

THE ALABAMA BAPTIST.

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"SPEAKING THE TRUTH IN LOVE."

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For the ALABAMA BAPTIST.

A Village Festival in the Apennines.

Tuscany is in many respects the most attractive portion of Italy. The people are proverbially bright and quick-witted, as well as friendly and polite, and the scenery is often entrancingly beautiful. Besides, in Tuscany alone pure Italian is spoken by the peasants, dialects prevailing among the common people in every other part of Italy.

The triennial festival of which I am to speak took place last August, in a town called Cortigliano, where we have spent five summers and hope to spend many more. Preparations were begun weeks before-hand, for though ostensibly a religious festival, it was none the less social and commercial in its character. Six or eight villages, and the mountain country for miles around were represented. Relative and friends, long separated, met again and renewed the ties of former days. Sometimes very unexpected visitors arrive. Our old washer-woman, who had not heard a word from her only son for years, was greatly surprised one morning when he walked in leading his bride by the hand. That stylish looking young woman, who carries herself with such an air, a few years ago was only a simple peasant girl, and even now she is nothing more than a maid in some wealthy city family, who have given her leave of absence for a few days.

The decorations for the occasion were entrusted to two committees, one for the town and the other for the country. The houses were richly festooned with lanterns, and the streets were over-arched with evergreens, interspersed with lanterns and candles. Of course the churches were brilliantly illuminated and richly decorated with evergreens and hangings of various kinds. The main square of the town was reserved for the village band, and for the beautiful fireworks, a very important part of the festival. Merchants bring on a new supply of goods, for hundreds of the peasants make their chief purchases at this season. Fruit stands, coffee stands, ice cream stands, and candy stands, toy stands, watermelon stands, nut stands, lottery and stands, abound.

Long before day, the peasants from the more distant mountains and villages begin to arrive. Many of them go straight to the church, where early mass is celebrated for these early comers. By this time the village is awake and astir. Shops are opened, new goods are arranged in the most attractive form, lunch stands are set up, and everything bespeaks a busy time, for though it is Sunday, it is to be the harvest day of the whole year. At 8 o'clock many go to the second mass, though the majority are waiting till high mass at eleven. About noon the stream of living beings begins to flow towards the spacious church, which is soon packed with men and women, boys and girls, rich and poor, high and low, some kneeling, some sitting, but the majority, perhaps, standing. The organ peals forth sweet strains of music and one easily recognizes that a musician is at the keys. How delicately sensitive and responsive the soul is to the influence of genuine music! The morning service, which occupied nearly an hour, consisted mostly of chants and prayers offered not only to Christ, but also to Mary and the saints. Not one word of Biblical instruction did the people receive, their religious instructors dealing out to them only the husks of forms and ceremonies. Looking over that large congregation, composed mostly of simple mountain folks, one could not but feel that to many the simple gospel would have been like water in a desert. To some of those present I had already preached the gospel privately, and they had heard with evident joy and satisfaction, though previously warned by the priest to beware of the heretical teachings of the Protestant. How gladly would I have accepted an official invitation to preach the gospel publicly to that unfeeling and fainting congregation. As well expect the leopard to change his spots, or the Ethiopian his skin, as a Catholic priest to ask a Protestant to preach in his pulpit, and to his congregation.

The services ended, the people hasten to their homes or lodgings to prepare for the great procession of the afternoon. Wretched looking beggars from all the country around had stationed themselves in most conspicuous places along the road leading from the church to the town, and as the people poured along they exhausted every resource at their command, such as exposing to view a diseased or deformed limb, rolling sightless eyes up to the light of the sun, or moaning forth in most piteous tones a tale of woe, with the hope of reaping a harvest of pennies. I stopped by the side of one who was unusually valuable and persistent, and wrote down the following words: "Oh! brothers and sisters, have mercy on me! Do not abandon me! I am a poor blind man! I cannot be cured! I have been to Florence, and have consulted the best doctors in Europe. Give me something just this one time! If you help me, you help all my family. I am a poor suffering, miserable man. O help me on this blessed day, which God has provided for all, and which God will reward you, and I will pray for you in purgatory." These are professional beggars, and these same festivals are their harvest season.

At 4 o'clock the great procession, the chief religious feature of the day, marched forth from the church to make the entire circuit of the town. First in line came a brass band of fifteen young men and boys, making the hills resound with their music, and followed by about fifty men dressed in white robes, each carrying a large lighted candle. Then another brass band numbering twenty, followed by sixty white-robed men, bearing lighted candles. After them still another brass band, composed of thirty-six of the young men and boys of the village, dressed in their best uniform, keeping perfect step and dealing out sweet, solemn music, which reminded one, however, far more of death and the grave than of a happy mountain festival. Behind these came seventeen priests, their garments glistening with silver and gold, followed by more than a hundred men in white robes, carrying, by turns, two large glass cases, each containing a human skeleton, richly and gorgeously adorned. These are the patron saints of the town, whose skeletons were purchased from the papal authorities in Rome, and are claimed to be invested still with miraculous power and hence worthy of religious adoration. How it grieves one's heart to see such things done in the name of religion, and as a substitute for the gospel of Christ! A young man from Rome standing by my side turned his back on the procession with the remark, "I cannot abide such superstition and nonsense."

The procession ended, the bodies put back into their accustomed place for a three years' rest, the white robes doffed, the church doors closed, and the town is transformed as if by magic. Every trace of seriousness vanishes. Everybody seemed bent on pleasure or gain. The auctioneer plants himself in front of the church door, and in stentorian tones offers his wares for sale. Village youths and maidens, who have been impatiently awaiting the opportunity throughout the day, now revel in the giddy dance. Wine, beer, coffee, ices and food of various kinds rapidly disappear from the little booths where they are offered for sale. *Il Penseroso* has slunk away and *L'Allegro* has taken possession of the town. Had it been any other day than Sunday, the fun and childish merriment that followed would have been innocent enough. But no conscience in that large and jolly crowd was disturbed by the thought that it was Sunday, for had the priest at any time told them that Sunday was no more than any other day after mass and confession?

