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From the Standard.]

What is "Bigotry?"

BY J. C. HIBEN, D. D.

In his "Memoir" of Rev. Thomas Toller, Robert Hall has the following thoughtful and suggestive paragraph: "It was his delight to narrow the grounds of debate among sincere Christians, to multiply the points of contact, and to detect the indications of spiritual consanguinity and of common origin, amid the discrepancies which arise from real diversity of sentiment in some instances, and a diversity of language in more. Whether this benevolent solicitude to comprehend within the pale of salvation as many as possible may not sometimes have led him to extenuate the danger of speculative error too much, may be fairly questioned. Since the charity which the Scriptures so earnestly inculcate consists in a real solicitude for the welfare of others, not in thinking well of their state, he cannot be justly accused of a violation of its dictates who contends that those doctrines are essential to salvation on which his own hopes of it are exclusively founded."

In this last sentence we have one of the finest examples of keen and discriminating analysis that we have seen in the published works of the great Robert Hall. It furnishes an excellent text for a discussion of the subject that composes our title.

We are firmly persuaded that most people look upon bigotry as necessarily connected with the "creed" of the supposed bigot. A man who holds a strict creed is called a "bigot," while he of the loose creed is "liberal." It would be difficult to persuade many Protestants that any thorough-going Roman Catholic can be other than a bigot. His creed is so strict that he must be supposed to entertain, at best, exceedingly grave doubts of the salvation of any who live and die outside of the pale of "the church."

A great many excellent Methodists, and not a few good Presbyterians, find it hard to believe that a man can sincerely believe, and consistently practice what is called "close communion," and not be a bigot. We have heard an educated gentleman, who ought to have known better, say in a private conversation: "Of course the intelligent people among the Baptists do not believe in close communion. Only the ignorant hold to it." My friend did not intend to call me ignorant; he took it for granted that I was not a believer in close communion. Indeed he had made up his mind (or had gotten it made up for him) that no intelligent, broad-minded Christian can believe in and practice "close communion."

When an intelligent Presbyterian learns that such men as John A. Broadus and James P. Boyce really do believe in restricted communion, and stand ready to contend for it on Bible grounds, he is apt to look upon such a fact in the same wondering frame of mind with which he notes the fact that such a man as Chief Justice Roger B. Taney, of the United States Supreme Bench, could be a Roman Catholic. We hear much of the "uncharitable" views of the "close communionists," much of the "uncharitable" creeds of High Church Episcopalians, and of "Landmark" Baptists, as if charity were a constituent of one's speculative beliefs, or an element of one's "creed." Let any fair-minded Protestant read any authentic life of Fenelon, the great French bishop and author, and ask himself if Fenelon was lacking in Christian charity, or if he ought to be regarded as a bigot. And yet Fenelon was a straight-up papist, and held and acted upon the infallibility of the pope. Who can for a moment imagine that Pascal was a narrow bigot? Yet he was a Roman Catholic.

It seems pretty evident that a clear apprehension of the principle laid down in the paragraph which we have quoted from Robert Hall, would do much in the way of clearing up the perplexity and confusion of thought which very generally prevail in the popular views upon this subject. That principle is that bigotry lies in the heart, not in the head; that charity is a moral, not an intellectual quality. One of the most liberal, broad-minded men we have ever had the pleasure of ranking on our list of friends was the late Professor J. L. Reynolds, of Furman University, at Greenville, S. C. He was a splendid scholar, widely and deeply read in the best classics, ancient and modern. He was a polished gentleman. He was one of the most admirable writers of English that we have ever personally known. He was full of warm and brotherly feeling toward his brethren of other denominations, and was thoroughly courteous in all his dealings with them. And yet he was a staunch "Landmark" Baptist. Some of the greatest scholars and most heavenly-minded Christians that England has ever produced were (or are) High Church Episcopalians, such as Butler and Eliot; and such men as Butler and Eliot can charge with bigotry? The author of the "Analogy" was not a narrow-minded man. The most scholarly of English commentators is surely a broad-minded Christian gentleman. A man may sincerely hold a very strict creed and may, at the same time, have a heart full of kindness and Christian love towards all those who sincerely differ from him; and a man may protest vigorously against all formulated "creeds," and yet have a heart full of bitter animosity towards all those whom he chooses to call "creed mongers." The Baptists are a stiff-necked people as to their beliefs. For some centuries they have borne a vast deal of obloquy on account of their "narrow" views of

baptism and the Lord's Supper. They have with remarkable unanimity held fast by their strict and unpopular views of the ordinances and of church order. In several respects they hold a stricter creed than does any large body of Christians outside of the Church of Rome. And yet their strict creed has not made them bigots. No body of Christians has ever contended so persistently and consistently for freedom of conscience. They have never oppressed or persecuted any human being for differing from them in matters of faith. I do not hesitate to say that I have never known an intelligent Baptist who could be fairly charged with bigotry. Their very principles, strict as they are, lead them logically to protest against any ill-feeling towards a man because of his religious belief; and ill-feeling towards a man because of his religious belief is the essence of bigotry.

I may honestly entertain the opinion that you are wrong in your creed; I may even believe that your creed is pernicious. I may feel called to do all that reason and argument and warning can do to prevail upon you to relinquish that creed and adopt a different one. But so long as I have no unkind feeling towards you on account of your creed; so long as I love you and wish to do you good; so long as my "intent" is not "wicked" but "charitable," no one has a right to charge me with bigotry.

There are in this country and in England a good many people who are hooting at foreign missions on the ground that it will do the heathen no good to make them Christians. These people are so "liberal" in their views that they do not think the heathen are in any danger of damnation. Confucius is "good enough." Christ is "no improvement upon natural religion." Of course such "liberal" people give nothing and do nothing for the heathen. It is "bigotry" to suppose that the heathen are in any danger from their creeds. But there are some thousands of Christians in this country and in England who are so "narrow" and "uncharitable" as to believe that the heathen are in serious danger of spiritual and moral ruin on account of their false creeds. And these Christians are sending thousands of their best men and women, and spending millions of dollars to convert the heathen to a puer faith. Now, on which side lies the real charity? We are not at all sure that the good Samaritan ever saw the hour when he had greater objections to the creed of the Jews than he had when he poured out his oil and wine, and emptied his purse to relieve the necessities and distresses of a Jew whom he found in need of help. Was he not charitable?

New Bedford, Mass.

The Colored Hospital.

The following article, taken from the *Advertiser*, breathes of a generous nature, of a heart capable of rising above race prejudice, and we commend its careful consideration to our readers:

There is a broad and elevated plane of humanity upon which the sympathy of all good and true men and women meet and mingle, and there are enterprises so saturated with the spirit of a generous humanity that the interest of all by a spontaneous impulse, is localized upon them. In such cases sectional prejudices and race prejudices are as they should ever be, overwhelmed and drowned in the vast ocean of universal affection and generous sympathy, and human nature, usually mantled in clouds, rises and seats itself upon a peak of moral grandeur, so elevated that all celestial sunbeams. One of these grand and ennobling enterprises, the building of a colored hospital, is now being projected in Montgomery, and it appeals to the generous sympathy of all races, North, South, East and West, for encouragement and material aid.

The result of the war gave to colored people freedom, but no inheritance, nor education to those emancipated by it, hence of necessity they are poor. The war greatly impoverished our white people of the Black Belt, so that Montgomery, with a population of from thirty to forty thousand, and until quite recently, has been without even a white infirmary. This enterprise, while it is intended for the exclusive benefit of the needy and the destitute of the colored race, has the full sympathy of the whites, and it is a heart-felt satisfaction to see it established and prospering. Frequently have I seen them injured and sick without homes or friends, suffering until through the kindness of the police, they would be conducted to the station house, or through the generosity of the Board of Revenue admitted into the poor house. We hope that more life will be breathed into this grand institution, which was started by the late James H. Hale, and is now being diligently labored for by Dr. C. N. Dorsett, and that it will be sent upon its noble mission of drying up tears, soothing the sorrows and relieving the sufferings of a poor, needy and unfortunate race. If erected it will be both a monument to human nature, lifted to its loftiest moral plane, and a memorial of the magnanimity of the individual men and women that have extended to it material aid, and thereby breathed into it the breath of life, and thousands of this and coming generations, relieved by its beneficence, with grateful hearts and uplifted hands, will rise up and pronounce them blessed.

L. L. H., Jr.

The faith that saves the soul is the faith that saves it first of all from the spirit of bitterness and revenge.

The Sa-ling Sect and its Leader.

