

# THE ALABAMA BAPTIST.

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## Family Government

By E. C. Burleson, D.D., LL.D., of Baylor University, Waco, Texas.

"He shall turn the hearts of the fathers to their children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse."—Malachi 4: 6.

[Concluded from last week.]

The fourth golden rule is, Be firm. And how fearfully hard it is to be firm and tender at the same time. To illustrate the difficulty and the possibility of tenderness and firmness I tell my experience with my first angel boy Jona when he was two years old. To please him I allowed him in our evening drive to hold the buggy reins; the horse was fiery and spirited, but there was no danger as I always had my hand ready to seize the reins at any moment. It pleased him wonderfully, for it is amazing how early and eager they take the reins in their own hands. But one evening my wife returned from her weekly visit to her mother two miles in the country, all feverish with excitement, and said, "You must not let Jona hold the reins any more; I was afraid to let him hold the reins, for fear that I could not grasp them soon enough in case of danger, and he just cried and screamed for the reins all the way to mother's and back home. He came near making the horse turn the buggy over three times and run away once. I saw the change must be made; so, the next time we started on our evening drive, I took Jona up in my lap and kissed and told him how he troubled good mother and came near turning the buggy over, and that he must never hold the reins any more, but he seized the reins eagerly. I told him first tenderly and firmly to let the reins loose, but he held them faster. I said, 'Papa will slap Jona if he does not let the reins loose.' He looked up into my face in wonder, but held on to the reins. I gave his precious little hands a keen slap; he let loose the reins, threw his head down in his mother's lap and sobbed bitterly. The mother's eyes filled up with tears, my eyes were watering, and my heart was weaker than water. But I remembered the words of Solomon, 'Let not thy soul spare for his crying.' (Prov. xix: 18.)

After riding some distance, the mother lifted up the sobbing child, and said tenderly, Jona, get up and kiss papa; papa loves Jona. He jumped up and kissed me, thinking he had conquered, seized the reins again and held them closer than before. After telling him tenderly and firmly as before, I gave his little hands two keen slaps. He again threw his head into his mother's lap and sobbed louder than before. Oh, what a struggle in my bosom, but I knew to yield was ruin to my precious boy.

And silently I prayed, O God, help me to be firm. After some time the mother said tenderly, Jona, get up and kiss papa, he is crying. He got up to kiss me, I said, Kiss me, but don't touch the reins, or papa will whip Jona again. His mother kissed him and told him to be a good boy and mind papa, but with that terrible will that inheres in that Burleson blood, he yut up his foot to touch the reins. Knowing that half-way obedience was none at all, I said, firmly, Don't touch the reins or I will whip you. Never from that hour until the day of his death, even under the most trying ordeals, did he hesitate a moment to obey me implicitly. He was the happiest, brightest, purest child I ever knew till the angels came and took him home to heaven, as too pure for this world. I relate this instance to illustrate three of my golden rules of family government. First, begin early; as the twig is bent the tree is inclined. Second, be tender. Third, be firm.

It may intimate the necessity of father and mother being united in family government. If father pulls one way and the mother another, the child is ruined. A house divided against itself cannot stand.

Ever remember there is "a golden medium" in all things, with Scylla on one side and a Charybdis on the other. If your son gets dust on his shoes, tears his clothes, forgets some errand you sent him on, or does a hundred things of that kind, overlook them; but if he swears or lies, gets drunk or is rebellious, then catch him, pray for him, talk to him, always appeal to his conscience and better nature, and then, if necessary, use Solomon's token of love tenderly and freely, and always with tears in your eyes. One such correction at the right time will save any boy, but catching a boy and flogging him for everything hardens him, destroys his self-respect and makes an outlaw. If I have any secret in governing, it is by a constant and affectionate appeal to the moral nature of the youths, and if I did catch them and correct them, it was for their good and with well

nigh the tenderness of a father. The grand mistake our fathers made about the use of the rod, was the same the bloody Draco made about the death penalty. Draco said the very least violation of law deserved death, and the greatest could receive nothing more, so every violation of law, however small or great, should be punished with death. The truth is, the rod, like the death penalty, should never be used, except in extreme cases. Oh, fathers and mothers, I implore you, don't govern too much; overlook many mistakes of your children which violate no moral principle. Leave all else to time and gentle admonition.

My sixth golden rule is, Have no partiality among your children. Parental partiality has goaded hundreds of thousands of children, in all ages, to desperation and ruin. I am appalled to find it abounding in Waco and Texas to-day. How few people seem to know that God punished good old Jacob with seventeen years of mourning for his criminal partiality to his son Joseph. Because God overruled it for good, no more lessens Jacob's crime than that of the Jews crucifying Christ because God overruled it for the salvation of the world.

Will every parent guilty of this terrible crime read of Jacob's punishment in Gen. 32: 13? See that coat of many colors, the proof of his criminal parental partiality, all smeared with blood, and hear the appalling words, "This we have found. Is this thy son's coat, or no?" Jacob sobs aloud, it is, and without doubt some evil beast has devoured Joseph. In his overwhelming sorrow, all his sons and daughters rose up to comfort him, but he refused to be comforted, and said, I will go down to the grave mourning, where Joseph has gone. If God so punished Jacob, oh, father, mother, will he spare you? No doubt David's criminal partiality for his handsome son Absalom was one cause of Absalom's criminal ingratitude.

If there is one thing on earth that maddens the heart of the son or daughter and drives each to ruin, it is the thought that my father and mother does not love me. A mother's love, a father's love, is the grandest inspiration on earth for a child to do noble deeds.