The climax of the occasion was not reached till about 3 p. m., when the really beautiful display of fire-works began. Hundreds of people assembled in the principal square, and in the adjoining streets and houses of the town, and for two hours enjoyed the splendid display of Roman candles, sky-rockets and revolving fire-works, interspersed with the best music of three united bands. The very soul of the people seemed to enter into this feature of the festival, and the midnight hour had already struck when the crowd dispersed. Dull eyes, an empty pocket and perhaps a sick headache were the companions of not a few the next day, but what of that, "we have had a jolly good time, and didn't we honor the Saints, and devoutly follow their bodies all over the town?" And with this reflection they would settle down again into the monotony and humdrum of their mountain life.

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JOHN H. EAGER.
Rome, Italy.

For the ALABAMA BAPTIST.

Bible and Colportage Board.

At the meeting of the State Mission Board, just previous to the meeting of the convention in Selma, Bro. Crumpton informed the Board that the Bible and colportage work had assumed such proportions that it would be necessary to relieve him in some way. Two models of relief were suggested—one to employ an assistant secretary, the other to create a new board, to whom this work should be committed. After mature deliberation the board recommended the creation of the new board.

The board was created and located at Opelika. The names of the members of the board must command the confidence and respect of the denomination. The wisdom of the convention in its creation will not be questioned by any familiar with the facts. It can scarcely be necessary to argue the necessity and the importance of the work committed to this board; the distribution of God's Word and denominational literature. This is a pressing need in many of our churches.

I would call attention of brethren, especially superintendents of Sunday-schools, to the fact that ordering literature through this channel will not increase the cost one cent, will cause no delay, and that a liberal patronage on the part of the churches will soon enable the board to employ an efficient agent to represent the work committed to its care. Bro. J. B. Collier will give prompt and courteous attention to every order.

But, more than your patronage in ordering literature, brethren, this board needs money. It needs it now. And as one of the established enterprises fostered by the convention, it asks your support. Come to its help liberally. W. C. CLEVELAND.

The king of Siam is about to send five Siamese boys to the United States to be educated at his own expense. The boys are to be placed in charge of an American missionary, and will probably be sent to school in Pennsylvania.—Standard.

Spiritual life is strong just in the proportion in which it can propagate itself, and inoculate others with its essential power.—Thom.

W. O. T. U. of Alabama.

Call for the Seventh Annual Convention at Tuscaloosa, April 10th and 11th, 1890.

HEADQUARTERS, W. O. T. U. OF ALA., MONTGOMERY, March 9th.

To the Local Unions of Alabama:

The seventh annual convention of the Woman's Christian Temperance Union of Alabama will be held in the court house in Tuscaloosa, beginning the 16th (Wednesday) and closing Thursday, the 17th. The executive committee, consisting of the four general officers and the district presidents, will hold its meeting in the court house on Tuesday, the 15th of April, at 3:30 p. m. It is earnestly requested that every member of this committee be present at this meeting.

The presidents of local unions are expected to be present at this meeting, when the drawing by lot for seats for their respective delegations will take place.

WHO ARE DELEGATES.

The state officers, the state superintendents of departments, and the district presidents. Each Union is entitled to send its four general officers and delegate at large and one out of every twenty paying members.

REDUCED RAILROAD RATES.

Each local president will send a list of the names and addresses of those delegates from her union who will attend the convention, to Mrs. Jennie Donohoe, Tuscaloosa. In return they will receive a blank certificate with full instructions for procuring reduced railroad fare.

ENTERTAINMENT.

Our Tuscaloosa friends have kindly invited us to meet in their city, and will make ample provision for our entertainment in their hospitable homes. Each local president should forward, at the earliest practicable moment, to the chairman of the entertainment committee, Mrs. Mary Moody, the names of all the delegates who expect to attend the convention. Cards will be addressed to each delegate giving the name and address of her hostess.

MEMORIAL.

Let each local president send to the state president during the present month (March) the name of any member who has died since the annual convention held in November, 1888, in Gadsden. Be sure the names are plainly written—whether Mrs. or Miss. M. L. STRATTON, Pres't Ala. W. O. T. U.

Papers friendly to the work are requested to copy.

Notes from Anniston.

Ed. Ala. Baptist: Little did I think when I wrote you last of allowing so long a time to pass without a line for your columns from the "Model City." It has not been for lack of matter to write of, but simply of opportunity of writing.

THE NEW CHURCH.

goes up apace. The stone work on the walls and of one of the towers is complete, and the body of the main tower is nearly finished. Nearly all the stone is of the native pink stone, quarried near the city. The work is of the best. Experts who lately finished the costliest part of the interior of "St. Michaels and All Angels," the Episcopal church just built here, by Mr. Jno. W. Noble, at a cost of \$150,000, say they know nothing equal to the stone work on the Parker memorial church south of Baltimore. The phenomenal winter has been exceptionally favorable to the work, and the workmen have scarcely lost a day on account of the weather. Soon now it will be under roof, but the finishing of the interior will be necessarily slow. We do not expect to dedicate it until next fall. The plans for the new pasturage have been made and approved and work on it will begin at once and be carried on *pari passu* with that of the church. It, too, will be of stone, and every way in keeping with the church. It will be completed so that we can have the house-warming about the time of the dedication.

INGATHERINGS.

Scarcely a Sunday has passed for weeks without some accessions to the Parker Memorial membership. Over fifty have joined since I entered upon my work here in October, and there are "more to follow." Those who have joined by letter represent six states and all sections of the country. Last Sunday we received "under the watch-care of the church" a young man from north Wales. These accessions represent some most excellent material. I have never known a new church in a new community to represent more good material. Indeed, I have never known any church to represent as large a proportion of wide intelligent, awake, active, Christian people. The problem of organizing such diverse elements and welding them for God, however, is not an easy one.