In the central and western parts of this province, beginning at Pingtu, there are a number of native religious sects, mostly Buddhist. The one referred to in my last article as having a branch at Sa-ling is not Buddhist. The members themselves call it the "venerable gate of heaven" sect, others designate it "the one bunch of incense" sect. Both their tenets and forms of worship are propagated orally. Printed books on these subjects are forbidden. Any member may for his own benefit write out the chants, and some of the main doctrines, but his writing is not to be copied, and is finally to be burned. This custom is supposed to have originated in times of persecution, from which they have suffered much during the ages, to prevent their enemies from getting evidence against them. They have "ten commandments," most of them wonderfully resembling ours, though not in any fixed order. They forbid the worship of images, ancestors and tablets. They worship only the "Heavenly Teacher," sing songs to his praise, and make deep confession of sins, for the forgiveness of which the leader prays, standing secretly that the delinquent will not repeat them. While confessing, the penitent kneels before a table upon which an incense pot contains one bunch of burning incense sticks, to invoke the attention of the "Heavenly Teacher." The leader is, during this confession, seated at one end of the table. They do not worship at the temples, yet they have yielded to the national customs so far as to worship ancestors and the kitchen god. But they acknowledge that this is breaking their own commandments to meet popular demands, and so avoid persecution. (How like the Christian brethren in some places!)

The leader at Sa-ling is Mr. Tan, now nearly fifty years of age. In his early manhood he yearned for a religion that promised something good after death. Though very poor, he found time to go about inquiring into the various sects in his region. Some of them that offered eternal life were so burdened with fastings and peculiar expenses that he felt he could not enter them. He finally became acquainted with a leader of the "venerable gate of heaven" sect, in a village three or four miles from home, and soon became his disciple. After learning, at the expense of much time and labor, the tenets and practices of this sect, he began teaching his own family and fellow villagers. His wife was his first convert, soon followed by his two brothers and their wives. Then, in process of time, other relatives and townsmen joined them, in all numbering forty or fifty. He was teacher and leader of the men, his wife of the women. The women met to worship on the 15th, and the men on the 22nd of each moon—burning incense, confessing sins, praying, and singing their plaintive songs. Mr. Tan can read but little, but he is a man of unusual natural ability, and though very poor, with a family dependent upon his daily labor for sustenance, he was so filled with his doctrines that he spent the greater part of almost every night in exhorting and teaching others. It is a common saying among them that people who get sleepy during these midnight hours "have no religion." They seemed surprised that we missionaries sometimes failed to retire by one o'clock, a. m. Could it be a deficiency of religious fervor on our part? They would have preferred to remain until three or four o'clock.

The sect continued to prosper for fifteen or twenty years, until Mrs. Tan's death. She seems to have been a superior woman, and all felt there was no one who could take her place. Mr. Tan himself felt greatly injured by the powers above. Several years before her death she was very ill, and her recovery seemed hopeless. There were four small children, the youngest an infant. The eldest daughter was still a little girl, and how could he, always from home, take care of them? All said the wife was dying, and she was made ready for breathing her last. But he could not give up hope—it seemed too dreadful. He got on his knees and prayed for three days and nights, neither eating nor drinking during the time. The wife lived—he believed in answer to his prayers. He had prayed that she might at least live until the children were old enough to take care of themselves, or be cared for by the eldest. She lived three years longer, which he felt was a great mercy; yet he could not be reconciled to religious matters. The numerous women she had taught no longer had a leader. There was a Roman Catholic village not far away, and he went to learn something of their religion, but was not pleased. About this time he heard there were two foreign gentlemen (Messrs. Holcomb and Pruitt) in Pingtu City teaching the religion of Jesus, and went to the city for the purpose of seeing them. But Mr. Holcomb was down with smallpox, and Mr. Pruitt was nursing him, could see no one. A year later he heard of Mr. Pruitt at Men Tsen, a few miles from his village, but on reaching Men Tsen, found Mr. P. was gone.

Mr. Pruitt hearing of this sect and their desire for something better, through Mr. Tan's brother, who visited Hwangchien and Tung Chow in the autumn of 1887, made his first visit to Sa-ling soon after, and the rest of the story I told in my previous article.

When Christianity takes root in China we shall find many men earnest and enthusiastic in its propagation.

Prayer is the pulse of the renewed soul, and the constancy of its beat is the test and measure of the spiritual life.—Octavia Winslow.

gation as Mr. Tan was in his sect. Without money and without price, in the midst of the deepest poverty, a large family dependent upon his daily and uncertain labors for bread, he zealously devoted the hours usually allotted to rest, to the teaching of what he believed to be the way of life. For worship his brethren assembled in his humble hut, all sharing equally the expense of the incense. Whose fault is it if such men as Tan are not brought to Christ, and if they do not continue as earnest in their labors for Christ as for the old way? We have seen a few such—and some of these we have seen so demoralized by a few dollars of help from the "foreign country" as to lose all their influence for good.

M. F. CRAWFORD,
Tung Chow, China, April, 1889.

Pleasure at Lowndesboro.

Dear Bro. Editor: The Lowndesboro Institute had its closing exercises on Thursday and Friday last. Prof. J. T. Ashcraft has had charge of the school for the last year, ably assisted by Mrs. Ashcraft in the department of music and Mrs. M. V. Hartwell in the primary department. The examination of the various classes called forth expressions of general satisfaction from the patrons, as it evidenced a high degree of proficiency and industry on the part of both pupils and teachers.

On Thursday night there were recitations and declamations by the older boys, in contest for a gold medal offered by Prof. Ashcraft to the boy who would bring most out of the piece he was reciting. There were eleven contestants, and right nobly did they strive for supremacy. All reached a high degree of excellence, while five of them made the race so lively that neither had much margin of difference. But owing to the almost perfect rendition of Poe's "Raven," by master Henry O. Hendrick, of Brundage, Ala., the prize was awarded to him.

On Friday afternoon the primary department, in charge of Mrs. M. V. Hartwell, had a similar contest for a beautiful book as a premium. The contestants consisted of five little girls and eight little boys, who entered with so much spirit into the contest, that although little Miss Aline Meadows succeeded in rendering perfectly "A Naughty Little Girl," yet Miss Dora Robinson rendered "Bread Cast Upon the Water" as perfectly, so the judges, as an easy way out of the dilemma, duplicated the premium, and awarded one to each.

On Thursday night the young ladies of the sewing department were in a manner to make all their friends proud of them. This was also a contest for a beautiful gold medal offered by the principal. If the boys made it warm, and the primaries lively for each other, the young ladies raised the atmosphere around their competitors to fever heat. The judges awarded the medal to Miss Julia Alice Whitten. Prof. Cyrus W. Ashcraft, of Florence Normal College, being present, was called upon to present the prizes, and did so in a graceful, short, but pointed talk. He said that a failure to win had done his best. He further asserted that success was often harder to bear, and more dangerous to the successful party, than defeat. And defeat was often a blessing, where it stimulated us to a still higher and nobler effort in which we rose to a higher and purer plane of thought and ambition. The gold of which these prizes was composed might corrode and disappear, but it was their privileges to labor for a prize that perishes not, but is eternal in the heaven.

Prof. C. W. Ashcraft then delivered an admirable literary address, his leading thought being "Continued energetic effort in one line of thought, qualification of effort—the key to success in all pursuits and enterprises. Concentrated, intelligent perseverance was sooner or later a success. But all should be subordinated to a love to God and our fellows."

This young man occupies a prominent position in the Florence Normal College, and is bound to make a mark among Alabama educators at no distant day.

Prof. J. T. Ashcraft has achieved an enviable reputation as an educator during the year he has had charge of our school. While he has stimulated his pupils to a high degree of effort in the attainment of an elementary education, he has taught them how to successfully build upon this foundation, and has never lost an opportunity to impress upon them a beauty and importance of all the higher and ennobling virtues that constitute Christian character. He especially impresses upon their minds that they are to participate, at no distant day, in duties as citizens, upon the faithful performance of which hangs the welfare of church and state.

The school was tendered to Prof. Ashcraft, but we regret to learn that he will decline accepting. He is a Christian gentleman of high attainments, and has been useful in an eminent degree in our community.

P. N. CILLEY.

Never be discouraged because good things go on slowly here, and never fail daily to do that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime work of it. God can afford to wait, why cannot we, since we have him to fall back upon? Let patience have her perfect work, and bring forth her celestial fruits.—G. Macdonald.

Prayer is the pulse of the renewed soul, and the constancy of its beat is the test and measure of the spiritual life.—Octavia Winslow.

Give us an Educated Ministry.

Dear Baptist: Doubtless you have heard of the question, if you have not had it propounded to you: "If you could have your wish in any regard, how would you take it?" At this time mine would be to see the idea of a completely educated ministry so completely exploded that it is no vestige of the remains could be found. I am aware of the fact that it is based upon the proposition, that when God calls a man to preach he will qualify him; and I am willing to yield so much in that direction as to admit that it is very frequently the case, that men and their friends regard as impediments in the way of their power where their fort lies. I think this was the case with Paul, when he was so much in that direction as to admit that it is very frequently the case, that men and their friends regard as impediments in the way of their power where their fort lies. I think this was the case with Paul, when he was so much in that direction as to admit that it is very frequently the case, that men and their friends regard as impediments in the way of their power where their fort lies.

