many objects as used in China to assist the imagination, and dressed in the picturesque native costume of a Chinese lady, Miss White, at the

If Money Grew on Trees

And everybody owned an orchard, it would not make any difference how it was spent; but being as it is, however, it makes an "awful" lot of difference whether you spend it wisely or unwisely.

YOU ARE INTERESTED

In buying to the best advantage, of course. Well, then, just a little of your attention—your good judgment will do the rest. This is an invitation for you to write to me for my catalogues and prices, or call at one of my stores.

IT IS MY BELIEF

That if you write to me for prices on Pianos, Organs, Bicycles, and Sewing Machines before you buy, I will save you at least \$50.00 on a Piano, \$25.00 on an Organ and as much as \$10.00 on Sewing Machines. My terms are easy.

SPECIAL DISCOUNT

To increase my business during the summer months, I have decided to make an offer of 10 per cent. discount, and to a man who is good, I will sell on time until October. Sheet music at 10c. per copy. All kinds of small instruments at a discount of 20 per cent. for the summer.

Sole agent for the Chickering, Kränich & Bach, and Kingsbury Pianos.

Address:
E. E. FORBES,
26 Dexter Ave. Montgomery, Ala.
2018 Second Ave. Birmingham, Ala.

Howard College

FOR YOUNG MEN.

A MILITARY COLLEGE under the auspices of the Alabama State Baptist Convention.

ESTABLISHED IN 1841.

Located at East Lake, Ala., on west side of Red Mountain, six miles from Birmingham, with which city it is connected by Electric Cars.

Superior instruction in English, French, German, Ancient Languages, Mathematics, Natural Sciences, Mental and Moral Sciences, Pedagogy, Elocution, etc. Regular course in Biblical Literature. Also, Preparatory and Business Courses.

Free Tuition to Baptist Ministers.

Half Tuition to Ministers' Sons.

Terms Reasonable. The policy of the Howard is not to furnish the "Cheapest" instruction, but to give a Broad and Thorough Education at the Least Cost for the grade of work done.

Excellent Chapel, Society Halls, Dormitories, Bath Rooms and Gymnasium. Religious and Moral influences good. No intoxicants can be sold within three miles of the College.

NEXT SESSION BEGINS SEPT. 25, 1900.

For Catalogue and particulars write to

F. M. ROOF, President,
EAST LAKE, ALA.

earnest solicitation of Dr. Willingham, consented to go into the Convention and be presented to the delegates. Her youthful appearance and gentle womanliness made real to many the genuine quality of the service rendered to the heathen. She did not say a word, nor lead in song, as was expected, but only stood before the great congregation, without fear, but only joy in her heart, as she contrasted the tender sympathy and interest expressed universally with the jeers and insults of a Chinese mob that she had faced so far away. Governor North-ern gently laid his hand on her head and commended her to God in the name of the Convention.—Foreign Mission Journal.

When a plea was made at the Convention for Miss Claudia White's Mission boat, Mrs. Gray of the First Church pledged \$15 for the Ladies' Society \$10 for the Young Ladies' Society, and \$5 for the Sunbeam Band. There was also pledged \$25 for the state. If our ladies had heard Miss White's talk they would have felt like promising \$100 instead of \$25.

Individuals or societies that wish to help in raising the amount pledged for the state, please send contributions to Mrs. G. M. Morrow, 1711 8th Avenue, Birmingham before Oct. 1st. The sooner the better.

China.]

The position of woman in China is practical slavery.

China has an area of two million square miles territory for her four hundred millions of people.

China is one half as large as Europe, nearly as large as the United States, eighteen times that of Great Britain.

Not one man in every hundred in China can read, and women rarely away from the higher classes.

The Chinese wife is never seen to walk the streets with a man, not even her own husband.

China is the largest mission field in the world, having a million more than India and two million more than Africa.

One hundred and fifty millions of people in China use the same dialect and are governed by the same laws.

It is a mistake to judge China by the people that come to this land, for they are not the best of her citizens.

The Chinese are a highly intellectual, a hardy, frugal people, and

when converted make most loyal Christians.

China has one of the greatest commercial futures of any country. The gospel must go with this in order to save her from the ruin to which this will subject her.