Among the new comers are Mr. C. D. Woodruff and wife, from Oxford; Mr. E. L. Freeman and wife, from Mr. C. O. Locke, late of the Exchange Hotel, Montgomery, but now in charge of the Anniston Inn, Dr. Lewis-Jemison and wife, from Bordentown, New Jersey. The Doctor is a graduate of Princeton and the University of Pennsylvania, an experienced practitioner and a most valuable church worker, and his wife an accomplished lady and experienced Sunday-school teacher. Prof. N. H. Ballard, chemist of the Woodstock Iron Co.; Col. J. W. Bigsby and wife, from Brooklyn, N. Y., both cultivated Christian people; Col. C. C. Huckle and daughter, Mrs. R. C. McCalley, late of Marion, and so well known to our people. Mr. Sam Woods, late of Savannah—a brother

of Mrs. Col. McKelroy and Mrs. J. C. McKelroy, and the Anniston Security Bank, and Prof. Robt. Foster and wife, late president of the Judson, now president of Anniston's new Rolling Mill Company; not to speak of others hardly less worthy of mention. No church in the city has so recently received such valuable reinforcements or been so blessed with Providence as ours. O that we may have grace to be faithful in the use of our advantages.

HOW BAPTISTS STAND IN ANNISTON.

We are well represented in every department of business, as well as in city and social life. The four banks, cashiers, and three of the presidents of the city are Baptists, as are also the president and secretary and treasurer of the Anniston City Land Co., and, as stated, the president of the new Rolling Mill Co., and the manager of the Anniston Iron Works; not to speak of numerous other enterprises and firms in which Baptists are conspicuous. Of course we can turn our advantages into disadvantages, but such a state of things as this furnishes a warrant to "expect great things from God," and an opportunity to "attempt great things for God." The spirit that pervades our membership is an augury of good. A noble force of workers is doing effective service in the Sunday-school, and much daily personal work. Our deacons, Wm. A. Davis, W. L. Hill, W. G. Ledbetter, P. B. Brown, S. D. Sawyer and G. T. Burke, all are young men, but each "the husband of one wife," and together they constitute an exceptionally fine official force. Each deacon has charge of a given district of the city, which, with the aid of his assistants, he is expected to canvass and keep up with. They form also the financial board of the church, and manage the business in a model way. Our ladies have two well organized societies, "The Ladies' Aid," and "the Women's Missionary Society." The latter, lately organized, co-operates with the central committee at Birmingham. Some of the most efficient work done in the history of the church has been done by the noble women who constitute so small a part of its present strength and glory.

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ITEMS, PERSONAL AND OTHERWISE.

Bro. Smythe has recovered very slowly and with many "backsets" from his serious and protracted illness. He is better now, however, than he has been for months, and is preaching regularly. Bro. J. R. Lloyd has resigned the charge of the Oxnana church, and they are seeking a "supply" from Howard College until they can secure a pastor. Bro. Lloyd has done a work in Oxnana which must form the foundation of whatever success our cause shall achieve there in the future. Bro. M. H. Lane, of Jacksonville, brightened our home with his presence this week, and quite stirred us with his eloquence as he discoursed of Jacksonville's future. Bro. W. D. Ledbetter, the vice-president of the Piedmont Land and Improvement Co., is in New York, working up some important measures for the furtherance of the interests of this new candidate for public favor. Bro. T. G. Bush, of Mobile, is here, after an important and protracted visit to New York, looking after the extensive business interests lately committed to his charge. Some of us sigh deeply to think that he may make New York his future home. Mr. D. T. Parker will see for the first time the noble pile which is being erected at his cost as a memorial to his wife. How he is building his heart into this house of the Lord! Geo. B. EAGER, Anniston, Ala.

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Familiar names of people and places meet me on every page and take me back in mind to the days of my girlhood. Our mission work is making as good progress as we could expect under the circumstances. I am the only laborer in Tung Chow. Mr. and Mrs. Pruitt in Hwangghien, and Miss Moon in Pingtu. True, others will soon be able to enter in. The Bosticks and Miss Barton here, the Leagues at Hwangghien, and Miss Knight, at Pingtu, are busy studying the language and will be able to begin before the end of this year to do some work. In all three of these places there are signs of encouragement. A church was organized at Hwangghien last autumn, composed of members dismissed from the Tung Chow church, but living in and near Hwangghien. The Pruitts are winning their way for Christ to the hearts of the people there, and many of the better and more intelligent among them are interchanging visits with the missionaries. At Saling,

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THE SCHOOL INTERESTS OF THE FIRST CHURCH.

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ITEMS, PERSONAL AND OTHERWISE.

Bro. Smythe has recovered very slowly and with many "backsets" from his serious and protracted illness. He is better now, however, than he has been for months, and is preaching regularly. Bro. J. R. Lloyd has resigned the charge of the Oxnana church, and they are seeking a "supply" from Howard College until they can secure a pastor. Bro. Lloyd has done a work in Oxnana which must form the foundation of whatever success our cause shall achieve there in the future. Bro. M. H. Lane, of Jacksonville, brightened our home with his presence this week, and quite stirred us with his eloquence as he discoursed of Jacksonville's future. Bro. W. D. Ledbetter, the vice-president of the Piedmont Land and Improvement Co., is in New York, working up some important measures for the furtherance of the interests of this new candidate for public favor. Bro. T. G. Bush, of Mobile, is here, after an important and protracted visit to New York, looking after the extensive business interests lately committed to his charge. Some of us sigh deeply to think that he may make New York his future home. Mr. D. T. Parker will see for the first time the noble pile which is being erected at his cost as a memorial to his wife. How he is building his heart into this house of the Lord! Geo. B. EAGER, Anniston, Ala.

Eds. Alabama Baptist: The regular visits of the ALABAMA BAPTIST give me a great deal of pleasure, and I am glad to notice a continual advance in its contents and general "make up."

Familiar names of people and places meet me on every page and take me back in mind to the days of my girlhood. Our mission work is making as good progress as we could expect under the circumstances. I am the only laborer in Tung Chow. Mr. and Mrs. Pruitt in Hwangghien, and Miss Moon in Pingtu. True, others will soon be able to enter in. The Bosticks and Miss Barton here, the Leagues at Hwangghien, and Miss Knight, at Pingtu, are busy studying the language and will be able to begin before the end of this year to do some work. In all three of these places there are signs of encouragement. A church was organized at Hwangghien last autumn, composed of members dismissed from the Tung Chow church, but living in and near Hwangghien. The Pruitts are winning their way for Christ to the hearts of the people there, and many of the better and more intelligent among them are interchanging visits with the missionaries. At Saling,

of Mrs. Col. McKelroy and Mrs. J. C. McKelroy, and the Anniston Security Bank, and Prof. Robt. Foster and wife, late president of the Judson, now president of Anniston's new Rolling Mill Company; not to speak of others hardly less worthy of mention. No church in the city has so recently received such valuable reinforcements or been so blessed with Providence as ours. O that we may have grace to be faithful in the use of our advantages.