W. R. WHATLEY.

Our Interest Account.

It will be seen by reference to the annual report of the treasurer of the Foreign Mission Board, that the board had to pay interest on borrowed money last year, to the amount of nearly \$1,000. During the year, over \$46,000 was borrowed, the board being compelled to do this in order to carry on its work at all. Nearly enough money was paid for the use of this \$46,000 to pay the salaries of two missionaries.

This thing ought not so to be, but how can it be helped? We can see only one way—and that is by churches and individual givers beginning to make their gifts to this work now. Every dollar paid into our treasury now, will save the board nearly a year's interest, being thereby worth nearly six per cent more than if given next April. Regular contributions beginning at once will relieve the difficulty and save this interest money to the Lord's work.

The first month of the new year is only two-thirds gone, and already the treasurer has had to go into bank for \$10,000 to meet the second quarter's draft from our mission fields. Will not some of our Lord's people help us to remedy this evil at once?—For. Miss. Journal.

To the Baptist.

At a meeting of Siloam Baptist church and Sunday-school, held June 12th, 1889, the following obituary was read and approved for publication in the *Montgomery Standard* and the *ALABAMA BAPTIST*:

Miss Mollie W. Fowles was born March 22nd, 1862, and died on Sunday morning, May 26th, 1889. It seemed peculiarly fitting that this lovely young spirit should rise "very early in the morning" of that day that is sacred to the memory of the risen Redeemer, to be with him whom she loved so well, and with whom she was so closely identified in life and experience.

Just as she had reached the perfection of a womanhood that was beautiful in form as it was lovely in mind and soul, Miss Mollie heard that voice to which she had listened when he called her to follow him in the cheerful obedience of a regenerated heart, saying, "Come up higher." And sudden death to her was sudden glory.

Trained from her childhood in a home where piety and Christian love were as the air she breathed, her bright young spirit melted into the pure and holier life which Jesus breathes into every elect soul, and she followed him in baptism during the ministry of Rev. Dr. Winkler. From that time her life was consecrated to the service of Christ. She was a faithful and devoted teacher in our Sunday-school, and her pupils were attached to her with undivided affection. She was prominent in every enterprise in which Christ's cause was sought to be promoted. In the discharge of those duties that appertain to home life, she was cheerful, diligent, faithful and unselfish. We did not know it at the time, but it is now evident that the zeal and fervor she showed in seeking the salvation of others during our last protracted meeting, proved that she was ripening for the glory and blessedness she now enjoys in the presence of her Divine Father, to whom, in the persons of the poor and needy, she ministered in tender compassion.

Let the bereaved and widowed mother, the sorrowing and smitten hearts of her brothers and sisters, and the members of our church, Sunday-school, and entire community, take comfort from the inspiring reflection that "the maid is not dead but sleeping"—sleeping in Jesus. And when the angel of the resurrection shall call the saints from that sleep, the soul of their beloved daughter, sister and friend, now in the presence of Jesus, shall be re-united to the glorified body in a deathless embrace. Surely is death in such an experience "swallowed up in victory."

"There is no death—the stars sink down To rise upon a fairer shore, And bright in heaven's jewelled crown They shine for ever more."

There is no death—an angel form Moves o'er the earth in silent tread, And hovers o'er our loved ones away And then we call them dead.

H. D. D. STRATON, Pastor,
JOHN E. FRAZIER,
T. T. DAUGHERILL,
Committee.

A Letter from Tuscaloosa.

He who has not attended a commencement in a typical Southern college town has a unique treat in store. Replete Tuscaloosa is just large enough to make an interesting commencement. The infusion of new business life has not driven out the spirit of the olden days, and the "City of Oaks" is now passing through her annual festival of letters with becoming dignity.

Last week Mr. Hill's school closed a prosperous session and awarded twenty sheepskins with graceful appendages of blue, to as many charming girls who go forth conquering and to conquer. As a result of the conservative character of our city, Principal Hill was the subject of some adverse criticism for holding his exercises in the Academy of Music, and a few refused to attend, but almost all commended his wisdom in securing a comfortable and spacious hall. The arrangement of the two hundred school girls arrayed in white, on an inclined plane, upon the large stage, presented a scene of surpassing beauty.

The commencement exercises of the Alabama Central Female College were inaugurated last Sunday, by the preaching of the annual sermon by the Rev. P. T. Hale. Love was his theme and right well did he handle it. A Methodist gentleman thought it a model sermon of the kind. He stuck to his subject and preached the gospel. Oftentimes on such occasions the preacher loses continuity of thought in an effort to put all of his sugar plums into one pudding. It was a trifle refreshing to hear a sermon to young ladies, in which the usual dissertation was not indulged in with reference to the so-called incoming tide of masculinity which is thought to threaten the sweetness of pristine womanhood.

The other exercises of the college were regarded by its friends as the best of many years. While the school does not depend upon annual display to get itself before the public, still the impression made by the closing exercises was gratifying to the patrons and no doubt won new friends. The faculty are thought to possess rare ability. One point in the trustees' report was lustily applauded. Notwithstanding a widespread depression in business, resulting in a falling off in the patronage of many similar institutions, this had an increase in the average attendance of 25 per cent. above that of the previous session. Even conservative people are beginning to see that a much brighter future is dawning for this college. It is not widely known that this is one of the

finest pieces of female college property in the southern country. It would be strange if so intelligent a denomination as the Baptist should long fail to appreciate such an opportunity for having a great female college.

Altogether it was a happy, delightful commencement, but, perhaps, there is no unmixing joy on earth. This festive occasion was not without a tinge of sadness. The pupils knew that when they parted with one of their teachers it was perhaps forever. Miss Mary Thornton, one of the noblest of the band, had just received her appointment from the Foreign Mission Board of the Southern Baptist Convention as missionary to North China.

Druid.

Tuscaloosa, Ala., June 14th.

No "Free Church."

The following editorial, taken from the *Western Recorder*, is timely and deserves a wide reading:

"This is a free country, and people can believe as they please." Yes, that is so. There is room in the country for all beliefs, but not in the churches. It is a "free country." Yes, but there is no "free church" in which people can believe as they please, and there ought to be none. So long as a man claims the right to remain in the country and believe as he pleases, nobody will dispute his claim. But when he claims the right to remain in a particular church and believe as he pleases, it is a very different matter. Each church stands for certain definite principles, and when a preacher denies those principles, he has no right to claim recognition in that church. Then is the time for him to say "this is a free country," and to step out of the church into the country at large, where he will be free and no one will dispute his freedom.

Some men are so superlatively silly as to imagine that churches are yet bound to support them, although they are seeking to undermine the faith of those churches. They are "persecuted" forsooth, and pose as martyrs if objection is made to their dishonorable course.

The same is true of theological seminaries. If a professor finds that he does not believe the principles for the maintenance of which the seminary was founded, let him not say, "This is a free country and I will believe and teach as I please in this seminary." Such a course is dishonorable to the last degree. Let him rather say, "This is a free country, and I'll get out of this seminary, which is not and has never professed to be a free seminary, and will believe and teach what I please in this free country."

The country is free, but churches and seminaries stand for definite principles. Witness the Andover troubles. The professors are "cruelly attacked" and are "martyrs" because vigorous objection is made to their using their positions to overthrow the faith for the propagation of which the Andover Seminary was founded. This is the climax of impudence.

The same principle applies to theological students. If they accept aid

Asks for Information.

Eds. Ala. Baptist: I begin to fear that my inquisitiveness is troublesome, but when I want to know anything "right bad" I am sure to apply for information. Sometimes I keep the minutes of the church at heart. The church there is a little particular about the wording of the minutes—for instance, in writing of ministers I am not to use "Rev." or "Dr." or "parson," &c., but "Bro."

When we call a pastor he is to "serve" the church. We are in the country, but want to "keep up with the procession," even at the expense of acknowledgement of ignorance by applying for information. It appears from the resolutions of the First Baptist church of Montgomery, that the First Baptist church of Birmingham has called Dr. Wharton to "preside over" said church. Now, is that correct? Is a Baptist preacher called to "preside over" a church? And, if so, wouldn't that make him a presiding elder? And wouldn't a presiding elder of a Baptist church be a kind of *rara avis*?

Will it be pertinent to inquire how much a "leete" disposition to assessment conduces to the presiding elder's business? If we succumb to "sliding elders," how long will it be before we accept "circus riders," "locus preachers" and "exhausters"? If "preside over" is correct, the class leader of our church will have to culpe to appoint love feasts.

Davenport, June 1, '89.

Resolutions.

