

THE ALABAMA BAPTIST.

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From the Central Baptist. Roman Catholicism and Spanish America.

BY HUGH R. MCKIMMICK, ZACATECAS, MEXICO.

A Chinese proverb says: "A single conversation across the table with a wise man is worth a month's study of books." The writer had, a few days ago, the privilege of conversing at length with an experienced and thoughtful man, who with what training Yale could give, and with the maturity which years of devoted teaching in one of our first American Universities, and other years of travel in the half of science, would naturally add, is at present quietly engaged in certain original applications of chemical principles to the reduction of refractory ores. His mind is not only analytical, but also philosophical, and happily illustrates a combination of qualities which enables the possessor not only to see, but to see below the surface, not only to perceive facts but to trace them to the causes, and discover the laws by which controlled. So moderate, and transparently just were his observations on social questions in general, that I impatiently awaited an opportunity to draw him out on those great moral questions which at once confront and appal the Christian worker in Mexico. The interviewer's interest in the thoughtful Professor's opinion was heightened from the fact that he had expressed himself as exceedingly "liberal" in matters pertaining to religion, and admitted that, though accepting the Bible as a divine revelation, he had been, like Martha, entrapped in the snare of "many things," to his spiritual disadvantage.

Speaking of the moral situation in Mexico, he said: "I have lived in China and Japan, but I do not consider in materializing God and his worship, the most degraded idolatry I have ever seen exists among the Spanish American people. Their religion is certainly more degrading morally and intellectually than that of Japan, and their moral system is in its practical results, hardly less elevating and effective than that of China. I do not understand that charity which interests itself almost exclusively in behalf of those distant lands, when Mexico, and the Central and South American states are nearer and as needy."

The view of this coldheaded scientist is that entertained by the great majority of those who seriously study the comparative social life of the several peoples referred to, and the perfect justice of his statement could scarcely be denied, except by one who is ignorant of the deplorable moral condition of the Catholic countries on the western continent. And yet one may live among these people for years without realizing that in great part their lamentable social and spiritual condition is the result of the blighting purifying system known as Roman Catholicism. An intelligent gentleman said not long ago, that he was surprised to find the Mexicans so moral. He was flabbergasted to be shown that the very city in which he was speaking had a street which per cent. hundred population. "Eyes," many have, but "see not." Even the elect may be deceived by the specious, superficial whiteness of the Roman Catholic society, may, like the Catholic church, be fair without, but it is, if truly, generally Catholic, and quite uncleanly by control with Christian life, inwardly ever foul and corrupt. These Spanish American countries open in time, even the eyes of the most superficial observer, and by the universal obligation of heartrending and shocking facts force him to recognize, and if honest, admit that their depravity, ignorance and sensuality, are to a great extent encouraged and fostered by the Apostate church of "the man of sin" of the Vatican.

Spanish America places a new chapter in the volume of proof that Roman Catholicism corrupts the human, degrades the spirit and enervates the intellectuality and purity of mind among all peoples. It constitutes the most genuine Catholic society. It represents the most distinct and refined Catholic sentiment on the American Continent. And yet its people are almost without exception, polytheistic and grossly idolatrous in religion and sunk in morals. For hundreds of years they have been in the moulding hand of Rome, "As clay in the hand of the potter." They bear the popish seal, the seal of moral shame; they bear the Roman stamp, the stamp of the "mother of Harlots." At times well meaning, let us charitably believe, preachers tell their people that Roman Catholicism is a "corrupted form of Christianity." Let these Spanish American people come into the box as witnesses. Their "forms" are pagan forms, they have not even "the form of godliness." True, they parade the empty nomenclature of Christianity, but "having a name to live they are dead." Christ in the Roman system is an empty name, a crownless King, a pious reminiscence, an epitaph, burst and deserted title which, like a crab shell vessel but valueless, still rests on the desert wastes of Catholic history. Their lips repeat the living long day names, Holy Trinity, Holy Father, Holy Spirit, Jesus Christ, but not in worship nor in praise. These holiest of names in all truly Catholic people are now relegated to the vulgar. That gambling house over the way is that of the "Holy Trinity," the bar-room on the corner is the "Saloon of the Holy Spirit," and the male driver moving down the street hails that drunken wretch as "Jesus," or recalls his an-

mal to the path of duty addressing it as "Jesus Christ." If anybody sneezes, somebody says "Jesus Christ" and laughs. Mary and the saints—many of these were most execrable men canonized by other men as iniquitous—have become the favorites in the churches, and are the Kings and Princes in Roman Israel. That is most absurd, and unwarrantable philosophical license which persists in speaking of Roman Catholicism as a "corrupted form of Christianity" when its forms, spirit, government, worship and ends are essentially un-Christian and anti-Christian. Let us be done with such inexcusable confusion, and misapplication of terms, and accept, among other testimony that of these Spanish American nations, that in the Roman church the society of the civilized world is cursed with its greatest plague and peril; and let our preachers rub again their critical glasses, and look more narrowly at this Beast of Prophecy, and they will cease their plumed-mouthed prating about its being "a form of Christianity, but corrupted," and will realize that it is another thing entirely, that it is the bastard offspring of the iniquitous union of an early corrupted Christianity with paganism—a materialized spiritual monstrosity.