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Alabama Baptist.

MONTGOMERY, ALA., MARCH 25, 1906.

EDITORIALS.

Rev. R. W. HARRIS, at Sta. G. P. O. Box.

Give your Colportage Board a good collection. A little from each church will do vast good.

We have a few more copies of the admirable tract, "The Ordinances," on hand. Send ten cents and get a copy.

This Catholics know that whenever one of their number join another church some of the "tricks" of that church will be given away. Rome is shrewd.

Did you read the first article in the *Baptist* of March 20th? That was one of Bro. McCormick's strongest pen pictures of Romish corruption. Read again and think over the facts given.

Whiskey caused the death of Charles Howard and W. S. Hardy, two white men who worked at Williams Station, Saturday night, March 20th. They got a jug of whiskey at Hay Minette, walked homeward by way of the railroad track, got drunk, laid down and fell asleep and the train ran over and mangled their bodies. They paid a dear price for a jug of whiskey.

Bro. P. S. MONTGOMERY, of Birmingham, states that if the Montgomery *Advertiser* speaks of Judge Box as against prohibition, or anything else that is for the good of the people, it places him in a false light. He is a prohibitionist, as solid as the rocks. I have known him from boyhood, and know him to be in favor of the right against the wrong. The letter was written without the knowledge of Judge Box.

The tabernacle of the Dexter Avenue Methodist church has been completed and has a seating capacity of five hundred. The pastor, Rev. J. B. Cummings, has labored earnestly and faithfully since taking charge of this flock, and the new tabernacle, built in three or four weeks, stands as a monument to his untiring energy. Services will be conducted in the tabernacle until their new church is built. Our congratulations to the Dexter Avenue church.

While we do not in all respects admire Sam Jones, yet we think there is a great deal of force in his remark that "it's the bit dog that bellers." Last week, in speaking of the testimony given by the daily papers against whiskey, we concluded by saying, "There is such a thing as God compelling even devils to confess his power." Of course, we used that term to illustrate our point, but the *Age-Herald* recognized its own likeness and speaks out accordingly.

Does Mission Work Pay?—Many years ago the Bethlehem association sent, as evangelists, to preach to the scattered settlers in the pine woods, brethren Kedar Hawthorne, Alexander Travis, Sessions, Lindsey, John and Miles McWilliams, Goodwin, Joe Mitchell, Daniel Glidens, Noah Parker, and others. The organization of Elim church was a part of their work, and there are all over this south Alabama country old men and women who were brought to Christ through their instrumentality.

This rates to the Southern Baptist Convention are very low this year. About \$30 will pay all the expenses of your pastor. In many respects it is going to be one of the grandest meetings in its history. There are in every church some earnest laymen and sisters who would be greatly profited by attending this meeting; and now the thing for you to do is to make up a purse for your pastor, and then several of you arrange to go with him. You will love him better and he will love you more by taking such a trip together. Try it.

The Ladies' Aid Society of the Adams Street Baptist church are earnestly at work. They will give a bazaar at 200 Dexter Avenue, beginning tomorrow (Friday) night. Those who desire to help a worthy cause should not fail to lend their assistance on this occasion. The receipts from the bazaar will be devoted to improvements on the church. This is a worthy undertaking, and the friends of the Ladies' Aid Society, and all others who can do so, are earnestly invited to attend and contribute to the success of these noble Christian women. A cordial greeting awaits all.

Prevention, Pa., has high license. The saloon men defeated the prohibitionists on that measure. Now J. O. Brown, chief of the department of public safety, comes up and tells the people that there are 800 "speakeasies" (as we call them, "blind tigers") in that city. High license gives them only ninety lawful saloons, but it calls into existence eight hundred illegal ones. Now this official demagogic prohibition or a larger number of saloons. Neither high license nor low license will meet the case. The saloon element is a lawless class, and we must abolish the business and the public morals and public safety can be secure.

CATHOLICS IN GERMANY.

The *Birmingham Age-Herald* of the 20th gives a clear editorial, showing conclusively that the Catholic powers made such a trade with one wing of the politicians of Germany as to gain practical control of that government. Bismarck had no love whatever for the ecclesiastical tyrant, but he has been outwitted. The *Age-Herald* thinks Catholics are now in a position to demand anything they desire of Germany. It adds that this Catholic victory is very significant. It will do its mass readers a favor by telling them what it signifies: (1) for Germany, and (2) what our Americans can glean therefrom.

A BIT OF HISTORY.

In our notes above, Elim we mention the Parker family. The grandfather of the older members lived with his parents in Maryland. They were strong Methodists and he, when a young man, went out one day to join the church. In the class meeting, before regular preaching, he heard an old man say he had not sinned for seven years. This was so contrary to what he had seen in the experiences of Christians that it put him to thinking and he decided to delay joining the church until he had investigated the religious question a little farther. Going to the Bible and studying it, he learned so much that he became a Baptist. His convictions were intelligently fixed, and his very example has been a blessing to his descendants. Often, in discussing this church question with Catholics, they have admitted that they could not maintain their position by Scripture, or that they did not believe many things taught and practiced in their church, but they were in, and it would not hurt to stay, or they hated to change. The hurt comes in the fact that while we do not endorse some things, yet our whole life tells the world we do, and our children and associates are led to embrace the same erroneous doctrines because they are held by us.

HOW TO GO TO FORT WORTH.

Our brethren in Alabama have never had better facilities offered them for going to the Southern Baptist Convention than are this year presented.

1. Bro. Ely tells you in our advertising columns that the Louisville & Nashville, via the Southern Pacific, will take you through from Montgomery, or other points of the state, in most elegant and comfortable style. Passing through New Orleans, you are allowed to sleep over and rest one day, while seeing the sights in that great metropolis. From personal acquaintance with the conductors and other officials of this road, we know nothing will be left undone to insure a pleasant trip to those who elect to go that way.