The subject of the resolutions before was nearly eighty-five years old at the time of his death; was one of the founders of the Baptist church at Pine Level, which was built nearly thirty-five years ago; was the only one of its old deacons left living. The old church alluded to in the resolutions had been regularly occupied by him for the whole of his life. Its place was close up under the pulpit, and for the past twenty-two years that the writer has been an attendant at this church, he cannot remember a single instance that it was not occupied by him during church services. Whereas, Almighty God, in his love and infinite wisdom, has seen fit to call from this church and the pathway of life our venerable and dearly beloved brother, Shepard Guice, to his home in that heavenly city that is prepared for the saints of the Lord; therefore be it

Resolved, 1. That in the death of our beloved brother we sadly realize the great loss that this church has sustained, and we bow ourselves in humility and submission to the Lord God who gave him to us as an example of Christian faith, and who has called him back as his own with the welcome plaudit, "Well done, thou good and faithful servant."

Resolved, 2. That in the death of brother Guice we lose a good citizen, a true friend and a devout Christian, and a zealous worker in the Master's vineyard, and above all, an humble follower of the crucified Redeemer of man.

Resolved, 3. That his loving, trusting faith in God, his pure life, and his devotion to the Missionary Baptist church should inspire us to renewed and holier effort to attain distinction as soldiers of the cross that will gain us admission into that celestial city where we shall dwell with him in the presence of the blessed Savior throughout an endless eternity.

Resolved, 4. That we tender to his bereaved family our heartfelt sympathy, and point them to the lowly Savior, whom our departed brother so long and faithfully followed, and who alone is able to comfort the widow and orphan in the hour of darkness and sorrow and lead them safely to an everlasting reunion with him in the heavenly Canaan that lies beyond this dark vale of tears.

Resolved, 5. That the name of our departed brother shall be neatly inscribed upon the old chair used by him for many years, and that this chair shall be preserved by this church as a relic of our esteemed brother.

Resolved, 6. That these resolutions be spread upon the minutes and a copy sent to the ALABAMA BAPTIST for publication.

THOS. C. COOK,
NOEL PICKS,
J. H. DICKSON,
Committee.

Make good use of time if thou carest for eternity. Yesterday cannot be recalled, to-morrow cannot be assured, only to-day is thine, which if thou procrastinate, thou lovest, and which thou lovest, is lost forever. One to-day is worth two to-morrows.—Quarles.

Alabama Baptist.

MONTGOMERY, ALA., JUNE 27, 1899.

REV. O. W. HARRIS, JR. - JAS. C. POPE.

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Montgomery, Ala.

Office upstairs, 204 Dexter Avenue.

We welcome the Farmers Exchange to Montgomery, and wish for it a long life of prosperity.

REV. MR. CHOLKLEY, rector of the Episcopal church of Tennessee, has joined the Baptist church, and was baptized by Rev. R. D. Haymore on the 9th of June.

OUR congratulations to Rev. W. L. Pickard, D. D., of Eufaula. The degree was conferred by the State University last week. He is in every way worthy of the honor.

THE eighth annual meeting of the Baptist Congress to be held in Toronto, which was to have occurred July 2d-4th next, has been postponed to November, probably 12th-14th.

THE association season is nearly upon us. What is your church doing to send in a good report? Look to your work and don't let the banner of our Captain trail in the dust, brother.

THE publications of *Kind Words* are on our table. Dr. J. M. Frost prepares the explanations, comments and illustrations for the *Kind Words Teacher*. That is enough to insure us of their value.

THE *Mobile Register* is one of the soundest papers in the South. Its editorials are sensible and it frequently speaks out on questions that other secular papers haven't the moral courage to support.

ANOTHER plea for temperance. C. P. Brown, a traveling man from Atlanta, committed suicide in Montgomery by drowning in the Alabama river on Monday last. He had been on a spree of several days.

THE senior has just returned from a visit to Eufaula. He was in every way charmed with the reception given him by the people of that splendid town, and in next week's paper will speak at length of the trip.

INSTEAD of fifteen thousand people being drowned at Johnstown in the flood, now read twenty-five hundred and you will be nearer the truth. Ours is a great country and the American is never at his best, it seems, till he reports a flood, a fire, or an earthquake.

OUR friend and brother, Rev. W. A. Whittle, has treated Montgomery to two fine lectures. His praise is in the mouth of all who heard him. He will repeat these lectures in several towns of Alabama, and no one can well afford to miss hearing a single lecture.

THE lumber for hundreds of business houses and dwellings is arriving in Johnstown daily. A number of firms have contracts for building the houses, and the same are shipped ready to be put up as soon as they arrive on the spot, no time being lost except for erecting the buildings. The town is being rapidly rebuilt.

THE *Advertiser* seems to think that with proper efforts Montgomery could get Howard College. Moreover, the *Advertiser* certainly does great injustice to that institution when it says, "The college is now virtually doing business in a wood shed, near one of the convict camps, in the vicinity of Birmingham." We venture the editorial mentioned has never visited Howard College in its present location; knows nothing of the real status of affairs of the college. And when he says it is near a convict camp he approaches mighty close to slander. What the *Advertiser* terms as "proper effort" we do not know, but at the present writing we believe there is little disposition to remove the college. Birmingham may not build the college, but Alabama will.

EVERY now and then a great famine is reported in Ireland and thousands of dollars from all over the world is sent to relieve the distress. Out of poverty many people give, little knowing that the pope of Rome gets from that people every year from \$150,000 to \$200,000. Poor, deluded and down-trodden Ireland! more injured by priest craft than by any other power.

ONE of our most thoughtful citizens is of the opinion that more convictions, in proportion to cases tried, are being made in our courts now than ever before, and he attributes it largely to the fact that solicitors are paid salaries and are not dependent upon their fees. While we have always had splendid men for solicitors, still it was but natural that they should spend more time on those cases out of which they made the largest fees.

THE saloon power is very high in Missouri, but Governor Francis has got them in a close place by signing the Newberry bill, which prohibits music, cards, dice, billiard tables, pool tables, bowling alleys and boxing gloves in saloons. Rob the saloon of these attractions and it ceases to be popular as a lounging place, and break men of the habit of lounging and you go a good way toward making them temperate.

FOR descriptive language, beautiful illustrations, and an eloquent flow of words, no young man has created a wider reputation than Rev. W. A. Whittle. He has the faculty of painting pictures with words. Those who desire to witness the scenes of the old world should not fail to go with Bro. Whittle, in his lectures, on a trip to Palestine and through Europe and Asia. To hear his lectures is to see the wonderful things of the old country.

THOSE who supposed Dr. Riley was unpopular with the students of Howard College had their minds disabused surely when they heard the prolonged applause from the boys when it was announced that the trustees had re-elected him. This may have been considered formal, but when they crowded around his home at night, to congratulate him and to pledge their continued support, there must have been in it feelings from the heart.

SEKING, some time since, where a Baptist essayist was arguing against the feasibility of the union of all Christians into one faith and practice, we wondered what Jesus, the Allwise, meant by his language in that intercessory prayer. It seems to us that he prayed for the closest kind of union, that his followers might be one, a unit, even as the Father and Son are one. This union will come, but not until love for Christ shall constrain men to a complete obedience to our Lord and Master.

WRITING about our "brother in black" Dr. Basil Manly has this to say: "He is not a babe, to be fondled and petted. He is not a brute, to be trampled and despised. He is not a fiend or a savage to be shunned and dreaded, nor an angel to be admired and flattered. He is simply a man, with the capabilities and duties of any other man, so far as he is competent to discharge them; liable to the same temptations and frailties, heir of the same immortality and redeemed by the same precious blood."

THE Republicans wanted the Irish vote, and Patrick Egan, a barely naturalized Irishman, bargained to get that vote, and in payment for his efforts the Republican administration appointed him minister to Chili. The members of a Catholic organization, the Clan-na-Gael society, are accused of murdering Dr. Cronin, of Chicago, and the investigations have developed the fact that Egan is mixed up in the affair. Just where the matter will end we cannot say. Some remarkable evidence has been given and other arrests are being made.

WE are glad that the world is getting to feel more and more that our preachers are citizens, worthy to share all the rights and privileges accorded other citizens. It is also gratifying to know that the preachers feel it is their duty to take a lively interest in all that pertains to the welfare of the country. It has been possible for roughs and corrupt men to manipulate our political affairs in nomination officers only because preachers and other good men were in the habit of neglecting all such matters. It is not intended here to encourage preachers to enter politics in their official capacity, but as citizens to be faithful to their country.

A SUBSCRIBER makes this point: "We have a member who is a very pious man, active in prayer meeting, and teaches a class in the Sunday-school, but he goes to the Methodist Sunday-school as often as he comes to his own. He lives as near one school as the other. To what extent is he in error?" Our friend does not state whether the brother mentioned visits the Methodist school while his own school is in session, or whether he visits it at a different hour. If he neglects his own church, or Sabbath-school, to attend any other

place, he certainly is in error. The fact that a man joins the Baptist church is evidence that he is pledged to support its every interest. Justice to a man's own family and business demand that he should cultivate his own farm well before going over to tend that of his neighbor.