The American people do well to mistrust the efforts being made by Rome to obtain control of American youth. It is endeavoring to make of the United States what it has made of Spain, of Italy, of Spanish America. It declares, by Bull, Encyclical, and Council, this to be its intent. Its infallible head, the anile Italian pope, declares against freedom of speech, press, worship and belief. As the night follows the day, so surely does ignorance, depravity, and idolatrous spiritualism follow in the desolating wake of Romanism.

Oh, that Christian people might realize the distressing need of their Spanish American neighbors! Every advocate of social purity, every believer in Christ as Savior, should bear a pitying ear to their cry. Should every Baptist in the Southern states be made to realize their condition, soon every port and inland town would have its beacon gospel fire to light them to the crucified. But our preachers must stop telling their congregations that their people have a form of Christianity. This misleads many Christians—they think that these Catholic people have something of the gospel. The Roman church only gives its subjects enough of the gospel to lead them to a deadly insect, but flowers enough to conceal the death trap beneath. The Lord bless his preached word among them. Their only hope is in the gospel. Let us multiply these preaching stations which, like bright stars, break through their spiritual gloom. Let us make sacrifices that we may send the Word of God whose leaves like the Eucalyptus trees in the Pontine Marshes, will absorb the miasma of death of Roman Catholicism, and give them the opportunity of breathing the pure air of spiritual doctrines, and purified moral ideas. "Inasmuch as ye have done it unto one of these the least of my disciples, ye have done it unto me."

From Day's Gap.

Dear Baptist: As missionary for the destitute parts of the North River association, under direction of the executive committee, co-operating with the State Mission Board, would like to say a word through your paper. My field covers all of Walker county and a part of Fayette. Three railroads are running through the bounds of the association, and there are new towns along these lines without churches or preaching. Six important and populous mining towns, strange as it may seem, are entirely destitute of Baptist preaching. As to the destitution in the country, I am not able yet to speak; but, as far as I have learned, about three fourths of the county is destitute.

I am expected, by some, to evangelize the people of this large section of country, besides looking after the mining towns and railroad stations. Now what would a thoughtful Christian think about the ability of one weak mortal meeting the demands of such an important field? The State Board and executive committee are doing all in their power. All told, the salary will be very scant indeed.

What is to be done, or what can be done? I answer, Let the Christian people rally to meet the demands of these important fields. It will take but a little effort to evangelize this field if the proper effort is made in due time, and, when properly made, we will have material here that will make this mission self-supporting and ready to assist others. I am surprised to see how easy these people can be evangelized.

Let us, as the Israel of God, all come out and take these cities for God, and have this country for an inheritance. Let us try to get preachers in these mining towns.

JOHN H. POOL.

Day's Gap, Ala.

Bro. Wm. N. Harris, of Newton, thinks that we "should never undertake to do anything, nor follow any line of business, that we cannot ask God to direct and bless us in the performance of the same. If we will do this we will be faithful to our God." Just so. But what shall we think of men—church members—who sign petitions for whisky licenses? Can a Christian pray that God may bless the bar-room and the efforts of the bar-keeper? Hardly.

Trifles make perfection, but perfection is no trifles.—Michael Angelo.

For the ALABAMA BAPTIST.

From China.

HONGKONG, CHINA, Jan. 5, '90.

Our missionaries have taken upon themselves the task of writing to the states of the Southern Baptist Convention, and, if possible, give them an idea of the great need in north China. You all know how hard it is to describe things to those who have no idea of what you are so interested in, so I am afraid I can't give you what I so much wish I could. I was requested to write to the Baptists of Alabama, and although I am a stranger to you all, I trust you will look upon me as one of your messengers to the heathen, and think and pray over these things. I send this out with an earnest prayer that some where and somehow God will use it to touch some heart with love and pity for these people.