We should always love and reward the good conduct of our children and censure and punish the bad, but, like our Heavenly Father, who sends the sun on the just and the unjust, we must love all our children with the same impartial and undying devotion. My seventh and last golden rule.

Imbue the soul of your child with reverence for God and right and fire his soul with a lofty ambition for purity, wisdom, usefulness and honor on earth and a home with the angels in heaven. An empty sack cannot stand erect, an empty bucket will soon be filled with chaff and dirt. The only way to help your child to stand erect among the great and good is to fill the mind and heart with the precious seed-wheat of virtue, wisdom and an undying love for honor and right. The only way to keep their young minds and hearts from being filled with the low, dirty passions of the world, the flesh and the devil is to fill them full of the germs of wisdom, patriotism and piety in the seed time—spring time of life.

What was it that made our Washington the father of his country and the admiration of the world? Go into the garden and see his father writing "George Washington" with young plants by which he led his young mind up to God. It was the imbuing and the firing of the soul of the child with reverence for God and love for all that was pure and great that made the little boy say tremblingly, I cannot tell a lie. It was the same feeling of his young heart that made the little boy first in war, first in peace, first in the hearts of his countrymen; and the fire in the hearts of all patriots around the globe in all ages, all reliant on locks and bayonets and outside restraint can never make a grand moral character.

As a father yearning to all parents who rely upon outside force to build up moral character, I recommend the careful reading of Sanderson in Dr. Holland's invaluable book on training children, styled, "Arthur Bonnycastle." But I would write it as with a pen of fire on every parental heart, that these seven golden rules can never be taught by words or precepts without example.

"As the bird each end endearment tries, To tempt its new fledgling offspring to the skies, Tries each art, repays each dull delay, Allures to brighter worlds and leads the way."

So must the parent, by example. The great philosopher Aesop makes the young crab utter the voice of all the young when cleft by his father for walking crookedly, said, "Father,

most gladly will I obey your commands when you set me the example." You may not only teach your children by your own example, but by the example of noble men, living and dead. George Washington's example with the little hatchet has been worth \$500,000,000 to the boys of America. The example of the grand old Roman, Fabricius, that millions of gold could not buy, nor burning darts nor roaring wild beasts frighten, has girdled many thousands to incorruptible honor and undying courage. One anecdote of Gen. Jackson's indomitable courage confirmed me, in a critical moment, in the course of duty, and saved me from a life of failure.

My father and mother never failed to seize upon every noble deed of those around us, as well as in history, to build up strong moral character. How often have I heard my father point in glowing words the honesty of his old friend, Col. Ben Sherrod. When he was threatened with bankruptcy and penury in old age, and was staggering under a debt of \$850,000, a contemptible lawyer said, "Col. Sherrod, you are hopelessly ruined, but if you will furnish me \$5,000 as witness' fees I can pick a technical flaw in the whole thing and get you out of it."

The grand old Alabamian said, "Your proposition is insulting; I signed the notes in good faith, and the last dollar shall be paid, if charity digs my grave and buys my shroud." He carried me and my brother Richard once especially to see that incorruptible old man, and his face and words are portrayed upon my heart and brain to this hour. So, dear parent, "when you rise up and when you lie down, when you walk by the wayside," teach by word and example the grand lessons of purity, usefulness and heroism to your sons and daughters, and they will become the joy and pride of your hearts and the grand banner beams in church and state.

But unless these seven golden rules are protected securely by a strong wall and strict quarantine, they are as sounding brass and tinkling cymbals. What is a beautiful flower garden, or an apple orchard, or orange grove, without a strong enclosure?

When small-pox or yellow fever is raging, is there any safety except in quarantine?

That strong wall and safe quarantine must be made of the following four great laws: No bad company; no idle time; no fine clothes; make home happy.

First, no bad company. Show me the companions of boys and girls and I will tell you what they are. We are a part of all we meet. Fathers and mothers, would you let a boy or girl with small-pox come visit your son or daughter? Yet a vicious, bad boy, or depraved girl, is more dangerous than small-pox. Teach your children to shun them as a deadly poison, for at last they will bite like a serpent and sting like an adder. But remember that bad books and daily newspapers, filled with all the filth of the day, are the worst companions your son or daughter can have. That infamous book, "Peck's Bad Boy," has, it is said, made one hundred thousand bad boys and made for the author \$100,000. But remember well that your son and daughter must have companions, and every parent should select the very best companions and the very best books and papers for them.

But the second grand law for fencing in the seven golden rules is, No idle time. An idle man's head is the devil's workshop, and an idle boy or girl's head is his workshop and blacksmith shop in one. Idleness is utterly incompatible with a virtuous life, and habits of idleness are the secret guarantee of purity and success. Fools kill time and time kills fools. Whatever success I have had as a teacher in the last thirty-seven years is due to the law engraven on my whole being in childhood. I have spent but one idle day in thirty-five years, and I am profoundly ashamed of that idle day; I call it my black Friday. Then, fathers and mothers, give your sons and daughters time to play, time to be joyous, give them birthday parties, for joy is as essential to young people as sunshine is to young plants. But give them no idle time to roam the streets by day or night with depraved, low, silly girls, and teach them that time is more precious than gold.

The next grand law for hedging in the seven golden rules is rigid economy in dress and money. Whisky and card playing are scarcely more demoralizing to a boy or girl than extravagant use of money and fine clothes. Plenty of money and fine clothes fill the mind of young people

with vanity and self conceit. And Solomon well says there is more hope of a fool than a boy or girl filled with self conceit. Paul, who was a grand philosopher as well as an inspired apostle, commands Christians to let their adorning be the inner man, of the heart, and not in gold, or pearl, or costly array.