2. The E. T. V. & G. railroad proposes to run through sleepers from Rome, Anneton and Selma. The trip will be pleasantly and quickly made.

3. Mr. Swanson announces for the Kansas City, Memphis & Birmingham road that it will run free chair cars through without change, keeping passengers out only one night and two days. To the invitation of Mr. Swanson is added that of a committee of Birmingham Baptists, consisting of Elds. D. I. Purser, P. T. Hale, W. L. Pickard, and Mr. R. W. Beck, who are very anxious that before leaving for Texas our brethren shall have a chance to see the Magic City, and especially Howard College. In a letter to us, signed by the committee, they beg the brethren and friends to come to Birmingham and spend the 6th as the guests of that city. They will give free rides on all the dummies and take a free dinner at East Lake, and leave for Fort Worth early the next day. This, we are sure, will be a delightful line over which to go.

4. Those who live contiguous to the Queen & Crescent railroad can procure through rates from that line, and her accommodations are equal to the best.

5. The Memphis & Charleston railroad carries as handsome a line of cars as are on any of the roads. Their time is quick and officials polite, so all who go this way are assured the best of care and attention.

The roads are before you. They all charge the same fare, and give the best of accommodations. Pay your money and take your choice.

AN THE CLUTCHES OF WHISKY.

That Montgomery is in the clutches of the whisky interests is a fact that will not be contradicted by any sane man. The Christian people seem not to realize the true condition of affairs, and a great many, seemingly at least, turn a deaf ear to the gentle pleadings of virtue and morality.

A military company seldom gives a ball or supper of any kind, but what the "bill of fare" contains a very long list of intoxicants. Shame on the Christian who is found partaking! Whenever a social entertainment is given, especially if the supper is prepared by some of the saloonists, it seems there must needs be wine, champagne, etc., in abundance, and

the "speakeasy" is pronounced "one of the greatest social events of the season."

We have heard of a ball, where brains whirled and became crazed with the wine and the dance. When the young people left the ball some of them (male and female) partook of a "hook" on the way, where wine and champagne were served. We have been told that on one occasion the young ladies and young men were compelled to walk the streets some time before they returned home, in order to wear off the effects of the stimulants they had taken, and before they were willing to return to their parents. God pity the young lady who is thus being led astray.

The "free lunch" is the open door to ruin, and the saloonists use this as a snare with which to capture the young. Whoever accepts the invitation of the whisky man to walk into his den and receive his "free gift," begins to walk in the path to ruin and certain destruction.

The saloons are prominent in everything, and wherever and whenever they have an opportunity to advance the whisky interests they are not slow in taking advantage of the occasion.

The mothers and fathers of Montgomery should know the character of the young men who visit their daughters and who escort them to some of the places of so-called "innocent amusement." "Too late" may be written over the faded flower when its life has been sapped away and the home is in mourning. Of what service is after life can that one who wastes the bright morning of youth in frivolity and dissipation? God protect our young people! God protect our homes, and remove the temptations far from them.

VISIT TO ELIM.

Yes, we landed with Bro. J. B. Bell in Brewton and found Bro. Earnest Lovelace waiting with a buggy to convey us to Robert's, the postoffice for the above named church. We waited through a part of the rain at the home of Bro. Henry Parker, and then, forgetful of a "crippled" throat, we launched out for the fifteen-mile ride. Bro. Lovelace drove a good horse, and was himself a pleasant companion, or the incessant torrents would have dampened our ardor. At length the home of Bro. Barnes Lovelace was reached, and the cheerful welcome extended by himself and his Christian wife and the glowing fire made us forget the hardships by the way.

Saturday was a cold and windy day, but we had a delightful congregation of faithful members. Every body was disappointed because Bro. Bell failed to arrive in time to preach. We tried to compensate their loss, in a small degree, by talking to them of the helpfulness of remembering the words of Jesus.

Sunday morning found a large gathering waiting to receive their portion of the divine word. Bro. Bell, the pastor, is a good gospel preacher. For long years he has been studying and preaching God's word. He knows men, and preaches to them plainly of the gospel of helpfulness, and as he, on this occasion, discoursed on God's love for man, we all felt that it was good to be there.

The Sabbath-school is held regularly at 3 o'clock p. m. H. H. Lovelace is the superintendent. It has been our fortune to visit many country schools, but in some things this one excels the others. One thing is that they have actually two "spectacle" classes. In the right hand corner sits the brethren, the old and middle aged and in the opposite corner are to be seen the mothers in Israel. Some with heads silvered o'er, others with babies in their arms, all intently studying God's Word. What a delightful evening we had with them! The average attendance for last month was nearly one hundred. One of the ways for encouraging the school is found in the possession of their nice library. At the suggestion, we believe, of sister Barnes Lovelace, about a year ago, the school, or rather the church, set to work to supply a helpful list of literature, and the good effects are already visible. Just think for a moment what must be the result when every family in the community has a religious book read in each week. The preacher finds it easier to preach to that people, and when the children are converted they come in as intelligent Christians. Of course, it was easy for us to talk to these Christian workers and their families. Often it is said that a Sunday-school can't be kept up in the country, but here is a living refutation of that statement. If there are warm Christian hearts back of the effort it will succeed. God help our readers to make new trials in this line.

Hearing so much of these Elimites, it won't surprise you to know that we secured twenty-two new subscribers to the *Alabama Baptist*, and that every one paid in advance. For this great success we are indebted to the assistance rendered by Bro. Bell and Bro. Barnes Lovelace and wife.

This article is already lengthy, but something must be said of the

COMMUNITY.

The large saw mill and logging interest of Parker & Lovelace is now supports the people. Some were at cutting logs, others hauling, others running a log to the mill, some sawing, and others cutting, etc. Bro. Barnes Lovelace has the supervision of all this business, and is greatly loved by his employers and employees. After the logs are separated the mill they are floated to the river and then taken to Pensacola and sold.

The most numerous names in this section are those of the Parker family, and there are eleven of them who live in this paper. By that, you know they are good people. So far as we know they are industrious and hospitable. Some day, we hope to pay our visit to these new neighbors.

STATE SUNDAY-SCHOOL CONVENTION.