BROTHER preacher, if you are ever tempted to preach a sensational sermon, believing that your success depends on it, just remember that the greatest preacher in the world, Mr. Spurgeon, has been preaching in London for thirty-four years, and is said never to have preached anything save "the old, old story," and yet to day his house, which holds 6,000 people, is always crowded. There is in human consciousness a crying out for something which only the pure gospel of Christ can satisfy. Paul's exhortation to Timothy should ring in every ear: "Preach the word; be instant in season, and out of season; reprove, rebuke, exhort with all long suffering and doctrine."

"AN ADDRESS" to the Baptist women of Alabama by sister Brown, of East Lake, in which it is proposed to raise money for the endowment of a professorship in Howard College, to be known as the Renfro chair, should be read by every Baptist, male and female, old and young, in the state. The cause is worthy of our best labors and prayers, and the undertaking is a commendable one. Whenever and wherever the women of the land have said that such and such a thing shall succeed, by their earnest and united efforts they have made success crown their efforts. Shall we not expect that this laudable undertaking will meet with the hearty sympathy and support of our sisters? We believe it will. So let your work in this direction begin, sister. Let us hear from others who will work for the endowment of the Renfro chair.

A DISPATCH from Rome says: "Archbishop Feehan, of Chicago, having made a long report to the Vatican through Cardinal Sinicini, on the criminal acts of the Clan-na-Gael, the pope has given instruction that authority be granted the archbishop to take whatever measures he may deem opportune to declare the Clan-na-Gael in opposition to the church." It will be remembered that the Clan-na-Gael is a Catholic organization, of a political nature. Dr. Cronin, of Chicago, was a member, but the other members, it seems, claimed that he was not loyal to the cause, so they killed him. Now, then, the pope has spoken, and the *Dispatch* comes out and condemns the organization. Very few of the secular papers have spoken editorially of this foul murder, but they may do so now, since the pope has declared it in "opposition to the church."

TWO SIDES TO EVERY QUESTION.—Often grave injustice is done to individuals because people hear reports concerning them, and without making a thorough investigation condemn them forthwith. Some time since we conversed with one of the truest and best men in the state. He was feeling very unkindly towards a certain brother because of what he deemed his harsh and unkind treatment of one of his friends. So much confidence had he in the correctness of the statement made by his friend that he had not taken the pains to investigate the other side. It happened that we had investigated both sides, and it was clear to our mind that this friend of the brother mentioned was laboring under a misapprehension as to the facts in the case. This case is only mentioned to illustrate the necessity, the justice, of looking at both sides of every issue before committing ourselves to either.

A BROTHER IN DISTRESS.

Rev. J. B. Kilpatrick, of Alexandria, writes us a very sad letter concerning the affliction of Rev. W. Y. Browning and family. With commendable ambition he struggled with poverty and ignorance until he became a very successful preacher. He married a daughter of that pioneer of the Coosa River association, Bro. Mynatt. A few years ago brother Browning took charge of the Decatur church, and succeeded very well until his lungs gave away. Bravely he tried to support his family by working with his hands, but finally, growing too weak for physical labor, his friends set him up in a small commission business. The yellow fever drove him to a hut on the mountains, where he spent all his earnings ere the healing frost came. Friends have kindly moved him to his old home at Peaceburg, where he tries to teach school, but his lungs are so weak that he is forced to give that up. Soon a scourge of measles swept from his home the bright two year old daughter, and prostrated the mother and remaining children. In the past few weeks a most severe form of muscular rheumatism has seized the mother, and her suffering seems almost more than mortal can bear. Her husband feels that God has miraculously given him strength to turn his wife every fifteen minutes in her bed, both night and day.

Surely this family need the prayers and sympathies of every Christian

heart. They need more. Poverty of the deepest kind is their portion. A pittance from several of our readers would be a great help to them just now. If you can do anything to help them, send your contributions to Mrs. S. T. Peace, Peaceburg, Ala. This act may cause the Savior to say: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

ENCOURAGING OUTLOOK.

A brighter day is dawning for Howard College, which has been tottering and apparently dying for two years. Friends of the Howard have now and then almost wished that it would die and get out of pain. In spite of false friends and open enemies, of poverty and confusion, it still lives. It has at its head a man who has, during the most trying year of its history, proved his fitness for the place. Under God, and with the help of a noble faculty, he has tided the college through perilous times. The year closed with as perfect and harmonious an organization as the college ever had under similar circumstances. If the Baptists of Alabama will do their duty, the college, sending their students, and talking up for it, the patronage next year will more than pay the expenses.

THE writer has known too much concerning the management of some things connected with the college at Birmingham to have been able heretofore to arouse much enthusiasm, but he is now thoroughly impressed with the fact that we are at the bottom and must battle like men to save the college bequeathed to us by our fathers. So far as we are concerned, it does not matter whether Birmingham ever gives another dollar, whether every man of them who did most promising, and less work since, shall withdraw their hands; we propose to stick to the college. If we had money we would give it that, but at present we can only give it the heartiest endorsement of the ALABAMA BAPTIST and our personal influence as we travel among the people. As we think and pray for Howard College, let us think of it not as a north or south Alabama institution, but as the property of the entire state. He who would run section lines through Christ's kingdom in Alabama, and let his beneficence stop on the border, is not worthy to claim himself a man in Christ Jesus.

FIELD NOTES.

Harvest Bells is a good hymn book.

Judge Bell, of Fayette Court House, paid our office a visit last week.

Prof. J. M. McIver, of Orville, called in to see us on Saturday last.

Rev. W. D. Gay, of Montgomery, preached in West Point, Ga., last Sunday.

Rev. Chas. G. Elliott will supply at Knoxville, Ala., during the summer.

There were ten additions to the church at Columbia during the recent meeting.

The senior would have been to the meeting of the Mobile association, but was misinformed as to the time.

Rev. W. M. Burr, aided by Eld. J. L. Thompson, of Montgomery, has had a glorious meeting at Columbia.

In sending obituaries please count the words, and inclose two cents for each word over one hundred. Don't write us to send bill.

Look at our list of associational meetings and see if we have the correct time and place for your meeting. If not, write us at once.

Prof. Thigpen, of Georgiana, has been elected president of the South Alabama Institute at Greenville. Bro. T. is a successful teacher.

The Young Ladies' Working Guild of the First Baptist church, Montgomery, gave an enjoyable entertainment on last Thursday night.

I get a number of our denominational papers on the same day, but I always read the ALABAMA BAPTIST first.—W. H. Smith, Huntsville.

All letters for Rev. W. A. Whittle should be directed in care of the ALABAMA BAPTIST, Montgomery, Ala. They will be promptly delivered.

Rev. B. J. Skinner is doing a good work with his churches in Monroe county. His people love him very much. They paid his way to Memphis.

Those of us who have met Bro. Early, of Talladega, love him very much. He is a man of God and his influence is felt by all who associate with him.

Another preacher has quit chewing tobacco and we hope that this will be his last time to quit. Don't trouble him, but do so likewise.—Central Georgia Baptist.

The Judson Baptist church is a new organization in the Bethel association. The name was given in honor of Rev. Judson W. Dunaway, the zealous and faithful evangelist.

Rev. Dr. Henderson preached to a large congregation in the Baptist church Sunday afternoon an excellent sermon.—West Alabama Breeze, Northport, June 13th.

The ministers of Birmingham joined Bro. S. R. C. Adams in a thanksgiving service at the Woodlawn church on the 18th. Bro. Adams was forty years old on that day.

Burglars broke into the residence of Rev. E. T. Smyth, of Anniston, recently. They snatched his iron safe, but got nothing for their pains. None but mean men would try to rob a preacher.

Prof. H. C. Sanders, of Notasulga, has just closed a most profitable session of his school. The commencement exercises were highly creditable to both teachers and pupils. Rev. J. A. Howard, of Opelika, preached the commencement sermon.

"Windows of Heaven" is a new book of Gospel hymns, just published by K. G. Staples and prepared for H. M. Wharton. For sale by Wharton & Barton, Baltimore; 35 cents each, or \$3.00 per 100.

Rev. J. S. Yarbrough, of Orion, held our office a pleasant visit on Monday last. We thank him, as we do many others, who have spoken so ably of the paper and the work we are doing for the Baptist cause.

Bishop Hurst, of the M. E. Church, says there are 8,000,000 of people in Mexico who have never seen a copy of the Holy Scriptures. Still our Catholic friends claim to believe in the Bible.—Mobile Baptist Union.

Sister E. Saunders died in this place on the 8th of June. Our church at Brownville has lost a valuable member in her death. She leaves five daughters and one son to mourn her loss.—W. B. Carter, Brownville.