When one first comes to China, he is impressed on every hand with the strangeness of things, and if he can not speak their strange language he is most wonderfully impressed with his own insignificance, as he attempts to travel and live in this country. In Japan, one finds people almost anywhere who can speak English, but in China it seems as if no one does, or at least comparatively few can say more than a few words. As we came up from Chefoo to Tungchow, I felt as if I wanted to get in a corner and hide. The people crowded around us on every side whenever we stopped. Mr. Bostick, who came in June, has gained some knowledge of the language, and if he hadn't been with us, I am afraid we would have fared badly. The means of traveling here are anything but convenient. The distance from Tungchow to Chefoo is about fifty five or fifty six miles, and we were two days on the way. One of the native Christians sent to Bro. Pruitt, a short time since, and asked us to go to Pungtu. He said Mrs. Moon could teach the women, but the men had no one. But if we all went there, who would come to Hwanghe? Nearly all the mission fields need men far more than women workers. We would like to beg, especially, doctors to come.

There is a wide field of usefulness for them. We are twenty miles from a doctor, and have felt very severely the need of one here. It would cost over twenty-five dollars to get one here, in case of sudden sickness. I suffered very severely, a short time ago with an ulcerated tooth. I didn't like the idea of paying so much to send for a doctor to extract it, but felt it would be a painful necessity, if relief didn't come some other way. It did, however, and I am more determined that we must have a doctor. No doctor in the Baptist mission in north China. It won't do you, but help you. Won't you do it? God bless you to see your duty and realize, as we do, how much we need help here. Mrs. FLORENCE N. LEAGUE, Address: Chefoo, China, via San Francisco.

and it is hard work, too. No one knows the inconveniences of life in China who has not tried it and no one knows its great blessings who has not tried it. And after all, if we do live on \$600, where is the "rainy day fund" to come from? And when we are old, are we to go to the poor-house? Are the people at home going to live in ease and comfort, and ask, or expect, those who have left friends and their native land, with all its comforts and conveniences, to give up what may be the very necessities of life? And the people at home give less than ten cents apiece for giving the gospel to those who have it not!

We speak of these things because it seems common sense, not the love of comfort, that we take care to keep these bodies in health so we can serve our Master. Oh, Christian people at home, won't you help us? Or will you come to take this step, and thus impair our own usefulness and leave the mission no better off? You are just as much responsible, if you are a Christian, as we are. God doesn't single out any one to do the work and leave others with no responsibility, whatever. "If we go, you must hold the ropes." But I am sure some of you ought to be here, and some of you working at home in a far different way than you are now. I wish you all might look at the question in this way: "Is it my duty to stay at home?" and weigh it very carefully before we say we have no call to go. It is a duty we owe God, and to him each of you are responsible, so settle with him, and we will pray, as do some of the Chinese, for God to convert the Christian(?) people of America. At Pungtu Miss Lottie Moon and Miss Knight are working alone. One of the native Christians sent to Bro. Pruitt, a short time since, and asked us to go to Pungtu. He said Mrs. Moon could teach the women, but the men had no one. But if we all went there, who would come to Hwanghe? Nearly all the mission fields need men far more than women workers. We would like to beg, especially, doctors to come.

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For the ALABAMA BAPTIST.

Fresh Dots from Anniston.

Anniston and adjoining towns have been flush with visitors of late seeking homes and investments.

Mr. J. J. Gardner and family, from Columbus, Miss., are among the latest Baptist recruits, as is also Mrs. A. H. Shepherd, a bride of a few days, from Warrenton, Va., and Mr. Frank R. Warren and wife, from Chattanooga.

In addition to the Rolling Mill and the two banks established in Anniston lately, in all of which Baptists are prominently represented, several important new industries are "brewing," of which more will be heard hereafter.

The church's part of the subscription for the new Parker Memorial Pastorium was begun last Sunday, and will probably be completed this week. The figures are set at \$7500.

We are rejoicing now in the luxury of pure, free stone water from the new water works at Cold Water, established at a cost of \$500,000, in which Mr. T. G. Bush, of Mobile, is largely interested.

Mr. Wm. Reynolds, the president of the International Sunday-school Convention, spent Friday here on his way to the state convention at Birmingham, and addressed a meeting of Sunday school workers in the afternoon, and a mass meeting at night.

Woman's Work

Has already received an impetus in Alabama, by the organization of the state central committee, that will soon be felt in the general work of the denomination, but the organization may be made more efficient yet. The Southern Baptist Convention will meet in a month, when the executive committee of the Woman's Missionary Societies (auxiliary to the Southern Baptist Convention) will hold their annual meeting. Let the Baptist women of Alabama not lose the opportunity of uniting with the general work, and influence toward the advancement of our work. Three delegates will be entitled to vote, if they are received. (See article 5 of the constitution of the executive committee.)

It will be fitting for the central committee, at Birmingham, to provide for such representation as they may learn can attend the convention. These servants of Christ are organizing for arduous efforts in a holy cause. Let every one bid them God speed, and lend a helping hand and share in the joy that shall follow.