Southern Baptists entered China in 1847 and they now have 30 missionaries, 43 native assistants, 20 churches, 37 out-stations, 1,364 members, 167 baptized last year, 29 Sunday Schools, 675 scholars, and \$1,793 contributed during the year.

China is one of the oldest nations. Before England, France, Germany, Rome or Babylon, that has been dead 2,500 years, before Israel went down into Egypt, before them all was China and the Chinese.

The great wall of China is 1,259 miles long, 20 feet high, with a thickness at the base of 25 feet and 15 feet at the top.

If we will not take the one step that is made clear, we cannot know the part of the way that lies in the shadow. But doing the duty that lies nearest will ever bring us to the next duty. Doing, we shall know. God's will is an angel, bearing in his hand a little lamp to light you.—J. R. Miller.

SECRETS OF SUCCESS.

GOOD ADVICE to business boys by nearly 100 of the most successful business men.

Contains many helpful hints from these business men's own experience. An invaluable aid to every boy whether in school or employed in an office. A dainty volume of about 50 pages, bound in cream pebble grain, stamped in green and silver and sent postpaid for only \$0.25. Every boy should read this book. Send for our special illustrated book catalogue of books for young and old, FREE. Address all orders to

THE WERNER COMPANY,
Publishers and Manufacturers. Akron, Ohio.
[The Werner Company is thoroughly reliable.]—Editor.

ONE HUNDRED

copies of a letter, piece of music, drawing, or any writing can be made on a Lawton Simplex Printer. No washing. No wetting of paper. Send for circulars and samples of work. Agents wanted.

20 Vesey St., New York.

59 Dearborn Street, Chicago.

Cures Dropsy!

I have used this Medicine in my practice for several years. It has never failed. Several other physicians have used it and endorse it. Those who need the medicine can get it by addressing me at No. 10 South Court Street, Montgomery, Ala. Frequently cures in six days.

E. D. GRIMES, M. D.

Royal

BAKING POWDER

-Absolutely Pure-

For the third of a century the standard for strength and purity. It makes the hot bread, hot biscuit, cake and other pastry light, sweet and excellent in every quality.

No other baking powder is "just as good as Royal," either in strength, purity or wholesomeness.

Many low priced, imitation baking powders are upon the market. These are made with alum, and care should be taken to avoid them, as alum is a poison, never to be taken in the food.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

GENERAL NEWS NOTES.

Many reports have come from China since our last issue. Most prominent among them was the statement that the foreigners in Pekin were all alive, but that they were held by the Chinese government as hostages, and would all be killed if the allies began the march on Pekin. This was believed in some quarters, but generally doubted.

But now comes the startling but pleasing information that no one of the foreign ministers, except the German, has been killed. The British Government has received a dispatch from its minister, Sir Claude Macdonald, at Pekin, without date, but it says that the for-

eigners were in the house of the British legation, and they had fought the Chinese from June 20 to July 16, and quite a number of foreigners had been killed and wounded. British officials regard this as genuine. It is thought to have been written July 21. The Japanese have also received a message from their representative, which they believe to be genuine. The Germans have received a note from their representative dated July 21, in which it is stated that the German loss in resisting the Boxers was ten killed. These messages, it is stated, were sent by the "underground route," that is, by secret messenger, perhaps a friendly Chinaman, hired for the purpose. It is strange that no message came from U. S. minister Conger. Li Hung Chang and other high Chinese officials say the foreigners should be brought to Tien Tsin under guard strong enough to protect them from the Boxers, so that they may be seen to be really living.

So it may be that those who have been so generally mourned as dead are yet living; but it may also be that if the allies begin their march upon Pekin these people will be killed. The Chinese government has all along claimed to be desirous of protecting all foreigners in the empire, but that its army is not large enough, and besides many of its soldiers are in favor of the Boxers.

Methodist and Presbyterian missionaries from the United States, and also missionaries from England and Catholic priests from different countries have been killed in China, but no report has yet reached us of the murder of Baptist missionaries. Many missionaries of all denominations have left their stations and gone to Shanghai, which is on the coast south of Pekin. But signs of disturbance are quite visible there, and the missionaries there may have to go aboard the ships, or else to Japan, as some from China have already done.

Chinese troops have attacked the Russians on Russian territory on the north of China, and that creates

additional trouble between the two countries.