When I returned from a visit to the great missionary and educational conventions and college anniversaries of the North in 1873, my brother Richard asked me what was the most interesting thing I saw. I replied that it was the sixteen year old daughter of a Wall Street banker living in a mansion at Yonkers, dressed in calico, doing her full share of the house work on Saturday, and dressed in Sunday clothes, reciting a class of little children in the Baptist Sunday school on Sunday morning. That noble banker said, When my beloved daughter learns the great lesson of economy, and that the true lady consists in modesty, purity and piety, then if she desires, she can have silks and diamonds suitable to her sphere in life.

If every father in America would only follow the example of that banker, soon we would see the sublime republican simplicity and honesty of Washington and Jefferson return, and the hearts of patriots would not quake for the giant political frauds that threaten us with ruin to-day.

But the last cap stone on this wall of defence, and the crowning glory of all family government is this: "MAKE HOME HAPPY." God hath set the children of men in families, and he intended every home to be a nursery of joy, piety and patriotism and a type of heaven. Every child should be taught to feel and say from his heart, "Home, sweet home, there is no place like home." "Be it ever so humble there is no place like home."

"The dearest spot on earth to me is home, sweet home, All the world besides I have slighted for home, sweet home, There where hearts are so united, There where vows are truly plighted."

In every happy Christian home the great cardinal virtues of a good citizen are taught and illustrated. In the authority of the father, the heaven appointed head of the family exercised so tenderly for the good of all, the child learns that good government is not oppression. In the graceful obedience of the queenly mother to the father, the child sees that obedience is not slavish submission, but essential to harmony, and in the mutual love and kind protection of the older children to the younger, and the love and devotion of the least to the oldest, can be seen the reciprocal love, the golden bonds that should bind all the citizens of our fatherland into one grand brotherhood.

A dear student of mine, after the death of his mother, finding home unpleasant with a stepmother, ran away and resolved, to go to Mexico and change his name. He reached San Antonio and engaged to start with some Mexican cartmen for Saltillo next morning, but in a cabin near the wagon yard, he heard the pious colored people singing the favorite song of his angel mother, with the chorus, "There is room enough in paradise to have a home in glory." The song thrilled his soul with memories of home and mother; he returned home and is now a great and useful citizen. I never despair of saving a boy who loves home and mother. Oh, then, in God's name, for the sake of our country, let us resolve to make of our homes nurseries of joy, piety and patriotism, and types of heaven. In this way alone we save our sons and daughters, and save our country from the coming invasion of educated Goths and Vandals more bloody and cruel than those who pillaged and burned Rome in the Dark Ages. To attain this grand end I propose to organize a Parental Association in Waco, and in every town in Texas, to discuss family government, and turn the hearts of all fathers to their children, and the hearts of the children to their parents, and let a just God shall come and smite the earth with a curse more fearful than the fire and brimstone of Sodom and Gomorrah, or the floods that devoured the whole earth save righteous Noah and his family. But let us make our homes happy, let us enforce the seven golden rules of family government; then our sons and daughters will be prepared for the last grand battle, Satan is now waging to retain his rulership of this planet. In that grand battle of giants that shall jar the stagnant world to wonder, our sons and daughters will not be the victims chained to the chariot wheels of that old dragon, Satan. Let us as Christians and parents do our whole duty, and our children will "not be like dumb cattle driven, but heroes and heroines in the strife." They will be banner bearers in that last great battle now near at hand, when

the Devil and his angels will be driven back to their home in hell, and millennial light and love shall girdle this whole planet.

Then one song shall employ all nations, And all cry, Worthy the Lamb for he was slain for us.

Then shall that multitude of angels that sang the natal song of Jesus, to the shepherds on the mountain of Galilee, return and shout to the whole earth, "Glory to God in the highest, peace on earth and good will to men, for the kingdoms of this world have become the kingdom of our Lord and Christ, millennial glory fills the whole earth."

## The Alabama Baptist Congress.

The Program.  
Time—Feb. 26, 27, 28.  
Place—First Church, Montgomery.  
President—Rev. E. B. Teague.

TUESDAY, FEB. 26.  
7 p. m.—The opening services.  
Address of welcome—M. B. Wharton, D. D.

7:30.—The preacher with his Bible.—Rev. Samuel Henderson, Rev. J. J. Taylor.

WEDNESDAY, FEB. 27.  
9 a. m.—Devotional services.

10 a. m.—The spiritual life of the preacher. Rev. M. H. Lane, Rev. J. E. Chambliss.

11:30.—A sermon—followed by half hour of song and prayer. Rev. J. Gunn.

3:30.—Preparation for the pulpit. Rev. D. I. Purser, Rev. D. M. Ramsey.

7 p. m.—Devotional services.  
7:30.—Religion in the family. Rev. John F. Purser, Rev. W. C. Cleveland.

THURSDAY, FEB. 28.  
9 a. m.—Devotional services.

10 a. m.—The preacher with his church. Rev. W. E. Lloyd, Rev. Z. D. Roby.

11:30.—A sermon—followed by half hour of song and prayer. Rev. Geo. E. Brewer.

3:30.—The church prayer meeting. Rev. B. F. Riley, Rev. G. A. Nunally.

7 p. m.—Devotional services.  
7:30.—The spiritual power of the church. Rev. H. H. D. Stratton, Rev. D. W. Gwin.

11:30.—Much space is given to the devotional services, simply because of their great importance. These will be conducted by the president or by some one whom he may choose.

2. Twenty-five or thirty minutes is a wise limit to address by brethren on the program; and five or ten minutes to volunteer talks in the general discussion of the subjects.