JNO W. STEWART.

God does not move by being, but by being apparent.—Hooker.

For the ALABAMA BAPTIST.

Children and Church Going.

Some time ago the sensible editor of the Sunday School Times offered a word of timely caution against compelling a child at too early an age to sit regularly, week after week, in attendance upon church services which are specifically designed for the comprehension of adults, and not of children. Thereupon certain readers of said paper in various parts of the country, show both concern and confusion of mind by plying the editor with all sorts of "sarching" questions. One says: "It makes me wonder whether my wife and I have pursued the right course with our children," and would know at "what age a child should attain before being required to attend church services." A mother of thirteen children writes: "My children have been consecrated to God, and taken regularly to his house from infancy; and I am persuaded that the habit of worship is an invaluable blessing to them even while they cannot understand the sermon," and the quotes Dr. Vincent, "Sunday school specialist as he is," as saying, "If the child can only attend one service, it should be the church service."

A minister suggests: "Instead of seeming to encourage parents not to bring their children too early to church, would it not be better to insist that the pulpit should furnish milk for the babes, as well as meat for the old folks?" To all of this the sage editor replies that there is here, as often elsewhere, much confusion as to the ambiguous and much abused word "church." The claim made concerning the children may be right in one sense and wrong in another. These writers suppose that the service of public worship at which a sermon is preached to grown up people is the "church," in a sense that the service of public worship at which the Bible is taught to young as well as old is not. He fully raises a question as to the righteousness and validity of this distinction. Then he says most fully and forcibly, it seems to the writer, who has given not a little cogitation and concern to the question of late, as it has come to be a serious and practical problem in his own house:

"Of course, it is true that the habit of attendance at church services ought to be formed in early life. But it is not true that the preaching of an uninspired sermon makes a church service while a service where the study of God's word is a prominent feature is not a church service. Church service ought to be adapted to the needs of various classes in the community; and parents ought to see to it that their children attend those which are adapted to their needs, and are not misled by those which are unsuited to them. This distinction was observed in the early days of the Christian church; it is having new prominence in these later days. Children are being taken at a very early age to the infant class services of the church; then, again, to the more advanced Sunday school services of the church; and so on all the way along to their maturer years. There are more and more of separate church services for children, and of services designed partly for children and partly for adults; and the children are gaining accordingly. Many more children, actually and relatively, are brought into the church fold, as its intelligent and active members, now that services are adapted to their benefit. Parents ought to have the lessons of these facts in their minds in the training of their children. If a parent were to say, 'As between a church service that a child can understand, and a church service that a child cannot understand, I prefer the latter for my children,' his preference would be clear, and he would be responsible for his choice; but when any man speaks of an uninspired sermon as making 'a church service' more truly than does Bible study, he is assuming a position at variance with the teachings of God's word, of history, and of reason. The Sunday School Times insists that ten words of worship and teaching that a child can comprehend, are better for the child than ten thousand words that are clearly beyond his comprehension. Take your very young children to church services; but be sure that you are not misusing the term 'church services' to begin with."

I would modestly but earnestly commend these sound words to other parents who may be similarly exercised. G. B. EAGER.

ANNISTON, ALA.

For the ALABAMA BAPTIST.

Fractional Currency.

The Pharisees were reproved by the Great Teacher, because they failed to discuss the signs of the times; and if the ablest expounders of the Mosaic economy failed at this point, we may well take warning from their example and exercise all our forecast to avoid their error.

Among evangelical Christians, the ministers are mainly instructors; and it will generally be admitted that instructors should adapt their teachings to the needs of the taught. Such needs are more or less modified by the temper of the times—the characteristics of the day.

That this statement does not involve any surrender or compromise of principle, is shown from the fact that Christ himself teaches the Jews that certain imperfections of the Mosaic Law were to be accounted for on the ground that the moral status of the people were too low to appreciate perfection, and that Jehovah himself condescended as far as to permit imperfections to mar the symmetry of his law, in order that he might adapt it to the hardness of their

hearts. It was not intended to surrender principle, but simply to adapt principle to a particular case, involving certain special conditions.

The Christian minister must ever keep in view the truth that Christianity is not a Draconian code of iron-clad rules, but a liberal system of heaven-born principles.

Even the inspired Paul was sometimes forced to "speak as a fool;" to speak after the manner of men because of the infirmity of the flesh; to withhold certain profound doctrinal views from some churches, because they were not prepared to receive them.

There are good reasons for believing that it is both unphilosophical and unscriptural to assert that any period in the world's history is wholly filled with evil, even though one's limited vision should utterly fail to discover any good which such period confers.