On Sunday last the civilized world was shocked by the assassination of Humbert, King of Italy. He was at the city of Monza on some public occasion, and as he was entering his carriage he was shot three times by an anarchist named Bressi. But for the police the murderer would have been killed by the people. He was born in Italy, is a weaver by trade, and had worked in this country at Paterson, N. J., for the past seven years, and recently returned to Italy on purpose to kill the King, for he hated all monarchs.

Gen. Chaffee, who was sent to China to command the American troops, has arrived at Taku. It is

thought he may be selected to command the entire allied forces. Taku is on the coast at the mouth of Pei Ho river; Tien Tsin is some distance above on the same river, and Pekin higher still—the relative positions being like those of Mobile, Selma and Montgomery.

NEARER HOME.

The Breeze, at Columbia, Henry county, reports that Mr. J. H. Rollins brought open cotton bolls to town July 25th.

The trial of those suspected of being concerned in the killing of Gov. Goebel, in Kentucky, is progressing. Damaging evidence has been found against certain persons, but not yet sufficient to show who did the shooting.

Crop reports in Alabama and other states are more favorable. Drummers and other travelers say there has been great improvement in the last two weeks. But in some localities crops in the lowlands can't improve much.

A heavy rain did much damage to crops in Chambers county a few days since.

MARRIED.

On Sunday morning, July 22, at the home of the bride's parents in Alabama City, Miss Evelyn Davis and Mr. Henry W. Graves, of Montgomery, Rev. E. E. George officiating. The bride is a sweet and accomplished young woman, and the only daughter. Her father is a deacon of the Baptist church. The groom is a promising young business man of Montgomery. He is a member of the Methodist church, and is honored and respected by all who know him. The happy couple left at once for Montgomery, their future home.

In the Baptist church at Jefferson, Marengo county, July 30, at 8:30 p. m., Mr. Comer Jones and Miss Nannie Aldridge. Mr. Jones is well known in this part of the state and stands high in the business world as a Christian gentleman. The bride, Miss Aldridge, is among the most lovable of Christian characters, and the church and community at Jefferson sustain a great loss in giving her up.

OBITUARY.

Again death has claimed one of God's noblemen. Dr. J. A. Weisinger, who lived near Browns, died at Selma at the city infirmary, July 17. He had been a great sufferer for several years, and everything that medical skill could do for him

was done. It gave him relief, but did not cure, so the end came. Dr. W. was an earnest Christian. I was his pastor at Browns for more than three years. He died as he had lived, with a strong faith in his Savior. He leaves a devoted wife, three loving and promising children, nine brothers and sisters and a host of friends to mourn his departure. Dallas county has lost one of her most substantial citizens. While he will be missed by loved ones and friends, we know that it is well with his soul. May God bless the sorrowing loved ones, and sustain them by his grace.

Mrs. Nancy Robertson (nee Robbins), wife of F. F. Robertson, has passed to her reward. Sister Robertson was born April 10, 1882; was converted and joined Dolomite Baptist church in 1896; was married to F. F. Robertson September 22, 1897, and died June 25, 1900. A devoted husband and two little children are left in the lonely home, but the loved ones draw comfort from the fact that she is now in the enjoyment of a heavenly home. May the grace of God comfort the lonely husband, her mother, the little children, and all the loved ones until that day when an inseparable union shall be theirs.

W. R. LEXY.

On July 5th, while the pleasures of the national holiday were fresh in the minds of many people, the spirit of J. T. Hubbard took its flight to the land that is unknown except by faith. He was born February 10, 1856, in Bibb county; was baptized into the fellowship of Haypop church in 1874, and so remained until his death. Bro. Hubbard was married to Miss S. A. Ashworth in October 1884, and to them were born three sons. He was a loving husband and kind father, and was highly esteemed by his neighbors. He was a brother of Rev. W. G. Hubbard, of Eoline, Bibb county, in whose care he left his wife and children. He said he was ready and willing to go.

"Sleep on, dear brother, and take thy rest; God called thee home; he knew 'twas best."

A FRIEND.

RESOLUTIONS.