A singular thing recently occurred to Dr. J. C. Hiden, of New Bedford, Mass. The same mail brought him an invitation from the First and Second churches, of Richmond, Va., to supply for them during the summer.

Rev. J. L. Thompson returned from Columbia, Ala., last week, where a good meeting had been held with that church. Bro. T. says the best of things about the pastor, Rev. H. M. Burr.—The people treated him royally.

The Southern Baptists have shown rare wisdom in establishing but one theological seminary. Less money is needed to make that adequate to the increasing needs of the denomination than would be required to duplicate it.—Watchman.

Bro. L. P. Fleming, of Florence, sends the minutes of the Florence Baptist association for us to print. The association will hold its next session in August. Success to the brethren in their endeavors to further the cause of the Master in that portion of the state.

Rev. S. P. Lindsey, of Monroeville, visited friends at East Lake two weeks since. He is improving in health, and hopes to re-enter school in the fall. The churches about Birmingham, which are pastorless, would do themselves credit to secure his services should he return to college.

Married, in Lowndesboro, Ala., on the 13th of June, 1899, by Rev. G. S. Anderson, Mr. J. A. Ramsey to Miss Sallie McCall. The ceremony was performed in the Baptist church and witnessed by a large company of friends. Both are fine characters, and will begin life anew, greeted by smiling providences.

I have again visited all my regular preaching places. The three churches are all doing well. Congregations are good, and the interest is increasing. Yesterday I baptized four persons into the fellowship of Liberty church, at Town Creek, making thirteen additions to two meetings.—J. B. Huckabee, Leighton, June 10th.

There will be a Sunday school convention held at Bethany church, Elmore county, for the Montgomery association, embracing three days, beginning on Friday before the fourth Sunday in July. Every church is expected to have delegates in attendance. Program will be ready in a few days.—Jesse H. Dickson, June 21st.

Work on the Florence Baptist church is now progressing in good earnest. The body of the building will be of Confederate gray limestone, sometimes called "Alabama marble," and the trimmings will be of white sand stone. We have received six to the membership thirty-seven.—J. C. Hudson.

The season for holding meetings of associations is nearly upon us. The clerks of associations will please remember us when their minutes are ready for printing. We are a Baptist cause, and shall give good work at Baptist figures. We have a splendidly fitted up office, new machinery and competent workmen. Do not forget us.

We had a pleasant visit last week from Prof. W. L. Pruett, principal of the Pineville Academy. He was delighted with his work of the past year. The people of Pineville are greatly interested concerning educational interests, and give him their full cooperation. The indications are good for a better school next session than for several years past. Prof. Pruett is a graduate of Howard College.

On last Sabbath, with sad and heavy hearts, we (the Baptist Sunday-school) were forced to bid adieu to our dear superintendent and organist, Mr. and Mrs. Aschcraft. They have been with us since last October, and now they leave to make their home at Florence, Ala. What is our loss to the town's gain. I say this because I feel that a blessed privilege to be associated with these Christians.—B. Lowndesboro.

We are glad to report to our readers that Dr. J. P. Shaffer is improving from his recent hurt. He is able to sit up some. Now, he was very kind to say: "It appears to me that the ALABAMA BAPTIST grows stronger, month by month. How mighty for good the 90,000 Baptists of Alabama might make it; and there never was a period in the life of Alabama Baptists when we so much needed such help as now. God bless you."

Secretary W. B. Crumpton states that there is not a country Baptist church in Alabama which sustains a pastor for all his time, and has preaching every Sabbath. He firmly believes in the ability of dozens of country churches to do this, if they would only think so, and make the necessary sacrifices. Bro. C. is right. There are churches with a membership of five or six, less than a great many churches of 500, which could not, by systematic giving, support another family. That's what it amounts to. Proper arrangements would make it very easy to support the pastor's family quite comfortably. Every one contributing such things as they have would accomplish it. The greatest difficulty, however, is to make the brethren believe it. They content themselves with saying, "It can't be done."—Baltimore Baptist.

Last week I had to make an exception of Oswichee, in reporting the healthful condition of my churches. Am glad to chronicle a happy change. Last Sunday we had a delightful prayer service, followed by fine interest in the preaching service. The collection for "Bible work" was \$11.90. That was fine for quite a small church. The brethren felt so grateful for the manifested presence of the spirit in the prayer meeting they decided to meet weekly.—Go. B. Brewer.

We have just closed a series of meetings, the result of which made our hearts leap with joy. Camden has shaken off the dust of inactivity, and with a shout of victory is pressing to the front. With the addition of twenty-two new soldiers, she grasps with steeper hand her wavering standard, and lifts yet higher her banner on whose ample folds are written, Obedience and Love. Bro. I. A. White, in the hands of the Lord, did great things for us, whereof we are glad.—R. M. Hunter, Camden, June 26th.

Perhaps the youngest D. D. in the Baptist denomination is Rev. W. L. Pickard, D. D., of Eufaula, Ala., just dubbed by the University of Alabama. But he is not the least deserving by long odds, though he is only twenty-seven years of age. He is a full graduate of Mercer University, full graduate of the Southern Baptist Theological Seminary, has taught school seven years, and now is the beloved and honored pastor of one of the best churches in the state. He is an excellent preacher and consecrated man, and may be long spared to his denomination.—M. B. Wharton.

We give this humor from Robert Burdette for the comfort of those pastors whose members growl when they take vacation: "Well, brother! pleasantly remarked brother Doeg, as he greeted the pastor on his return from the long vacation (six weeks is a long vacation for a preacher), 'you have come back to work at last. And what do you suppose the devil has been doing all the time you were away on vacation?' 'I don't know,' replied the parson; 'but if he has been any busier in some of the pews than he was before I went away, he needs a great deal more rest than I've had, and he needs it a great deal more, poor fellow!'"

From a private letter to the senior from sister Dix, of Pine Grove, she extracts the following: Our elders son, Prof. A. S. Dix, and his wife have come home for the summer, after a year at Anderson, Tenn. On last conference day they united with our church—the former by letter and the latter by experience, and Mr. Dix had the pleasure of baptizing her, and also Mrs. Ann Huffman, on the first Sunday. Truly God is good to us. We are rejoicing that he has put it into the hearts of some of the sisters of the First church of Montgomery to give us money enough to call our church over head. May they realize that the blessing of giving is as great as that of receiving.

The carpenters began covering the south building of the Judson Monday morning of last week. By the way, it is thought that that building and the wing running north from it will be under their stone roofs. The same force will then commence to lay the floors. They will be followed immediately by the plasterers. The friends who are familiar with the plans of the new Judson buildings, and those who knew the old ones, remembering that we are re-building on the old site, will discover the purpose of the building committee to be, to finish first the living rooms, that they may have time to do thoroughly. I will add that under a favoring Providence a large school is expected to gather here in October.—S. W. Averett.

The Florence Association will convene with the Mt. Olive church, twelve miles north of Florence, on Saturday, August 3rd. A cordial invitation is extended to Eld. G. S. Anderson, vice-president of the Home Mission Board, to Eld. W. B. Crumpton, of the State Board; to President B. F. Riley, of Howard College; to President S. W. Averett, of the Judson Female Institute; to the ALABAMA BAPTIST, and to the brotherhood generally, whether representing foreign missions, education, publication, or any other interest of the kingdom of our Lord. Florence is the nearest point to the place of meeting for those who come by rail or river, and back fare for the round trip will be fifty cents for each person by special contract with the Florence delegation.—J. C. Hudson, Moderator.

On Friday evening before the fourth Sabbath in May I arrived in the vicinity of Pleasant Valley church, on the south bank of the Tennessee, in the northwestern portion of Colbert county, this state. Had the pleasure of addressing a large and attentive audience; after which I assisted in the ordination of deacons John Allen and Dallas Parvin. The presbytery consisted of Elders Ambrose Gilbert, W. H. Camp, J. M. Douthett and deacon W. H. Austin; ordination prayer by A. W. Gilbert, and the imposition of hands by the presbytery. As a pointer to those who are interested on the subject of the "laying on of hands," I would respectfully refer them to the 6th chapter of Acts, where it will be found that seven men were chosen, already full of the Holy Ghost, then by prayer and the imposition of hands they were ordained to the deaconship of the church! The "laying on of hands," in this case, is not for the imposition of the Holy Ghost.—J. M. Douthett, Tusculum, June 1st.

I will give a brief statement of our condition religiously. When I accepted the pastorate of Randolph church, nearly two years ago, I found a religion in the church at a very low ebb, and like a great many churches with a few faithful members, they felt that they could do but little for the Master without more help. On Saturday before the first Sunday in this month I began preaching to the church, and preached on until Wednesday night, when Bro. D. C. Culbreth, of Six Mile, came and preached for us until Sunday night. I think I can safely say that he did some of the best preaching that I have listened to in a long time. The peo-

ple of Randolph, both saint and sinner, fell in love with Bro. Culbreth. We had three to join the church by letter—none by experience. All things considered, I think the church was greatly benefited. I will ask the brethren in the state to pray for us, and let us all pray God to help us draw the line according to his word, that our churches may be free from a worldly spirit.—S. M. Adams.