But the latter supposition is by no means applicable to the stirring period through which our generation is passing; and we are persuaded that, when history shall have the proper materials to work upon, she will be abundantly able to show that the social storms of one day, which, like the warring of the elements, sometimes appall us with their terrific thunders, and their fearful destruction, are still great purifiers of the moral and social atmosphere, and never make up for the terrors which they bring, and for the havoc which they cause.

An inordinate love for external show seems to be an American characteristic. It has pervaded our ideas in almost every direction; it too often reigns supreme in our dress, our equipage, our furniture, and invades the hustings, the bar, the senate, and sometimes even the pulpit. Sometimes the whole land seems to be resonant with windy orations. Vapid declaration is dignified with the title of oratory, and downright unmitigated rant often passes current for eloquence.

Our congressmen used to flood the postoffices with heavy bundles of still heavier distributions of the Honorable Mr. ————, who, from no body cares where; all franked and delivered, perhaps (if delivered at all) during the intervals of an animalistic fisticuff "for two," or during the breathing spells of a general row, or a universal free fight. The Honorable Elijah P. Gammon is not a fictitious character in our history, whatever he may have been when first presented to the world in the brilliant pages of Martin Chuzzlewit.

The times demand an appreciation of the sentiment of the sturdy Roman who said, "Friends, I came not here to talk, and our public men will do well to pay some attention to this demand. Words, it is true, are important things, and we are far from desiring to undertake this value, when properly used; but it will commonly be found that those who have the highest appreciation of the dignity of human speech, are the least willing to see it wasted. If the trying times through which we are passing shall develop in our people a healthy intolerance of the cacophonous beyond a hopeful impudence under the name of eloquence, and our public men will do so much and say so little—we shall have reason to congratulate ourselves that our sufferings have not been altogether in vain. J. C. HUBB.

Eufaula, Ala.

Foreign Mission Rooms, S. B. C.

To every Baptist of Alabama.

My DEAR BROTHER—Do you love Jesus? I do not mean, do you like to go to church; are you glad to help the poor; do you read the Bible and pray, and do some good as you have opportunity? I do not mean that. Do you love the living, loving person Jesus, as your personal friend and perfect Savior? I dare not doubt this. Therefore, I beg you to try your heart ascend to him, in silent prayer, and then read these lines, sent to you with prayer to him.

In a little while, my brother, you, like myself, will need this Jesus in the other world; and, will have to give to him an account of the use you have made of the means, much or little, that he has put into your hands. You do many good things; you may give much in good deeds. But, have you considered—pardon the closeness of the question—how much you do with the simple motive of giving praise to him? You give to your church; you give to your city; you give to your state and your country. This is right. You should not, you could not, do otherwise. But, have you ever known one who denied himself to give the gospel to the heathen who did it except because of his faith in the word of the Savior? Has it ever occurred to you that this work of evangelizing the nations has been decreed to be done by the money of the disciples of Christ, as a test of their love? I ask you to think of this. I pray you to remember that sending the gospel to the heathen can have no other motive than love to Christ. Hence, it will be done only by true disciples; hence, it should be done by all true disciples. Our foreign mission work of the Southern Baptist Convention is based on the presumption that it will be sustained by the loving followers of the Lord. For this reason, the Foreign Mission Board does not hesitate to advance to our missionaries the money necessary for their support. They are sure that God's people will repay it. On this presumption, the board has advanced to date \$29,953.61 more than the people have sent to us, for our missions. The conventional year is rapidly drawing to its close, and this amount, with the sum of other drafts from our

missionaries, must be paid before the first day of May, 1890. This money has been borrowed on the faith and the good will of Southern Baptists, and in the name of the Lord Jesus Christ. His honor is really at stake. Were it possible to conceive that his friends and lovers would not pay the debt, his holy name and religion would be injured in the eyes of the banking houses of this city. But this will not be allowed. Hence this letter. You will do what you can in this matter. You have done some things. But, how does that compare with what you have done for other things? How does it comport with your love to Jesus—with his love to you? The churches should do much more than pay this debt; for much needed work has not been attempted in our missions, because of the anticipated lack of means to pay for it. The convention asked for our work this year \$150,000. Only \$71,101.42 has been received. But, our appeal now is that you will do what the Lord puts in your heart to do, to meet this debt of \$30,000. Will you respond promptly? I am

Yours in gospel bonds,
H. A. TUPPER, COT. SEC.
Richmond, Va.

Woman's Work.