Whereas, our brother, R. J. Tillery, was removed from us by death on June 4th, at the age of 74 years, who were co-laborers with him in the Master's service, desire to give expression to our appreciation of his faithfulness and loyalty, and ask to place on record the following resolutions:

1. That we recognize our brother's consecration, his devotion to his church, and his zeal in every good word and work.
2. That we bow in submission to him who doeth all things well.
3. That we extend our tenderest sympathy to the bereaved and point them to him who will be their comforter.
4. That a copy of these resolutions be sent to the family, and to the ALABAMA BAPTIST, and one spread upon the minutes of our church.

J. L. HOWARD.

The angel of death, once more visited our corner, and called away our

much beloved sister, Mrs. Nonie J. Payne, who will be sadly missed in the church and Sabbath school.

Resolved, 1. That while we weep on the earthly side of the grave, we commit her without fear to him who fulfilled to her this promise, "Where I am there shall ye be also."

2. That we may strive to live consecrated Christian lives, so that we may be ready when the summons comes to call us home to meet the loved one gone before.

3. That we tender to the bereaved family our heartfelt sympathy in their great loss, and pray that the God of all grace may comfort them in their sad bereavement.

4. That a copy of these resolutions be sent to the ALABAMA BAPTIST for publication, and a copy be sent to the bereaved family.

NELLIE BLACKWELL,
R. C. BLACKWELL,
ALICE BLACKWELL.

Clarke County Democrat please copy.

Self-love in all its forms is constantly holding us back from growing up towards the standard of our divine Head; and self-love must be conquered if we would see things as they are, and be as he would have us.—Canon Liddon.

There is not one minute of our lives (after we have come to the use of reason) but we are or may be doing the work of God, even when we most serve ourselves.—Jeremy Taylor.

Time and Place of Meeting of Associations.

If anything is not correct, please write at once the correction. W. B. C.

JULY.

Mobile; Thursday before the second Sunday; place to be selected.

AUGUST.

Florence; Friday before the second Sunday; Liberty church, Threest.

Coosa River; Wednesday before the fourth Sunday; Alps.

Montgomery; Wednesday before the fourth Sunday; Prattville.

North Alabama—Friday before fourth Sunday; Union Grove church, Jackson county, 18 miles northwest Valley Head.

SEPTEMBER.

Shelby—Tuesday before the first Sunday; Bethel church, near Columbiana.

Union—Tuesday before first Sunday; Millport, Lamar county.

Mineral Springs—Friday before third Sunday; Watts Union church, one mile southwest of Warrior.

Selma—Tuesday before second Sunday; Orrville.

Calhoun—Wednesday before second Sunday; Oxford.

Bigbee—Wednesday before the second Sunday; Beulah church, Sumter county.

St. Clair—Saturday before the second Sunday; Cedar Grove, one mile of Leeds.

Conecuh—Monday night, before third Sunday; Georgiana.

Pine Barren—Wednesday before third Sunday; Bethsaida church, Furman.

Birmingham—Thursday before third Sunday; Shade's Valley church, near Oxmoor.

Liberty, N.—Thursday before the third Sunday; Rice church, Madison county.

Colbert—Thursday before third Sunday; Riverton church.

North River—Tuesday before fourth Sunday; Pleasant Grove church, Walker county.

Bethlehem—Wednesday before fourth Sunday; Monroeville church, Monroe Co.

Cahaba—Wednesday before the fourth Sunday; Centreville church.

Antioch—Friday before fourth Sunday; St. Stephens ch., Washington Co.

Bethel—Friday before fourth Sunday; Catherine ch., Wilcox county.

Cedar Bluff—Friday before the fourth Sunday; Mill Creek ch., Cherokee Co.

Cleburn—Friday before fourth Sunday; Healin.

Macedonia—Friday before the fourth Sunday; Johnson's Creek, Greene Co., Miss.

Tennessee River—Friday before fifth Sunday; Mt. Ararat.

OCTOBER.

South Bethel—Tuesday before the first Sunday; Amity church, near Whatley.

Troy—Tuesday before the first Sunday; Mt. Pleasant church, Linwood.

Salem—Wednesday before first Sunday; White Rock church.

Sipsey—Wednesday before first Sunday; Spring Hill church, Tuscaloosa Co.

Central—Wednesday before first Sunday; Bethesda church, near Equality Coosa county.

Liberty Central—Thursday before the first Sunday; Pleasant Hill church, eight miles east of Moundville.

Mt. Carmel—Friday before the second Sunday; Cave Spring church, Madison county.