3. The churches should see that their pastors come. Each church can easily pay its pastor's way. The cost to your pastor may be sufficient to keep him from coming. His presence will add power to the meeting; will do him much good, and will be a blessing to you.

4. Let all pray that our meeting shall bring the endowment of power from on high.

## Our Work and How We Stand.

### STATE MISSIONS.

Persons who read the newspapers do not need to be told of the rapid growth of our population. With this growth is reported great demoralization of society. Murder, arson and many other foul crimes are reported every day. Many good people are coming, but many bad people are coming with them. We can't keep them back. There is only one effective remedy against evil, that is, the gospel of the Son of God. The board feels the burden which rests upon it, to provide for the spiritual wants of the in-coming strangers; but of the small means entrusted to it, we can say, "What are these among so many?" Under the blessing of God, the little given is reaching a great way, and accomplishing much good; but, brethren, it is sad to deny help to so many needy fields. We are glad to say that, notwithstanding the bad year, our contributions are somewhat in advance of last year. But the work has been enlarged and our missionaries have not been paid for the last quarter. They need it sorely; will you not aid us to relieve them? We need the help now, and badly need it.

### THE HOME MISSIONS.

I am glad to say we are a little ahead of last year for this board, but we have only till April 30th in which to gather for this work, and we are far behind the amount we proposed to raise for the home missions. Gloria! As news still comes from Cuba, Diaz cannot find a house large enough in the city of Havana to hold the thousands who flock to hear him. A. J. A. is now there with a subject of complaint—Free Press.

payment on a large theatre, which will hold thousands of people. God is with his people there.

### THE FOREIGN BOARD.

Bro. T. P. Bell, assistant secretary of the board, has lately asked, in the ALABAMA BAPTIST: "Will Alabama redeem her convention's pledge?" Then he gives us these figures: "Up to Jan. 21st, the contributions of the state amounted to \$3,013.75, which was \$432.81 more than they were at the corresponding date last year. This is encouraging, but it still leaves \$2,986.25 to be raised by April 30th. Brethren, let this be the year when we come up with every cent asked of us. We can do it if we will."

### HOW IT CAN BE DONE.

Let there be no discouraging words spoken. If a collection has not been taken, let it be done at once; if it has been done and it was less than you expected, try it again; if you are taking collections quarterly, try it every month; if you have been taking collections only from the church, give the Sunday-school a chance, too. If you have never used the envelopes, try them. If you are building a church house, or you have a church debt to pay, don't let these be in the way of your mission collections. It has been shown, a thousand times, that the church which is most loyal to the mission cause, is the most successful in raising money for other enterprises. "There is that scattereth and yet increaseth, and there is a withholding more than is meet which tendeth to poverty." This applies to churches, as well as individuals.

### THE BAPTIST BOOK AND BIBLE DEPOSITORY.

This department is getting on nicely. We are getting orders from all over the state for books. We are flooding the state with our catalogues and leaflets descriptive of books. I hope the brethren will preserve these for future orders. We need at least one contribution a year from our churches and Sunday-schools for colporteur work. This will enable us to keep the work going, and occasionally give away a few books where they will be appreciated. If pastors would keep a few books on hand to sell to their people, it would greatly help them in their work.

### THE GRATUITOUS TRACT FUND.

I get a few dollars all along through the year for the gratuitous tract fund. How easy it is to hand a person a little tract with a "please read it and hand to another;" but how hard to overcome every obstacle and talk to people about their souls. The tract has every advantage; you can hand it where it would not be proper to attempt a conversation; they can't reply back to it, and then it will serve another time. A small contribution to this fund will help to sow the seed which will spring up to the glory of the Master.

In my next I want to speak of the future as it seems to me. Great responsibilities are on the Christians of this state. May God help us to realize and meet them.

### COLORED PEOPLE.

At last we have made a success of this department of our work. Brother Plaster is holding institutes for their preachers, deacons, and Sunday-school workers. He has been received with much enthusiasm, and will do effective work. He writes: "I have had between fifty and sixty ministers, deacons and teachers present during the month. They have manifested deep interest; have given strict attention. The meetings have awakened quite an interest among the white brethren. Some of them say they need such instruction quite as much as the negroes."

They are right, too; we need institutes for the whites. Could we not inaugurate such a movement? Our Baptist Congress is a move in that direction. Now, let us all go. The churches should not fail to pay the expenses of their pastors. When we get to Montgomery let's arrange for similar meetings, on a smaller scale; two or three associations joining together.

W. B. CRUMPTON.

Marion, Ala.  
God has ordained his gospel to be the revelation of his power and wisdom in Christ Jesus. Let others, therefore, thread and shun the Scriptures for their darkness; I shall wish those who adhere to be reckoned among those who admire and dwell upon them for their clearness. There are no songs comparable to the songs of the prophets, and no politics like those which the Scriptures teach.—John Milton.

This is a thing that ought not to be permitted," as the fox said when he found the henroost empty.

The assumption of virtue is common to mankind, but none assume it so loudly as those who have the least right to it. By such people any shortcoming on the part of others is made a subject of complaint.—Free Press.

## Howard College.

It has not turned out an easy matter to pick up an institution, long accustomed to the peculiar care and hallowed by the peculiar memories of a community in whose midst it was a chief glory, and whose history gave it an almost magic potency over the hearts of Alabama Baptists, and plant it in a community untrained to the nurture of colleges, whose attention is demanded for a thousand enterprises, and toward which the brotherhood of the state had not learned to look for enthusiasm in educational interests.