The following essay was read by Miss Edna Compton, before the Ladies' Aid Society of Shiloh church, Marengo county, March 15th, 1890, and ordered published in the ALABAMA BAPTIST:

In compliance with your request I give you my views upon the possibilities open to women to make money, and the growing tendency to do so. Several years ago, almost a woman went abroad as a missionary or appeared on the stage as an actress, she was unknown to the public outside her immediate family and neighborhood. Now the advance in education and woman's work has been followed by medical colleges for women, training schools for nurses, and countless opportunities in the north and west to learn telegraphy, stenography and book keeping, to make money. It is so offensive in any popular movements, who will reject her intelligent ministrations in the chamber of the suffering? If women must work, they should be cared for with all the chivalry and tenderness they merit, but when they are pressed into it by want or misfortune, do for pity's sake stop grumbling and sneering at them about their places at home, for don't we know that such makes the duty harder and the work more unpalatable? Talk about heroism! There is nothing comparable to the struggle of a delicate woman with a pure white soul, being forced to do what she is unable to do, on account of misfortune or the neglect of those who are able to do, especially if she is made to feel the contempt of those who are better cared for. I have no patience with a woman who will not give a word of cheer to her working sisters. The day has already come when woman's work is a benediction as well as a necessity. Suppose the women in our churches should decide to hold their hands and say, "Do without me." What would be the result? What would become of the churches, Sabbath-schools, and all the different societies organized by women for religious purposes? We now have the way clear, through the central committee in our state, to know just what the women are doing in their churches, and it is a happy thought that we are working hand in hand all through our state, and all for the same great cause. It is not the amount of money we give, but the way in which we give it. There are so many places where a kind word is needed, and kind words and bright smiles are something we all can give, no matter how little of the world's goods we may possess. And now let us all, God helping us, unite to live, "let our lights shine," that when we have passed over the dark river of death, we may hear the welcome: "Enter thou into the joy of thy Lord."

For the ALABAMA BAPTIST.

Items from Forest Home.

The sunbeams in society of Ebenezer church, at this place, was reorganized in January, with a membership of more than thirty. We have now enrolled forty-one names. The attendance, so far, has been excellent. All are prompt in paying their dues, and seem much interested in the work of the society. It is the purpose of the sunbeams, at each meeting, that some one address or read an essay on some subject, relative to missions or the work of the society. Wattie Glenn is president, and Miss Camella Glenn is secretary and treasurer.

We think that, in the near future, a ladies' aid society will be organized. The Sabbath-school is moving on comparatively well, although the attendance and interest are not what could be desired.

The church, so far as we are able to judge, is in better working order now than it has ever been. The outlook is encouraging. Pastor Elliott is becoming more and more beloved by the church and community. He gives us good sermons at every appointment, and is improving. There are more copies of the BAPTIST taken here now than ever before. Along with the advancement of church work has come an increase in the circulation of our religious paper; or, might we not say that the increase in the circulation of the paper has been, to some extent at least, conducive to the greater Christian activity?

S. J. A.

Forest Home, March 16th.

Central Committee

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

MRS. T. A. HAMILTON, Pres., Birmingham, Ala.
MRS. I. Y. SAGE, Treas., Birmingham, Ala.
MRS. I. C. BROWN, Cor. Sec., East Lake, Ala.

APRIL—PRAYER CARD.

April—"Return unto me and I will return unto you, saith the Lord of hosts." Missionaries and native assistants Southern Baptist Convention, 15; stations, 14; membership, 350. Great need of church buildings.

Study Topics—Does Italy need the gospel? Has the sword of man prepared the way for the sword of the Spirit, in Rome? History of Baptist missions in Italy. What are the hindrances to gospel work? Is the pope a prisoner? Is there any chance of his return to temporal power?

While listening to the earnest speeches at the Sunday school convention, held recently at Birmingham, one was struck with the frequency and fervency with which this thought was advanced, viz: The importance of training the infant mind in religious matters, and the responsibility resting upon those to whom this trust was delegated. It came to mind again and again, in the children trained thus in our Sunday-schools, is the hope of the future for the Baptists of Alabama, for if they are, in childhood, "rooted and founded" in Bible truths, there will be no more missionary nor omniscient Baptists, but Christian men and women with hearts glowing with love for God and man. In our special work let us look well to our sunbeam societies, and let us hope and pray and work for their prosperity and increase. Let us teach the children to earn the money they put into these little barrels, and be sure, fathers and mothers, that you make opportunity for their doing so. The wholesome lesson of denying themselves in order to give, cannot be too much emphasized. One of our vice-presidents writes that some of her sunbeams will give up chewing gum, that the pennies thus saved may go into the Lord's treasury—a good work of two-fold nature being thus accomplished; another little girl proposes giving up buying candy for the sake of the cause.