Weogufka—Wednesday before second Sunday; Union church, Coosa county.

Southeastern—Saturday before second Sunday; Shady Grove church, Jackson county, Miss.

Mt. Moriah—Thursday before fourth Sunday; Prude's Creek church.

Mud Creek—Friday before third Sunday; Concord church.

Caray—Tuesday before third Sunday; Providence church, near Hackneyville.

Zion—Friday before the third Sunday; Friendship church.

Gilliam Springs—Friday before third Sunday; New Friendship church, Marshall county.

Elim—Friday before third Sunday; Atmore.

Muscle Shoals—Thursday before first Sunday; Mt. Pisgah ch., Morgan Co.

Judson—Thursday before the first Sunday; Hebron church, Henry county.

Clear Creek—Friday before first Sunday; Clear Creek church, Winston Co.

Etowah—Friday before first Sunday; Union church, No. 1, Duck Springs.

Yellow Creek—Saturday before the first Sunday; Pleasant Grove, Macon county.

East Liberty—Tuesday before second Sunday; County Line ch., Chambers Co.

Tuskaloosa—Wednesday before second Sunday; Siloam church, Scottsville.

Unity—Wednesday before the second Sunday; Bozeman.

Centennial—Thursday before second Sunday; Mt. Carmel church, Bullock county.

Alabama—Friday before the second Sunday; Sandy Ridge, Lowndes Co.

Sulphur Springs—Friday before second Sunday; Pisgah ch., Walker Co.

Big Bear Creek—Saturday before the second Sunday; New Friendship church.

Missionary Harmony—Saturday before second Sunday; Cedar Grove church.

LEMONS AS MEDICINE.

They regulate the Liver, Stomach, Bowels, Kidneys and Blood as prepared by Dr. H. Mozley, in his Lemon Elixir, a pleasant lemon drink. It cures biliousness, constipation, indigestion, headache, appendicitis, malaria, kidney diseases, fever, chills, heart failure, nervous prostration, and all other diseases caused by a torpid or diseased liver and kidneys. It is an established fact that lemons, when combined properly with other liver-tonics, produce the most desirable results upon the stomach, liver, bowels, kidneys and blood. Sold by druggists, 50c and \$1 bottles.

Rev. John B. Sanders Writes:

Dr. H. Mozley, Atlanta, Ga.: I have been relieved of a trouble which greatly endangered my life, by using Mozley's Lemon Elixir. My doctor declared my only relief to be the knife, my trouble being appendicitis. I have been permanently cured and am now a well man. I am a preacher of the M. E. Church, South, located in the town of Verbena, Ala. My brother, Rev. E. E. Cowen, recommended the Lemon Elixir to me. Ship me a half dozen large bottles C. O. D.

Mozley's Lemon Elixir

Cured me of a long-standing case of chills and fever by using two bottles.

J. C. STANLEY,
Engineer E. T. Va. & Ga. R. R.

Mozley's Lemon Elixir

Cured me of a case of heart disease and indigestion of four years' standing. I tried a dozen different medicines. None but Lemon Elixir did me any good.

TULES DIERL,
Cor. Habersham and St. Thomas, Sts., Savannah, Ga.

Mozley's Lemon Elixir.

I fully endorse it for nervous prostration, headache, indigestion and constipation, having used it with most satisfactory results, after all other remedies had failed.

J. W. ROLLO,
West End, Atlanta, Ga.

New River—Saturday before the second Sunday; Unity church.

Newton—Saturday before the second Sunday; Daleville.

Cherokee County—Tuesday before the third Sunday; Tate's Chapel, Cherokee county.

Rock Mills—Tuesday before the third Sunday; Union Grove church, Heard county, Ga.

Tuskegee—Tuesday before the third Sunday; Liberty church, Lee county.

Mulberry—Wednesday before the third Sunday; Liberty Hill, 4 1/2 miles west of Clanton.

Harmony Grove—Thursday before the third Sunday; Harmony Grove church, Fayette county.

Cherokee—Friday before third Sunday; Providence church, near Collinsville.

Sardis—Friday before third Sunday; Piney Grove church, Huggins.

Warrior—Friday before third Sunday; Cleveland church.

Harris—Friday before third Sunday; First church, Phenix City.

Haw Ridge—Friday before the third Sunday; Enterprise.