It is but natural that the ardor of our zeal should lift our expectations to impossibilities, and subject us to disappointment. But, we should remember, that disappointment only becomes disaster when it confuses our plans or paralyzes our energies. Possibly we counted with too great confidence on the witchery of a name, and fancied that "Howard" would command the purses of our people like a resistless wand, and are surprised that the cry "Howard in hazard" has not filled all the field.

Possibly we appraised extravagantly the new environment; and all, we, at East Lake, and we, away from East Lake, for we are one, reckoned with too much confidence on the mysterious energy which seemed to have almost electrified Birmingham and its boundaries; and therefore wonder, that our college has not sprung into sudden triumph.

Possibly it is well that facts have tamed our quixotic hopes and reduced us to that regular gait at which all things go, that go to real greatness. The financial consideration did not alone determine the location of our college at East Lake. Anniston offered about as much. Birmingham was seen to be central, it was seen to be born to a manufacturing and commercial supremacy; it was seen to be the queen, in the midst of a multitude of smaller cities springing as to the call of God, from all the hills, just commanded to yield their wealth to man.

Wise men differed, but many of them, most of them, said Birmingham should be thoroughly, strongly possessed for truth in God's name, and they said this can be most assuredly and promptly done by the presence in its vicinity of a Christian college, a Baptist college. They expected, it is true, that the college located there would be promptly equipped for glorious deeds. The circumstances seemed to justify such expectation; they seemed so, to us, at East Lake, and to us, away from East Lake, for we are one, we all looked at the circumstances and we said so. We have been in some degree disappointed. But is it less true that Birmingham is the key to Alabama? Is its supremacy less assured? Is it not still the confluence of wealth and energy? Will not the resistless tide of influences continue flowing from that mighty center? Do not the smaller cities still swirl about it in multitudes? The local antagonisms may have become more apparent or more numerous and formidable. Is it less important to our whole social order that they be overcome or neutralized? Is it the question, How much will Birmingham give for the cause of Christ by helping us build Howard College? or is this the question, How much shall we do for the cause of Christ by means of Howard College at Birmingham? Does a Christian institution settle in a city to be blessed, or to bless? If we have acted for the glory of God in going to Birmingham with our college, shall we go away for a price?

Pardon the presumption, brethren; I fear we may grow sadly unstable in our plans, in the face of the delay and the toil and the self-sacrifice that now face us and contest our masterful occupancy of that citadel, from which alone, perhaps, we may most effectively confront the invasions of error and control the disseminations of sentiment. I fear the magnitude of the work which settles so depressingly on our minds, may cause us to disparage our own strength, and move us, through thought of inability, to give up the doing of that which we really ought to do and can do, by patient work. It seems to me at least, that there is not found good reason why we should think of removing Howard College from Birmingham, in the fact that we have not realized certain expectations, so gladly entertained when putting it there; nor yet, in the added possibility of larger liberality elsewhere. It may be that twenty years spent in accomplishing that for which we so devoutly prayed on going to East Lake, would be twenty years grandly spent. Buildings are indeed greatly to be desired. But am I mistaken, or is it not true that the noble

institution to which the so lovingly lamented Boyce gave his life, had no house of its own for twenty years of its wonderful history? Let us be restfully resolute in our work. We have planted Howard College at Birmingham (or East Lake)—for the glory of God. Let it grow there for the glory of God. Let us sustain its faculty, sustain those who study there as God's called men, these first. Let it make Howard in its frame house a blessing, and the Howard scattering will receive blessings, it will be blessed of God and men, faithful in a little it will be given rule over much.

J. E. CHAMBLISS.  
Furman, Ala., Jan. 31, 1889.

## Good Tidings.

Eds. Ala. Baptist: I am impelled to inform you that I am always made glad by the weekly visits of your most excellent paper, so full of good cheer and religious information, love and Christian greeting. I cannot see how so many so-called Christians can be content to read, instead, the foul secular newspapers of the day, which are but a never ceasing category of crime and ignominy. How cruel to the spiritual, as well as temporal, welfare of their off spring are the parents who are literally cramming them with a never-ending flood of bloody pictures of the foulest deeds of darkest dens of this sin-cursed earth. Verily, nothing from the public press is wholesome reading for the young to-day, except the religious newspaper.

I feel inclined, also, to inform your readers that we have an excellent preacher in the person of Bro. Stockman, of Anniston, only recently a convert from the Methodist church. He is our pastor at Oak Bowery church, and is moving things up nicely now in Christian endeavor. At our first service in 1889 he urged us to organize a Baptist Sunday school. In conference, a move was also made to build a new church house. This is a farming section, and our plan is suited to farmers. We propose, each of us, to plant a cotton patch for the Lord, and we propose to make our patches large enough to build a nice new church and to pay the pastor's salary and other things—missions, etc. In the cities people contribute their cash weekly, but by this plan we enjoy the privilege of bringing tithes into the Lord's house any day when we will do something to enlarge the production of our Lord's.

We are expecting valuable aid from the sisters also.

We organized a temperance society less than two months ago, and we now have a membership of more than one hundred. A bordering community has solicited us to organize another society for them, and we are going, for our attendance is so good that we are overgrown.

During the holidays, we had a temperance Christmas tree and a temperance entertainment, and we are devoutly thankful to Almighty God for the pleasant success with which he crowned our efforts. The good old people have grasped our hand, and with tears in their eyes, have thanked us for the good that we, by God's help, have been enabled to do.

We are thankful to state that our day school is constantly growing in numbers and interest.

At the request of our pastor and church, I have agreed to preach once a month, thus giving our church two services a month, instead of one, as formerly.

I will close by rejoicing with Anniston in her splendid victory on the temperance question in her late municipal election.

Ohatchee, Ala.