Encourage the sunbeams. Pastors, in their behalf the embryo Missionary Baptists of coming years. "Coc. George," G. N. Carroll Ave., Baltimore, Md., has sent out a beautiful program for the spring. Every sunbeam society should avail itself of these valuable helps; they are given free, and provide something fresh and interesting for each meeting.

It is with great pleasure that we announce Mrs. G. R. Farnham's acceptance of the vice-presidency of Conecuh association. Every one who is acquainted with this estimable Christian woman will congratulate the central committee upon securing her services for the work. Mrs. Farnham will in all probability attend the convention at Fort Worth, and bear the report of the central committee of Alabama to the Woman's Missionary Society auxiliary to the Southern Baptist Convention.

The following is a report of receipts sent us during the month of March and latter part of February:

Prattville, by Mrs. L. A. Smith	\$10.00
Talladega church	5.00
Childsboro, by Mrs. D. M. Smith	5.00
Woodlawn, by Mrs. J. L. Johnson	5.00
Woodlawn Sunbeam Society, by Mrs. J. L. Johnson	5.00
D. H. Montgomery	9.50
Prattville, by Mrs. S. A. Smith	5.00
Woodlawn ch., Pungtu, by Mrs. J. L. Johnson	5.00
Evergreen, by Rev. J. W. Stewart	12.50

Total \$55.05

The above amounts represents the work of the ladies' societies of the different churches named. Our monthly reports will show these societies to be most excellent workers. The central committee most earnestly solicit a like co-operation from the other churches throughout the state. In addition to receipts sent us through the state board, we have received a number of statements of work done during 1889. We have been advised by the executive committee at Baltimore to not report work done prior to the organization of the Alabama central committee. As we were not fully organized until January, we are deprived the pleasure of including this work. We hope to hear from these churches again when we can report.

Respectfully,
MRS. I. Y. SAGE,
Treas. Central Com.
Birmingham, Ala., March 21, '90.

Bro. Stillwell's Experiment.

I am glad to see the report this brother makes from Clanton. Many brethren will watch with eager interest the bold move of the pastor. I am persuaded he is right. There are more than five hundred churches in Alabama as strong as Clanton. If Clanton can support a pastor for all his time and build a new church house the first year, it will inspire many other churches to do likewise.

So many strong churches are like the children, "playing church." With hundreds of members, some of them wealthy, they are content with monthly preaching.

This is standing more in the way of our progress than every other cause combined. Success to the bishop of Clanton.

The best sign that a man believes anything is not his repetition of its formulas, but his impregnation with its spirit.—Brooks.

W. B. C.

Alabama Baptist.

MONTGOMERY, ALA., APRIL 3, 1906.

EDITORS:
REV. G. W. HARRIS, JR., JAS. C. POPE.

SEND US A NEW SUBSCRIBER.

RENEW YOUR SUBSCRIPTION AND SEE HOW GOOD IT MAKES YOU FEEL.

The senior made a most delightful visit to Furman last Saturday and Sunday.

The junior ran over to Orville to see Rev. J. L. Thompson and Miss Bama Ellis married. He will tell us all about it.

The Indiana Baptist has been trying to make a living at \$1.25 per annum. It now raises its figures to \$1.50. We predict that it won't be long before it goes to \$2.00.

The latest encyclical from the pope of Rome shows that he has not changed in the least regarding school control. He says the church has the sole right to educate the people.

The people along the Mississippi river are in a sad plight. Levees are breaking, towns being submerged, and great numbers of stock drowned. It is feared that the worst is not yet.

A SUBSCRIBER desires to know "what constitutes a call to the ministry, and if a strong desire to save souls is sufficient evidence?" We will ask Dr. Cleveland to answer this question.

A LIQUOR MAN of Birmingham, estimates that that city pays \$5,000,000 for drinks in a single year. Fifteen thousand dollars a day are spent for whiskey, beer, etc. What a record for crime making!

The new Baptist church at Attala was dedicated last Sabbath by Rev. Geo. B. Eager, of Anniston. One more monument to the zeal and energy of consecrated Christians. We congratulate our brethren of Attala.

Don't fail to get up a purse to send your pastor to Fort Worth. Only \$20.65 for a ticket from Decatur, Anniston, Talladega, Birmingham, Montgomery, Greenville, Evergreen, Selma and most other points in the state.

We who live on hills and out of the wreck of cyclones surely have cause to thank God for our present happy state. And while we are thus thankful let us sympathize with and help those who have been less fortunately situated.

SENATOR PLATT, of Connecticut, has introduced into the United States senate a sweeping prohibition bill, to apply to the District of Columbia. His bill prohibits the manufacture, sale or importation of all classes of intoxicants.

It is an unpleasant duty to constantly urge brethren to pay their debts, but we can't run our affairs without cash. A little from each one who is in arrears would be a great help to us now. Won't you help us by return mail?