The eighth annual session of the convention met March 18th in First Presbyterian church, at Birmingham. Bro. E. D. Williams, director of the choir of the First Baptist church, with a band of one hundred and twenty singers, furnished the music for the entire session.

Rev. Dr. Pickard, pastor First Baptist church, delivered the welcome address, which was responded to by Rev. Mr. Upton, of Shelby. Following them were remarks by Maj. Gardie and by Mr. William Reynolds, of Pearl, Ill. The latter gentleman is engaged in traveling over the United States, stirring up an interest in his great work.

Second Day.

The morning session was spent in hearing reports, appointing committees, interspersed with prayer and praise.

A promise meeting was held in the afternoon, in which parties told what special promises had been most helpful to them.

Mr. J. R. Pepper, a business man of Memphis, made a helpful talk on supplemental lessons. After the regular international lesson he believes in using maps and charts to illustrate certain truths. He believes in so teaching the pupils that they shall come out, not only Christians, but Methodists, Baptists or Presbyterians, as the case may be. Speaking of the promises of God, he said, in looking over Mr. Moody's Bible, he saw certain passages marked T. and U. that meant "tried and proved." We need to try and prove God's promises for ourselves. Some people are saying: If I only had some talent, I am only mentioned in connection with some great responsibility. Talent is mentioned only in connection with faithfulness. Our ambition should be to be faithful. We were reminded that Joshua tried God's promises for one hundred years, and found that he failed in no one of them. The speaker strongly arraigned those parents who fail to give their children proper instruction in the Bible. Children often tell on their parents. Every applicant of the Sunday-school should be made to go to Christ. He was glad to see that Christians everywhere were feeling the necessity of sticking close to the Bible.

"THE PRIMARY TEACHER AND HER WORK" was the subject on which Mrs. Carolines Harris, of Nashville, engaged and instructed the audience. We wished, as we heard this Italian worker tell how she managed to enlist the little fellows, that every teacher in Alabama would have been present. We don't study the wants of the children. Superintendents are not careful in the selection of teachers for them. They should have the best the school affords, and, by all means, when possible, give them a separate room. They need to be taught so many things, such as prayer and praise, which cannot be done in one general room. Given people are taught by mental pictures. The child needs a real picture. A loving heart will make a good teacher. The teacher is to give ideas, to train in Christian habits. The primary teacher stands in a pulpit of prayer. If he will only use his time most wisely, he will only use his time most wisely. Several teachers met Mrs. Harris in an hour in talking with her more than work which she, for seven years, has followed.

At the night session, Rev. Cecil, of Selma, spoke of the "LABOR, THE LABORER AND THE REWARD."

He is a very eloquent man, made a fine impression. He holds the most important office in the Sunday-school. He is to teach the gospel of Christ. All great teachers have the power to impress on the pupils. An unconverted person is not fully competent. How can a man teach if he is ignorant? You must put an unconverted man in the pulpit. More spirituality is needed in all our schools. The most of the service is one of our own rewards, the satisfaction of our conscience is a reward of the Master and the joy of leading souls to Christ.

The notes given by the brethren and friends for the erection of the main building of Howard College have been placed in the Jefferson County Savings Bank for collection, and the bank has sent out notices to the parties in order to give time for the money to be forwarded by April first. The bank only states in its notice that it holds these notes, without telling for what the notes were given. Those who have given notes to the college will remember that said notes were made payable at the Jefferson County Savings Bank; so when any brother or sister or friend receives notice that the bank holds a note against them, they may know that it is their college note.

In behalf of the board of trustees, and in the interest of the college, I would earnestly request every subscriber to pay his note at once.

D. I. PURSER.

Financial Secretary.

union towards. There was once a minister who loved to preach to the children. When he was dying he said a dream. He saw a mighty bridge from earth to heaven, on which there was a multitude of children. He was told that they were the ones he had led to Jesus, and now they were waiting to lead him to the throne.

Mr. Reynolds, in taking a collection, said we should not give coppers, for silver and gold belong to God, but coppers to the postoffice and the devil.

Third Day.

Rev. Dr. J. H. Warren, of Monticello, Tenn., delivered an address on "TRACHERS' MEETINGS."

He showed their value, and how he thought they could best be promoted. Regarding our interest in this work he said: "If God's love for us and our love for him does not move us, nothing will." How to organize and carry forward teachers' meetings: 1. Determining to have such a meeting. 2. Have regular time and place for holding the same. 3. Close on time. 4. Select a good leader. Ordinarily, the pastor is the best. He and his people will thus grow close together. 5. Give this meeting wholly to the study of the lesson. 6. Address all questions to the leader. 7. Make everybody feel at ease.

Dr. Warren thinks we need to magnify the office of the teacher more. They should be set apart in some way, at least by earnest prayer. A Sunday-school without teachers' meetings is like a man without pulse. The best way to kill the teachers' meeting is to put it in the hands of some man and let him talk it to death.

Mr. Reynolds said the whole success or failure of a school turns on the teachers, and we must make the pressure right there—move them up or move them out.

Rev. A. J. Dickinson had for his theme—

"THE TEACHER IN THE CLASS."

His entire discourse was marked by close thought, and many were the helpful hints given the hearer. He would have the teacher fully aware of the greatness of his calling. To know how to hold of the conscientiousness of the child was one of the first steps toward success. He believes in bird's-eye views, maps, etc. Reviews should come frequently. The fixing of results is to be one great care of the teacher. He believed in bones. A theology without bones isn't worth much. If the teacher will do his duty the dry bones will take on life.

Thursday night the closing address was made by Geo. B. Egger, of Annapolis. He thrilled the hearts of Christian workers as he told of the blessedness of working for Christ. The teacher, to make success, must aim high. Christ, the great Teacher, was held up as the model.

After a few remarks by Messrs. Reynolds, Hardie, Coleman and Phillips the meeting adjourned. Every one who attended these meetings felt stronger for the work.

In nearly every church will be found members who do not clearly understand the question of communion. They are honest and sincere Christians and want to do right. To all such we recommend Dr. Taylor's tract, "The Ordinances." Price, post paid, 10 cents.

Meeting of the State Mission Board.