## The Revised Bible.

I want to thank Bro. Stewart for his defense of the Revised Bible in your issue of the 31st. In our Bible reading at the Second church, we press the merits of the Revised Bible, and I am glad to say that there is a growing demand for it. At one of our leading book stores I called for a Revised Bible, and several gentlemen present assured me that I was mistaken; that there was no such book published as the Revised Bible, but that I could get a Revised New Testament by ordering it from New York; that there was no demand for it, and was scarcely used at all. I could not convince them to the contrary, save by appealing to Thos. Nelson's catalogue. I consider our ministers, in a great measure, responsible for this. I, with Bro. Stewart, would be glad to have the Revised Bible on India paper, but I do not want helps or marginal references. So far as I know, at present, I am alone, but I want to place myself on record as opposing marginal references. I use the Revised Bible exclusively.

W. J. BAIRD.  
Birmingham, Ala.



# Alabama Baptist

MONTGOMERY, ALA., FEB. 21, 1888.

Rev. D. W. HARRIS, Editor.

Rev. J. C. FORD, Editor.

TERMS: \$2.00 per year in advance.

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that this very experience may lead our Montgomery brethren to array them selves solidly against the liquor traffic, no matter in what way conducted. Plead with those engaged in the business to let it go, and place themselves solidly on the side of Christ.

WHAT WILL THE SENATE DO?

To exempt Montgomery from the pool bill means that several pool rooms will be opened in this city at an early day. It means that gambling, in its worst form, will curse our city. The senate cannot pass this bill if they think for a moment of the moral well being of our city. Help us to free ourselves from the clutches of gamblers. Help us to make the road for evil does hard to travel. He who befriends the gambler is not a friend to morality.

DR. FROST, of Selma, will deliver his popular lecture on "Courtship and Marriage" at the Adams Street Baptist church on Friday evening, March 1st, at 8 o'clock. The brethren who come to the congress will enjoy a treat if they remain over from the adjournment of that body. It will be the next evening after the adjournment of the congress, and many pastors, no doubt, will be present. The proceeds are for the benefit of the Adams Street church. The following notice from the Montgomery Advertiser is timely:

"Dr. Frost is one of the most scholarly men in Alabama, and he is an earnest, eloquent and impressive speaker. He thinks out loud as well as any minister in the South, and his lectures fairly bristle with humor and pathos and sound common sense. A genuine treat is in store for all who hear him discuss the very interesting subject of 'Courtship and Marriage.'"

WILL POOL SELLING BUILD UP MONTGOMERY?

There is a bill before the legislature looking to the suppression of pool selling. According to the Dispatch, leading business men and bankers signed a petition asking that Montgomery be exempted from the provisions of the bill. "A well known citizen said: 'We want to build up our city and should not attempt to pull it down by sumptuary legislation.'"

There is no question in our mind but that these leading citizens are greatly mistaken in supposing that the class who are attracted to our exposition by gambling privileges, help in anywise to build up a city. Any prosperity begotten by such methods is a false prosperity. They who are consumers, and not producers, can not add very materially to a city's wealth. The sporting fraternity from abroad do not visit a fair with the aim to leave any money. They go hoping to "clean up the boys." It may be said that this class are free hearted and spend lots of money. Who gets it? The saloons and dens of crime are the only ones benefited. We desire to see our city grow, but not at the expense of the morals of our people, and it is certain that no sort of gambling will aid in the elevation of a people.

It is surprising to think so many otherwise sensible people will act so foolishly about some things. For instance, everybody to whom we speak of our plan in reference to obituaries and resolutions agree that our rule is best. That is, give one hundred words free to subscribers, and charge two cents per word for all over that amount. Resolutions are the same as any other class of obituary work. When our bookkeeper opens the mail and finds an obituary, or a set of resolutions, he thinks it best not to cut down the matter to one hundred words, but writes to parties what the rule is, and asks if they prefer to have it cut down or pay for extra words. Sometimes parties get mad and stop their paper. A moment's reflection ought to save this fit of foolishness. You say, "My county paper is glad to publish it." Well, let's review the difference. County papers are only run for the purpose of advertising the county business, as a general thing.

space, hence they are glad to get something to fill up on; religious papers are for a state, and cannot accommodate all who wish their space. If your friend or relative was truly worthy, you ought to be willing to pay a little for the world at large to know it, especially when papers are so liberal as to give one hundred words.

CALERA AND PROHIBITION.

For two years Calera has had prohibition after a fashion of her own. Numbers of men made no effort to conceal the fact that they were selling whisky. The Calera Sentinel, which is edited by our esteemed friend, H. G. McCall, advocated the abolition of the prohibitory law, so the town could license the dealers and get revenue. By the meeting of the legislature this sentiment had so grown until, headed by Mr. McCall, committee after committee visited Montgomery to work for the repeal of prohibition. Of course counter petitions and committees came down. We assured our friend that if he had used his paper vigorously to build up a sentiment in favor of abiding by the law as he

had given encouragement to the dis regard of it, public sentiment would ere this have demanded the prosecution of the violators. Mr. Hardy, one of the most faithful workers for whisky, is a strong republican. Mr. Stein is also a lobbyist. He has, according to his own statement, been running a "blind tiger" ever since the law passed, and expects to continue. Mr. Harral is a nice young man, a member of the Cumberland Presbyterian church, says he never drinks, yet he wants prohibition repealed. Calera is bad enough with partial prohibition, and we pity her when no restraints are around about her. We are especially sorry when we see our young friends giving any help to the saloon interest.

A BAPTIST DRAGON AND WHISKY.