My trip to Girard and Brownville, Ala., was most delightful one. The meetings there began on April 17th, and lasted until May 27th, resulting in some sixty additions to those two churches. The hopes of many others were built up, and there were as many penitents on the last night of the meeting as at any one time. How I regretted to leave them, but my time was out and I had to go home to see loved ones there. It affords me pleasure to say that I found many warm-hearted Christians at these places, and some of the noblest workers in the church and Sunday school I ever met anywhere. Their kindness, sympathy, prayers and contributions will long be remembered by me. The pastor of the churches, Rev. W. B. Carter, is doing a grand work, and is much esteemed for his work's sake. Every one seems to love him and speak of him as an excellent pastor. On my return I preached at Hartsville a few days and baptized two persons. Since then, I have been to Moulton and preached two sermons. I am now at home resting awhile.—J. Gunn, Trinity, June 18th.

It was my good pleasure to attend the celebration of the Sunbeam Society of Nanafalia, Sunday, the 16th. The exercises were opened by prayer by the writer. The audience was then entertained by the members of the society, rehearsing pieces prepared for the occasion, illustrating the importance of mission work. The pieces were well recited, and did much credit to the members of the society. At the close of the rehearsal, Dr. A. B. Stone addressed the society on the importance of their work, giving them words of encouragement. The morning exercises closed by six young ladies passing through the audience, taking up a collection for missions. Ten dollars was realized, and I was informed by one of the young ladies that it was to be sent to Miss Moon, of China. Dinner had been prepared by the good ladies of Nanafalia, and all enjoyed a bountiful repast. After a recess of an hour and a half, the audience was called together for Sunday school and preaching. The pastor, Bro. J. E. White, preached an excellent sermon. Nanafalia church is one of the most wide awake to the mission cause in Bethel association. Bro. White is justly proud of his church and the Sunbeam Society. May God bless the faithful little missionaries of Nanafalia, and may their influence be felt throughout the whole land.—W. L. White, Sweetwater, June 18th.

An Address to the Baptist Women of Alabama.

Dear Sisters: I avail myself of this means of informing you that a movement has been begun among the ladies of the Ruhama church, at East Lake, to seek the cooperation of their sisters throughout the state in an effort to endow a chair in Howard College.

Ours is the church with which the young men of the college worship, and to which all the faculty belong. It is therefore natural and proper that we should take the first step in this direction. It is most respectfully suggested that the sisters of the churches throughout the state organize for the express purpose of accomplishing the work proposed; that they agree that each member pay a specified sum every month; and in addition to this afford an opportunity for the contribution of larger amounts by the wealthier members of our churches. It is thought that a movement like this will serve to enable us to provoke one another to good works.

Funds thus contributed may be forwarded to state treasurer, Rev. A. W. McGaha, pastor of the Baptist church at East Lake, to be kept by him as a sacred trust of the Baptist women of Alabama, not to be touched until the sum of \$10,000 be raised, and to be used then only in the endowment of a professor's chair, to be called the "Renfro Chair," in honor of him whose praise is in all the churches, and whose name is a household word dear to the heart of every Baptist.

It has been thought that a more thorough and systematic plan might be adopted at the Baptist State Convention next November. But meanwhile let us organize throughout the state and proceed to work, each society repaying its progress to the state treasurer, Rev. A. W. McGaha, East Lake, in advance of the State Convention, so that he may embody in a report the progress of the movement.

It is scarcely necessary to add that none feel more interest in the perpetuity and prosperity of Howard College than the Baptist women of the state. Our sisters in other states, and most notably in South Carolina, are performing a grand work for their Master. And why may not we, especially in the present juncture, when Howard College is to be built, and will need an endowment as early as it can be practically had?

We should be glad to have favorable and early responses from the Baptist sisterhood of the entire state.

Mrs. I. C. Brown, Corresponding Secretary, East Lake, Ala.

We call attention to the new advertisement of the State Normal College at Florence, which appears in another column. It sets forth in terse language many of the advantages of this institution for the training of teachers. But no advertisement, no notice, can give an accurate idea of the work done. To this end visitors from all parts of the state go there when in town. Scarcely a day passes during the session without a visit from some one, patron or teacher, on observation bent. All are cordially welcomed by President Powers and his able corps of teachers.

Do not wait for extraordinary opportunities for good actions, but make use of common situations.—Goethe.

Rome on the Tiber and Washington on the Potomac.

BY REV. MAKEPEACE TRUEWORTHY.

Let me recite some facts well known to us of this Capital City.

Within twenty-four hours after the confirmation of President Harrison's cabinet, a cablegram was made public to the effect that the pope was satisfied with the cabinet, and that information had been given the Vatican that under Harrison's administration the relations between the United States and the holy see would be of the most cordial character. We fail to see what a change of the national administration in America has to do with any opinion, favorable or otherwise, with the pope, except it be that that functionary, true to his Canon law, considers the Catholic church a political organization.

The Boston Committee of One Hundred—the brave One Hundred who threw themselves in the breach of the school fight of Romanism—sent three careful men to this city upon an important mission. With bated breath they report a discovery. That reported discovery has been discovered to be true. They report that in this city no item of news relative to Catholic interests is put into the wire by the Associated Press without first being submitted to a Roman Catholic official for inspection.

We think we see symptoms of a change which will be a compliment to the manly independence of our officials. But in the recent past there were thousands of department clerks who understood that their retention in office depended upon a Catholic titling system. They knew that priestly pressure could remove them at any time. In one of the departments there always appeared, upon the first and fifteenth of each month, the female agents of the Roman hierarchy to collect money from the clerks. They went from room to room, but a few brave men denominated them and now they may be found at the outer door, and hundreds who are not Catholics

Alabama Baptist.
MONTGOMERY, ALA., JUNE 27, 1889.
A Temperance Story with Three
Heads.
BY ELIZABETH F. ALLAN.
"Mother, Uncle John says may we
go to the city with him to-morrow?"
"To-morrow? Oh, I don't know
about that, Ross! I don't want you to
miss school for a whole day."
"He says, mother," spoke up the
other curly headed boy, "that he is
going to give us three object lessons
that will be worth—what did he say
it would be worth, Ross?"
"Three times three temperance lec-
tures, he said."
"Temperance lectures?" said the
mother, looking at her tall boys with
a sudden anxious pang. "Yes, you
shall. Uncle John would not as

Ross and John Pratt were twin brothers, so much alike as regarded brown eyes, short, crisp brown curls

long straight noses, and loud merriment voices, that few people were able to tell them apart. In their baby days the black mammy called each "Martha" or "John Ross," not at all knowing which was which.

Their mother had been left a widow when they were only two years of age, but it was whispered among her friends that her husband's death had saved her from a worse fate,—that of a drunkard's wife. And now her strong cry to God, day by day, was that these two beautiful boys might have strength given to them to resist the temptation in their blood to im-

temperance.

Uncle John had his way, and the boys set out with him on the cars to the city twelve miles off. There they took the street cars. It was a cold winter morning, and the idle frost was chased with cold in spite of the thick bed of straw in the street car.

"I say, Uncle John, can't we walk to whatever place you are taking us," asked namesake John; "this old trudge is just a piece of the frozen ridge."

"No, we couldn't put in the time with visits if we trusted to Shank's man," answered Uncle John. "Shuffle up your feet about in the straw." "Shuffle up"

The car presently left streets and stores behind, and began to travel through desolate looking tracts of field, half suburb, and on, and on, to poor unwanted lands, past scrubby timber, until suddenly a great bare long house came into view, looking lonely and dreary.

"Well," exclaimed Ross, "I have been hearing all my life about the end of pea time, and I think we have certainly come to it."

"Don't you know what this place is?" asked Uncle John.

"It looks like a jail."

"Not exactly; it is the alms-house or what you have always heard called the 'po'-house, where people who are sick or worthless to learn a living are supported by the state."

The manager knew Uncle John, seemed glad to see him; he allowed him to take the boys all over the building. Such sad, worn-out, helpless, unhappy old lives they saw that John and Ross began to wish that they were at school.

"Now, Mr. Piper," said Uncle John when they came back to the door, "I want you to tell these lads of mine how most of these people came here."

"Humph!" said the big gruff

ger, 'tha'ts a short horse and a
curried,' 'twas drink. El 'twant di-
in' themselves, 'twas some un's
drinkin'. El 'twant to drink, we'll
sell this here pile for old brack. 'Tis
the best of the boys, here endeth
first lesson," said Uncle John. Th
seeing them look depressed, he pro
ed a race across the country to c
another horse-car, and soon the c
were in fine spirits again, racing, ju
ing, tossing up their heads like a
of colts.