Arbacoochee—Saturday before third Sunday; Pleasant Hill church, Randolph county.

Clay County—Tuesday before fourth Sunday; Mt. Moriah church.

Eufaula—Tuesday before fourth Sunday; Louisville.

Marshall—Tuesday before fourth Sunday; Hopewell church, Red Hill.

Bessemer—Thursday before the fourth Sunday; Pleasant Ridge church.

Cedar Creek—Friday before the fourth Sunday; Oak Hill church.

Shady Grove—Friday before the fourth Sunday; Bethlehem church.

Cullman—Saturday before the fourth Sunday; Ebenezer church.

Geneva—Saturday before the fourth Sunday; Eden church, Geneva county.

NOVEMBER.

Columbia—Wednesday before the first Sunday; Ashford.

Pea River—Saturday before the first Sunday; Zion Chapel, ten miles of Elba.

Mortgage Sale of Real and Personal Property.

Under and by virtue of the power of sale contained in a certain mortgage executed by Ida Graham to J. T. May on the 8th day of April, 1897, which said mortgage was, along with the debt thereby secured, duly transferred and assigned by Wm. Gamble, as trustee in bankruptcy of said J. T. May, and under an order of the District Court of the United States for the Middle District of Alabama, wherein the matter of the said bankruptcy was pending, to one F. M. Billing on the 25th day of June, 1900, and which said mortgage and the debt thereby secured was, on the 19th day of July, 1900, duly transferred by the said Billing to the undersigned Geo. D. Noble, I, the said Geo. D. Noble will on the 27th day of August, 1900, proceed to sell at the Artesian Basin in the City of Montgomery, Ala., at public auction, for cash, within the legal hours of sale, the following described real estate, lying in the County of Montgomery, State of Alabama, to-wit: A certain lot of land lying in Section sixteen (16), Township seven-

teen (17), Range eighteen (18), and bounded as follows: Beginning twenty-one and twenty one hundredths chains west of the Wetumpka road on the line dividing Sections sixteen (16) and twenty-one (21), running thence, north, ten (10) chains to Bennet & Co.'s line; thence west fifteen and ten one-hundredths chains to a point twenty-one chains east of the west line of said Section sixteen (16) where Bibb and others corner; thence south five and thirty-two one-hundredths chains to the Wetumpka road; thence following said road to the north line of said section twenty-one (21); thence west along said section line to the place of beginning, containing altogether one hundred and thirty-two acres, more or less, and the same being the land on which said Ida Graham now resides and which was formerly in the possession of the late William Metcalf. I will, at the same time and place, and for cash, also sell the following described personal property conveyed by said mortgage, under the power of sale therein contained, to-wit: One bay mare mule named Major, one gray horse mule named George, one bay mare mule named Dolly, fifteen head of cattle and their increase, one wagon and harness, one buggy and harness, and farming implements, being the property conveyed by the said mortgage.

This the 26th day of July, 1900.
GEO. D. NOBLE, Transferee.
GORDON MACDONALD, Attorney.
July 26-4w.

MORTGAGE SALE.

Under and by virtue of the power of sale contained in a mortgage executed by F. J. Cranton and Abbie R. Cranton, his wife, to Ellen D. Simpson, on the 23d day of March, 1898, (duly transferred to the undersigned), and recorded in the office of the Judge of Probate of Montgomery county, Alabama, in Mortgage Book 153, at page 253, one of the conditions of which has been broken, the undersigned, Thomas Massie, as transferee of said mortgage, will sell at public auction, for cash, to the highest bidder, at the Court Square Fountain, in the city of Montgomery, Ala., within the legal hours of sale, on Friday, the 3d day of August, 1900, the following described property contained in and conveyed by said mortgage, situated in the County of Montgomery, and State of Alabama, to-wit: Lot numbered nine (9) in Block K, in the town of Vesuvius, according to the plat of the same as recorded in the office of the Judge of Probate of said county in Book 20 of Deeds, at page 640.

THOMAS MASSIE, Transferee.
P. C. MASSIE, Attorney for Mortgagee.
July 5-4w.

Morphine and Whiskey habits treated without pain or confinement. Cure guaranteed or no pay. B. H. KEAL, Manager Lutha Springs Sanitarium, Box 5, Austell, Ga.