The State Mission Board will meet at the Baptist church in Selma on Tuesday, April 8th, at 7 p. m. Applications for aid must be made out in due form and sent to the secretary. Members expecting to attend should send their names to T. S. Bowen, who will assign them homes.

W. B. CRUMPTON.

Southern Baptist Convention.

Round trip tickets to the Southern Baptist Convention, which convenes in Fort Worth, Tex., May 9th, will be on sale at all coupon ticket offices, via the Louisville & Nashville R. R., from May 31st to 7th inclusive, at the low rate of ONE FARE for the round trip, good to return in thirty days from date of sale. This rate is open to the public, and others than delegates can take advantage of this extremely low rate to go to Texas. For information call on or write to J. C. Lord, Passenger Agent, Louisville & Nashville R. R., Montgomery, Ala.

Notes for Howard College.

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In behalf of the board of trustees, and in the interest of the college, I would earnestly request every subscriber to pay his note at once.

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Financial Secretary.

FIELD NOTES.

Bro. S. R. Boykin, of Crawford, has a fine school.

Mr. Charles F. Mayers and Miss R. Rhodes were married, near Roma, Va., by Rev. P. J. Cee, on March 16th.

Bro. J. R. Grimes, of Crawford, sustained quite a loss in the burning of his house and entire contents on the 15th.

Newton church has called Rev. A. A. Scruggs, of Darlington Heights, Va., as their pastor. He is expected next Sabbath.

There will be baptismal service at the Adams Street Baptist church on next Sabbath. Forty-five candidates await the ordinance.

Send a contribution to Bro. Herring for the church at Sheffield. The cause there is suffering, and a house of worship is sadly needed.

Bondah church, in county, under the pastoral care of J. G. Apsey, is making a good record. A pastorium is in contemplation.

Bro. Joyner reports his church near Pollard to be in pretty fair working order. We hope to be with him at his next appointment and tell more about his people.

Dr. M. B. Wharton assisted in the dedication of the new church at LaFayette on last Sabbath. There was no service at the church at that time, this city, last Sabbath.

The new baptistry of the Adams Street church will be completed this week. The platform has been elevated, and the music of the organ and choir is greatly improved.

Sister W. C. Herren, of Sheffield, formerly of Newberry, writes that "I could not get along in my new home without the dear old paper. Please send it to this place."

The president of the Busy Bee society of the Adams Street church (Miss May Belle Scott) is making her society one of the best in the land. There were forty-two members present last Sabbath evening.

Rev. I. W. Martin has returned from the seminary at Louisville. He has charge of the churches recently served by Rev. J. W. Dickinson, in South Alabama. We wish him great success in the Master's vineyard.

While we would like to give space to all the essays read at the different church societies, permit us to say that it is impossible to do so. Essays hereafter will be made into "Field Notes," unless of special interest or merit.

Bro. James Jones, of Hector, brought into our office a beautiful silk quilt, made by the ladies of Mt. Carmel church. They are desirous of selling this quilt and using the money towards building a new church.

T. G. Bush, of Mobile, will soon remove to New York. We can hardly spare such a useful layman from the ranks in Alabama. We believe that the Master will find him ready for service in his new home. Our best wishes follow him.

Bro. S. J. Ansley, of Forest Home, writes: "I am very much pleased with the fearlessness with which the ALABAMA BAPTIST attacks evil wherever found. It is a bulwark of strength for good in Alabama. May its influence for good be still greater."

Bro. E. M. Cook, state secretary of the Y. M. C. A., held interesting services at the Adams Street church on last Sabbath morning and evening. He is a faithful worker, and wherever he goes his earnest words are listened to with keen interest and enjoyment.

Among Bro. Newton's most active business men we note brethren Padgett, Ed Lovelace, C. Rankin and Dr. Bass. They are young men, full of enterprise, and are meeting with marked success. We are indebted to them for a share of their patronage.

We are compelled to condense some communications into "Field Notes." In writing of the churches and their work, brethren will remember that we are endeavoring to give all an opportunity to speak. Send all the news, but be as brief as possible.

Bro. Grant, editor of the Clarke county Democrat, was in the city some weeks ago, and was shown through our printing establishment. He was kind enough on his return home to say some very pleasant words about our efforts. We thank him for this encouragement.

The Ladies' Aid Society of the Adams Street Baptist church will give a bazaar on the 28th and 29th inst. Their purpose is to raise funds for repairs on the church. They advocate a worthy cause, and all who can do so are asked to visit their bazaar on Dexter Avenue and lend their assistance.

Bro. Bell is such a modest man he won't tell our readers just how many evidences of his people's love he receives. Elim church gave him a suit of clothes for a Christmas present, and one of his Brethren brethren gave him a watch. Tell us these good things, and let us rejoice with you, brother.

Attention is called to the communication of Dr. Burrows, on first page, concerning the running of a Baptist train from Montgomery and other points along the route to Fort Worth, Texas. This is a splendid idea and one that will meet with the hearty approval of the brethren, especially in central and south Alabama.

I consider the resolutions of Dr. Frost, which propose to create a Southern Baptist Publication Board, to be under the auspices of the Southern Baptist Convention, to be the greatest necessity ever felt by our Southern Zion. Hopelless confusion and inevitable calamity await us without them.—G. S. Anderson, Fort Deposit, March 13.

In a sermon at the Adams Street church Rev. A. W. McGaha said in addressing sinners: "God can take your heart; a heart that has been soaked in sin for fifty years, and he can bring love and it will come out as white as the robes the angels wear. God has you charged up with sin after sin, but Jesus Christ comes up and says, 'I'll pay the debt; let me take his place.'"

Bro. R. I. Drayton, of Perdrie Hill, sends a communication in which there are good words for the protracted meeting. He says: "How any one can oppose protracted meetings and yet be a missionary, I cannot see; for such meetings are held, and conducted in the very spirit of the gospel—of him who came to seek and to save that which was lost."

I assisted in organizing a new and promising church of eight members, recently, near here, called Gravel Hill, in the midst of a dense community, and no other church near. I anticipate fine results. Five joined here last night, by letter. I am praying and looking for a grand revival soon. Glad Purser is going into the field as evangelist. It is needed.—B. H. C., Greenville, March 25.