The next car gave them a long
too; it seemed to skirt the city, r
ning past machine shops, tan y
shops, and the city jail, and the
earth.

"'Looks as if we were getting
town by the back door," said y
John. "Hullo! I hope that ain'
other 'po-house.'"

It was the city jail and peniten

a great handsome pile of stone a
 tecture, clean and well kept, but
 fully still and somber.
 "Ugh! it feels like a grave," g
 bled Ross.
 There they were shown pri
 in solitary cells, and hundreds
 hundreds of men and boys in st
 cloed and shaven heads, worki
 stone and wood and leather.
 "Captain," said Uncle John to
 keeper, "I would like to ask if
 know any one thing, more than
 other, that has brought these wret
 to this place."
 "Now go 'long, mister," said
 keeper, who, to the boys' great
 prize, seemed a very jolly sort of
 low. "When was you hatched or
 ain't been ever pined a 'loon, li
 ran like has been inter one." A
 man winked, as if it was a good
 "You think it was whiskey, then
 "Think!" he repeated signific
 "No, I don't think nothin' 't all
 "It."
 "Have adth your second lie

said Uncle John gravely, as the door swung behind them, she

Praying for What We Do Not Expect.

I happened once to be staying with a gentleman—a long way from here—and a very religious kind of a man he was. In the morning he began the day with a long family prayer; that might be kept from sin, and might have a Christ like spirit, and the mind that was also in Jesus Christ; and that we might have the love of God shed abroad in our hearts by the Holy Ghost given unto us. A good prayer it was, and I thought, "What a good kind of a man you must be!" But about an hour after I happened to be coming along the farm, and I heard him hallooing, and scolding, and going on finding fault with every body and everything. And when I came into the house with him he began again. Nothing was right, and he was so impatient and so quick tempered that " 'Tis very provoking to be annoyed in this way, Daniel. I don't know what servants in these times are good for but to worry and vex one with their idle, slovenly ways!"

I did not say anything for a minute or two. And then I said: "You must be very much disappointed, sir?"

"How so, Daniel—disappointed?"

"I thought you were expecting to receive a very valuable present this morning, sir, and I see it has not come."

"Present, Daniel?"—and he scratched his head as much as to say, "What ever can the man be talking about?"

"I certainly heard you talking about it, sir," I said, smiling.

"Heard me speak of a valuable present? Whax, Daniel you must

"Perhaps not, sir, but you've talked about it, and I hoped it would comfort you a little. I was here, for I would dearly love to see it."

He was getting angry with me, so I thought I would explain.

"You know, sir, this morning I prayed for a Christ-like spirit, and I thought that I was in Jesus, and the love of God shed abroad in your heart."

"O, that's what you mean, is it?" and he spoke as if that weren't a thing at all.

"Now, sir, wouldn't you be rather surprised if your prayer was to be answered?—if you were to feel a gentle, loving kind of spirit coming down upon you, all patient and forgiving and kind? Why, sir, wouldn't you come to be quite frightened like you'd come in, and sit all day faint, and reckon as you must be allowed to die, because you felt heaven minded?"

He didn't like it very much, so Daniel, "but I delivered my testimony, and learned a lesson for myself, too. You are right, Captain Joe, and I am right. We would state very plainly if the Lord was to answer our prayers."—*Daniel Quorum and his Religious Notes.*

A Good Ironing Sellow

In the history of Erie Presbytery by Dr. S. J. M. Eaton, is found the following good story, an occurrence of some fifty years ago:

During the progress of some of these, a strong, honest man from a country known as Billie Wilson, at the church on the Sabbath. The Spirit was stirring the hearts of the people, and many who had hard religious conviction before, were now melted by his power. Wilson felt troubled and anxious, without fully comprehending his feelings. They were new to him. During the time between sermons he stepped over to the hotel, and was standing before the bar, doubtful as to the cause of these strange feelings. At length, stepping up to the bar, he said, addressing the proprietor, "Lem, I feel most dreadful bad to-day, I'll take a little whisky the day is raw and it may help me."

The bar had been partially closed out of respect to the Sabbath, but a small pigeon hole* had been left open for the accommodation of an occasional visitor. The proprietor set down the bottle, but still holding the

in his hands, "seemed to be a brown study, at length he said: "Billy, where is it that you had?"


"O, Lem, I feel monstrous about my heart. I never fe', so afore."

The bottle and glass were immediately returned to the shelf, with curt advice:


"Billy, it is not whisky you want, it's the minister. Go him at once, or you're under conviction."

The result was that Wilson became a Christian, and the Lord remembered Lemuel Brown for his good deed to one under conviction, for two years had not rolled by, before he was brought into the church, all saloon keepers were so honest, conscientious as Lem Brown, the objections to the traffic would be immensely reduced. But where can like be found?—*Central Baptist.*

Let it be written on every man's heart that work, not ease, is the joy of living, and that he who knows the delights that reach the noble make himself the servant of a noble purpose.—Thos. Hughes.



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ME, TABLE NO. 22, in Effect June 2, '89.

TERMINAL POINTS.	No. 51.	No. 53.
St. Selma	9 40 am	4 45 pm
Benton	10 13 am	5 14 pm
Whitehall	10 28 am	5 27 pm
Low'sboro	10 40 am	5 38 pm
Mont'g'y	11 20 am	6 15 pm
Mont'g'y	11 35 am	1 16 am
Cowles	12 35 pm	2 03 am
Chewach	12 50 pm	2 23 am
Auburn	1 35 pm	2 58 am
Opelika	1 48 pm	3 10 am
Columbus	2 50 pm	3 50 am
Opelika	4 52 pm	3 12 am

W. West Point	2 39 pm	3 53 am
lv. La Grange	3 08 pm	4 25 am
lv. Newnan	4 13 pm	5 27 am
lv. Atlanta	5 50 pm	6 50 am
SOUTH BOUND. No. 50. No. 52.		
lv. Atlanta	1 25 pm	11 30 pm
W. West Point	4 34 pm	3 53 am.
Opelika	5 47 pm	4 45 am
Auburn	5 59 pm	5 00 am
Chehaw	6 07 pm	5 48 am
Cowles	6 24 pm	6 10 am
Ar. Mont'g'try	7 20 pm	7 20 am
lv. Mont'g'try	7 40 pm	7 40 am
Lowaboro	8 21 pm	8 16 am
Benton	8 42 pm	8 40 am
Ar. Selma	9 20 pm	9 10 am
Mixed Daily.		
Train No. 7.	Stations.	Mixed Daily.
		Train No.

10 am Lv.	Akron	Ar.	8 15
6 25 am	Evansville		8 00
7 32 am	Greensboro		7 08
8 13 am	Scraper		7 00
8 42 am	Newbern		5 17
9 20 am	Marion		5 17
10 15 am	Ar. Marion June's Lv.		4 10
CHAS. G. GABBETT, Gen. Manager		CHAS. H. CROMWELL, Gen. Pass. Agent	

Mobile & Birmingham Railway.

Schedule No. 10.—Effective Dec. 16, 1888.

64 PM		61 PM		STATIONS.		61 PM		64 PM	
Daily	Mixed	Daily	Mixed			Daily	Mixed	Daily	Mixed
Ar	Lv	Ar	Lv			Ar	Lv	Ar	Lv
8 47	1 28	8 47	1 28	Mobile	12 15	9 20	7 30		
10 55	2 47	10 55	2 47	Mobile	12 15	9 20	7 30		
				Jackson	10 55	5 28			


5	40	4	15	Thomasville	9	20	5	50
5	40	4	15	Atlanta	8	36	12	2
5	47	5	47	Albion	7	48	10	10
6	23	6	30	Savannah	7	35	10	43
6	42	6	35	Mar. Junction	6	55	8	55
5	50	7	15	Selma	6	00	8	00
PM	AM	PM	AM		AM	AM	AM	AM
Daily	Daily	Daily	Daily		Daily	Daily	Daily	Daily

No. 61 will make close connection at Selma with the E. T., V. & G. train from the North and East, and at Mobile with L. & N. train for New Orleans.

No. 62 will make close connection at Mobile with L. & N. noon train from New Orleans, and at Selma with C. S. & M. train for Akron, and with E. T., V. & G. west-bound train for Meridian, and with E. T., V. & G. train for North and East.

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A detailed map of the Louisville & Nashville Railroad system. The map shows the extensive rail network connecting major cities in Kentucky, Tennessee, and Alabama. Key cities labeled include Louisville, Nashville, Knoxville, Chattanooga, and Birmingham. The map also shows the Ohio River and the Mississippi River. The text 'THE GREAT THROUGH CAR ROUTE' is prominently displayed at the top.

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