We have had nothing to soing us to the quick as did the action of Representative Brown, of Coosa county, in regard to the repeal of the temperance law of Goodwater. We have for years been resenting the charge that Baptists were whisky men. But how we must now hang our head for very shame when the matter is under discussion! The good people of Goodwater, by many prayers and hard work, got a prohibition law for their town. The town has been prospering under that law, regardless of frequent violations. The best class of people from the surrounding country was looking to the town as a good place to send their children to be educated. Things were on the upward grade. It is said that Representative Brown promised a certain republican manager, who is a strong friend of liquor, that if he would lend him (Brown) the strength with which he usually defeated the democratic party, that he would see that the prohibition law was repealed. Mr. Brown was elected, and it is said that from the first he has been working to treat Goodwater to whisky over the counter. He feared the temperance committee, hence he slipped his bill in the hands of another committee. He was defeated. Then Senator Parker, a man that we mistook once for a Baptist, came to his rescue. He introduced the measure in the senate. It failed to pass that body, but by shrewd manipulations it got back to the house, and was on the calendar and passed before the friends of temperance were aware of it. How did it pass? Goodwater had some lobbyists here, and we have the name of a lawyer, a member, to whom they presented a fine hat. He is a politician of much training, and, strange to say, several temperance advocates were out of the house when this measure was called up. Was it a fixed up job that so many of them were called out just at that time? Representative Brown now carries a gold headed cane, a present from the Goodwater whisky men. When he walks the streets of his county town, how half drunken men and whisky sellers will congratulate him on his success! But there is another side. Tear dimmed eyes will, as they behold the man who has helped to debauch their husbands and sons, pray the vengeance and mercy of a righteous God to wait upon his tracks. For the world we would not to-day be in deacon Brown's position. When he hears of brawls, bruises and murders in Goodwater, let him remember that he had the honor of legalizing the sale of whisky in that place. If he were not a Baptist, cut he gave us would not be so unkind—and a deacon! How must angels weep at such traitorism to Christ! "Wounded in the house of his friends." Shall such men remain in our churches to blur and blot the fair escutcheon of Christianity? A thousand times, NO! Let them go with their money, with their honor, and with their hypocrisy, that we may know who are the true and the tried.

THE CURSE OF GAMBLING.

Under the above caption the Mobile Register says a number of things that it will be well for the moral element of our people to consider. Speaking of the bill before the legislature to put a stop to horse-race and game pool rooms, it says: "It ought to pass without a dissenting vote; but a petition is sent up against it. This petition is being signed by many good people who do not understand what they are doing." It further says: "Gambling is one of the greatest curses of a community. It is a passion that grows by that it feeds upon. It seduces men from the honest paths of labor and deludes them with the hope of speedy gains without toil. It is the insidious enemy of the fundamental virtues which underlie good and orderly society. It destroys men of all ranks and conditions of life, the old and the young, the rich and the poor. It makes bankrupts of those who have long led exemplary lives. It consigns ultimately to a felon's cell the youth who was the pride and hope of the widow. It seduces the secretary and the cashier from his allegiance to family, name and religion. It bribes the errand boy and the collector to rob his employer. It sears the conscience, unsettles the judgment, binds the will in chains and breaks the heart. It drags down to hell those who should be ornaments of the community."

It has been the policy of all civilized communities to make gambling a crime and to root it out of existence. Here in Alabama laws have been enacted without end to detect and bring to punishment those who resort to this crime for employment or amusement. And yet as soon as one of the hydra heads is stricken off another grows out. The vice takes every possible aspect. It has been destroyed when engaged in publicly in the shape of faro, roulette, keno and the various games of chance. Every conceivable effort has been made to stamp it out in the shape of lotteries. But as soon as one device has been throttled another takes its place.

Here in Mobile, the last phase of public gambling is the so-called pool rooms, or turf exchange, for betting on horse races, baseball games and whatnot, conducted outside of Alabama. These pool rooms are resorted to daily by young men who are being corrupted by their duties, by the indolent, the profligate and the careless. The attendance grows larger day by day as the people become accustomed to see the avocation of gambling plied thus openly and without interruption by the authorities. These pool rooms are connected by telegraph with the race and game courses throughout the country, and we are informed that they pay the Western Union Telegraph Company \$120 per day for dispatches. Here is a sum amounting to over \$37,000 a year. Besides this, vast numbers of private dispatches are sent pro and con to keep the bidders informed of the inner workings of the race and game courses, and to anticipate the result. The receipts of these pool rooms have been estimated at between three and four hundred thousand dollars per annum. This money is contributed, of course, by the losers at the betting. It goes out of their pockets in a steady drain of almost, if not quite, \$1,000 a day. It is the losses of those who cannot afford to lose. It is the hard earnings of the laborer, the ill gotten gains of the speculator or the pilferings of the dishonest. It goes away in a steady stream, depleting our resources, corrupting our morals and creating poverty and distress, where otherwise there might be active and prosperous employment.

FIELD NOTES.

Come on to congress. It will help you spiritually and mentally.

Dr. Purser is proud of his choir at the First church, Birmingham.

Everybody is impressed that Rev. S. M. Adams is a safe legislator.

Dr. Lee, of Evergreen, is one of the best members of the legislature.

Rev. H. W. Garlington has changed his address from Opelika to Lafayette.

We regret to learn that Rev. J. C. Foster had the misfortune to lose his house by fire recently.

Sister J. E. Cooper sends the paper to a daughter. She is the right kind of a Christian mother.

Sorry to hear that Bro. George Riley, of Evergreen, had the misfortune to lose a good horse.

If pastors believe in temperance, let them circulate the BAPTIST, and aid in educating public sentiment.

Rev. Catt Smith, of Childersburg, sends us in several renewals. He expects to be with us at the congress.