We called Rev. J. J. Andrews, of Texas, to preach for us this year, and we are sure that we have called the right man for this church. He is doing a grand work. His first sermon charmed the whole congregation; there were five accessions to the church. On Sunday night there were nine accessions to the church and eleven came forward for prayer. We would like to have two services a month. Will not the board help us a little?—W. T. Smith, Rock Run, Ala., March 13.

The printers, however, those hard-worked men, to whom so many of us are indebted for the *Baptist*, is easy for careless sinners to throw their sins, have not succeeded perfectly in deciphering my hicroglyphy. I said, or should have said, that he (Dr. Henderson) published some sermons in the Virginia Baptist Preacher, that he was the junior (not senior) editor of the *Southwestern Baptist*, and that the title of his little book was "The Grace of God Magnified"—J. L. M. Curry, Richmond, Va., March 22.

The arrangements have all been made for using your notes to secure money for the building, and in accordance with said arrangements all notes due April 1st and soon thereafter, have been placed in the Jefferson County Savings Bank for collection, with the hope and earnest prayer that not one note, large or small, will be neglected, but promptly paid. Now, brethren, much depends on the personal and individual interest in, and attention to, this matter.—D. J. Purser, Financial Secretary, Howard College, Birmingham, March 21.

While enroute to Bluff Springs, Fla., we stopped at Flomaton, formerly known as Pensacola Junction. None of the Baptists except Bro. Burke, the "ticket agent," were seen. There is now no pastor for the Baptist church, and we were sorry to learn that so little interest is being manifested by the members present. The Campbellites, falsely called "Christians," have a young preacher stationed there who preaches at points that appear to him to be fertile soil. He used the Methodist church at Bluff Springs, Fla. At odd times he edits a small patent outside (and most inside too) paper called the *Christian*, price \$1.00 a year. We found a Baptist who wondered why we could not run our paper as cheap. Time was too precious on the life too short to attempt an explanation.

Between the trains we ran down to Williams Station, Ala. It had been our expectation to spend the time with Dr. Trammel and family, but they were off on a visit, and we dropped around to meet the young men who run the stores for Mr. Barney, the man who has grown rich in the turpentine business; then we renewed our acquaintance with Bro. Emmons, a Methodist brother who believes in patronizing our printing office because we publish a paper that fights for the right and condemns the wrong. From him we learned that Bro. Anderson, the railroad agent, was a Baptist. Meeting him we obtained his subscription, and from him learned that their church was small and membership poor and scattered. Bro. Jones is their pastor. He is a good man and much loved by his churches.

I want to say that I was one of the first subscribers to our dear paper, the *Alabama Baptist*. I have never been without the paper one week since it started. I have watched it through all these years of changes in editors and contributors, and while I would not speak one word of disparagement as to the efficiency of them all, according to my judgment you have brought the paper up to a much higher standard of excellency than ever before. I admire your bold defense of the right and condemnation of the wrong. Your defense of the temperance question, to me, is grand, and your expose of Catholicism delights me. My prayer is that God will bless you abundantly, enabling you to still increase the circulation of the paper. If I could I would induce every Baptist in this valley to subscribe, paying in advance, for it agrees with Bro. Culpeper and Bro. Throckmole in the last issue.—J. B. Throckmole, Town Creek, March 13.

Bro. F. C. Plaster has just closed his institution with the Newton colored Baptist church, for the benefit of the colored preachers and deacons in this section. It was the good fortune of the writer to be with him the whole time, and render what assistance he was able. We feel profoundly grateful to our Heavenly Father for such a teacher, and tender to the wise and good brethren under whose auspices he is laboring, our most humble, sincere and grateful acknowledgments for their wise and judicious selection.

He is a brother in every respect eminently qualified for his arduous and important work. Notwithstanding the inclemency of the weather most of the time, this grace-laden, godly brother labored faithfully and (we believe) profitably, from six to eight hours a day for six consecutive days, to appreciative audiences; in the mean time preaching two most excellent sermons to our church. May it please the Lord to spare his life and preserve his health to the accomplishment of great good in this grand work, and may it prove to be the entering wedge, in the providence of God, for the solution of that perplexing but interesting problem so often referred to both in our religious and secular papers.—P. M. Callaway, Sr., Newton.

This morning a wagon of good things drove up to my back door and the driver commenced unloading. I thought it looked suspicious, and, on going out, found myself the victim of a soundings. My first thought was, "Oh, those good ladies! How could the pastor do without them?" But when I asked the driver, "Some of the ladies must have been at work?" he said, "No, Mr. — got these things up last night on his way from the more, and told me to bring them up to you." Now, I know it isn't "Baptist usage" for men to do such things as this, but I guess no Baptist is a stickler for "Baptist usage" on this point. I only write this because it is the first instance I have known where a woman had nothing to do with it. The ladies haven't even a wife to remind him that now and then the flour runs low and the lard, sugar, etc., need replacing. A few weeks ago we took a collection of \$500.00 for the purpose of improving our church. Many eyes opened wide when it was announced that it would take \$500.00, but it was easily raised. I think the pocket-books of our mothers were basking with them. The grace of giving has not remained uncultivated amongst this people. As soon as the church is repaired, the ladies will replace the old chandeliers by a fine large one, which will light the whole church. They have \$50.00 (half of the amount needed) already raised. Your paper is taken by thirty-three families in my congregation, and is appreciated by us all. I hope to see the time when the BAPTIST shall be in the home of every member of our church.—H. H. Flowers, Jr., Union Springs, March 13th.

For the ALABAMA BAPTIST.

"The New Departure."

Many of the readers of the ALABAMA BAPTIST will have noticed something about the step recently taken by several of our Central China missionaries, that is, a reduction of salary, and the adoption of the Chinese style of dress and living. Naturally, people both in the United States and in China are divided in opinion in regard to the desirableness of this movement. Missionaries are constantly studying how they may most effectually prosecute their work; how they may best remove hindrances and the distance between themselves and the people whom they would reach. All admit that it is the preaching of the gospel that must Christianize the nations, but no one will deny that a great deal depends upon how and by whom this gospel is presented to those in utter ignorance of it.

It is not the object of those who adopt the Chinese dress, houses and style of living to