Bro. L. O. Dawson is still attending school at the Theological Seminary, and only serves churches on Saturdays.

The ladies' aid society of the Syllauga Baptist church gave a supper during Christmas week, which netted \$55.20.

We have for sale associational church letters—the best forms now in use—for 25 cents per dozen, postage paid.

Bro. L. M. Bradley, of Perryville, will bring us the good news of his marriage when he comes to congress next week.

All the power of a man's life should be used to promote the glory of God and his kingdom.—Rev. D. I. Purser, D. D.

Sister J. A. Williams, of Kushla, writes us of her appreciation of the ALABAMA BAPTIST. The sisters are always true.

Character must be at the base of activity in a Christian life. Morality must not be divorced from religion.—Rev. P. T. Hale.

Rev. T. P. Gwin, of Oxford, sends us renewals, and says: "The paper is still improving. I wish every Baptist in the state would take it."

Bro. S. R. Boykin is doing noble work for the paper. Kindness shown him will be duly appreciated by the editors as well as by Bro. Boykin.

Bro. W. P. Williams, of Vidette, is an appreciative subscriber. He says the paper is a bundle of good news, and does not see how he can get along without it.

We spent a few minutes Monday afternoon at the meeting at Opelika.

The discussion on pastoral calling was very interesting. It was unanimously agreed that annual calls were doing in many ways to our credit with the annual call.

Parties desiring mortgages and crop liens will address The Baptist Printing Co., Montgomery, Ala. Four for 10 cents; twenty-five for 50 cents.

We need the post offices of the following subscribers: W. H. Kearley, A. C. May, A. Z. Varner, L. F. Florent, R. J. Whetstone, Joel M. Carlisle, and Mrs. L. D. Barrow.

Rev. P. T. Hale, in a recent sermon, said that sometimes people believe if they go to church and feel a kind of religious ecstasy they are pleasing God in the highest way.

Mrs. Oscar Wilde appears as a contributor to the Woman's World for March (Cassell & Company), as does the famous novelist "Ouida" and the equally famous author of "How to be Happy Through Married."

Rev. M. H. Lane, the happy Irishman from Jacksonville, was in to see us recently. The only objection we have to his coming to our office is, that he keeps the printers laughing all the time.

Salem Sunday-school and church has sustained quite a loss in the death of sister Mattie Holtzclaw. She was greatly loved by those who knew her. The school passed proper resolutions touching her life and death.

Dr. Purser, in a recent sermon to his church in Birmingham, said: "All religion is intensely personal, and it must be personal before it can be enjoyable or profitable. A man must worship for himself, must pray for himself."

Five hundred printed envelopes for \$1.50; five hundred note heads for \$1.50; five hundred bill heads (six lines) for \$1.50; five hundred letter heads for \$2.00. All first-class material. Address orders to Baptist Printing Company, Montgomery, Ala.

Prof. C. G. Lynch, of Moulton, brightened our sanctum last week. He was in the city in the interest of prohibition for Moulton, and to have the charter for the Moulton Female College changed to the Moulton Male and Female College. He was successful in his work.

A copy of the American Commentary has been sent us by the American Baptist Publication Society. This Commentary comprises notes by Dr. Winkler on the Epistle of James; notes on the Epistles of Peter and Jude, by Dr. N. M. Williams; and the Epistle of John, by Dr. Sawtelle. Price \$2.00.

Rev. R. M. Burt, who has so faithfully served the Pine Level church, is compelled, on account of bad roads and distance from the place, to give up that work. He is deeply loved, and has been successful in this charge. The church took great pleasure in passing complimentary resolutions touching this noble brother.

B. F. Johnson & Co., of Richmond, Va., sends us a copy of Path to Wealth, or, Lights from my Forge, by A. Blacksmith. This book is on an important subject. It discusses God's money laws. The relation between giving and getting. Cash and Christianity. Price of this work in cloth is \$1.75. Address B. F. Johnson & Co., Richmond, Va.

I hope it is not too late for me to return thanks to the friends at Society Hill for my box on the Christmas tree, and other valued attention. It is all appreciated. One present that has not yet reached its destination is a turkey, which a good sister intended for our Christmas dinner. But that turkey will get here yet, and in due time will take its solemn departure.—E. F. Baker, Notulaga.

How many of our Baptists there are who live in palatial homes, altogether unconcerned about the condition of many of the dilapidated church buildings over our state! Read the words of Bro. P. T. Hale in a recent sermon: "So many may think it is not time to build the Lord's house, but God says to each one of us, 'Is it a time to dwell in your ceiled houses while my house is desolate?'"

Bro. Ruddick and I expect to attend the Baptist congress in Montgomery, and will bring some money to the ALABAMA BAPTIST. The pastor's dwelling, which was built recently by Ebenezer church, and other friends in the community, has had its appearance greatly improved in the last few days by being painted. The paint was furnished by two persons: Sister Pritchard, who is a member of Ebenezer church, and Bro. Coe, a Presbyterian, were the two that furnished it. The Master will bless those that give so liberally.—J. M. McCord, Stanton, Ala.

We are making an effort to get our pastor off to the Alabama Baptist congress. Now, that is something new for us to do, but we feel it our duty, nevertheless. It is true we are far behind many other churches in our contributions for mission purposes, but that is all owing to the failure of early training. Bro. White sowed the first missionary seeds here fearlessly and under many difficulties, and while he did not remain here to see the effect, the seeds are germinating. And now, while we are blessed with another good pastor, we hope that we will realize the fact before he dies, or goes so far off that we can never see him again, to give him a sympathetic hand-shake.—Layman, Brooklyn, Ala.

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