FOR the legislature from Dallas county the following gentlemen were nominated: Messrs. J. Craig Smith, Frank Pettus, W. W. Quarles, and Louis Johnson. This is a good working quartette, and Dallas will thus be strongly represented in the next house.

MORE prohibition and other temperance meetings are being held in Washington, D. C., than ever before in its history. Senator Cutcheon, of Michigan, has agreed to introduce for the W. C. T. U. a bill providing for a vote on the liquor question in the District of Columbia.

BRO. G. S. ANDERSON seriously objects to the "Southern Baptist" not giving his name. He thinks men should write over their own names when issues like these are at stake, and he is correct. If this had been done heretofore, some of our unpleasantness would have been avoided.

OUR warmest "God bless you" is extended to the one who wrote in the *Eutaw Mirror* of the 26th ult. in favor of continued prohibition for Greene county. Stand by the mothers and the children. Keep prohibition and seek to make it more effective and the whole county will be happier, richer and more peaceful.

A DISTINGUISHED man once said, in speaking of temperance, "If you would reform a man, first reform his grandmother." It is a fact that the boy whose ancestors were sober has a better start towards a life of sobriety than the son of a drinking parent. Fathers, what kind of a heritage are you transmitting to your children?

GRADUALLY Christian people are coming to see that there is danger, as well as folly, in the oft-repeated expression: "It makes no difference what a man believes, provided his life is right." Our Methodist friends used to fall back on that when you pinned them to the wall on the question of their faith not having Bible foundation, but their papers and leading men are now forward in denouncing such an idea. A man's faith must be right, or his life can't be wholly correct.

THE friends of Bro. W. A. Whittle will be rejoiced to know that he is writing his book on travels in Palestine. Dr. J. L. M. Curry has written the introductory, and praises in high terms the book. Drs. Sampey and J. R. Graves have read the book in manuscript and pronounce it excellent. We trust the work may find a large sale.

PRESIDENT CORBIN, of the Philadelphia & Reading Railway Company, has ordered the discharge of four engineers and four firemen for whiskey drinking. They were served with written notices reading, "You are dismissed for drinking." On a number of roads there are strict laws against trainmen drinking while on duty, and the rules should be strictly enforced.

IT gives us pleasure to note the success of any young man, but when the successful man is a Howard boy our heart swells with pride. Joe Moncrief, of Birmingham, was one of the hardest students while in college, and now he is a hard worker in business and success is beaming brightly upon him. He has built thirty-six houses toward making a great city of Birmingham.

THE Young Men's Christian Association of Alabama will meet in annual convention on April 17-20, in Anniston, Ala. The people of that city will open their homes to the young men of the state, who are endeavoring to elevate mankind and point the unsaved to the Master. There should be a large representation present from every association in the state and from all religious bodies. Success to the young men.

THE death of Mr. Duncan T. Parker, of Anniston, fills many homes with sadness. He died on Friday last. His life has been full of benevolent deeds and his works will be his monument. Anniston has lost one of her best citizens and the cause of Christ a true friend. He was foremost among those who organized the great enterprises of the city, and was ever ready to help build and sustain her institutions. A good man has fallen. God comfort the relatives and friends.

FOR several weeks we have had on our table an article from Bro. R. W. B. Merritt, on Unleavened Bread. He strongly objects to the use of leavened bread in communion service. Many others think with him, while some of our best theologians deem it matter of no special moment, and one of those things about which the Bible gives us no specific direction. We can't publish the article at present, but advise all our readers to investigate that subject. Let us get as near correct as we can in doing service for Christ.

THE Siloam church has issued a neat eight page pamphlet in memory of Judge Porter King. It is indeed a just tribute to a great and good man. He is said to have loved little children. We can almost see the little fellows now as their eyes would fairly sparkle with joy when their superintendent came up the aisle and greeted them. How near heaven we would all seem to get when those children would follow their leaders in song! But he has gone, and we have only his memory to cherish and his noble virtues to emulate.

BRO. PENDLETON did not think about the number of old-fashioned Baptists we had in Alabama, or he would not have permitted himself to go on record against protracted meetings. Everybody believes in genuine protracted meetings, the most of us were converted in such meetings, and we will continue to meet together at stated times, or as God may direct, and labor for the conversion of souls. Several brethren are ready to make further reply to the learned doctor, but just now we have too much demand otherwise on our space. Let us meanwhile work and pray to ever keep a revival spirit in our church.

A CYCLONE passed over Louisville, Ky., last Thursday night, killing over one hundred people and destroying property amounting to hundreds of thousands of dollars. A telegram of the 29th says: "Anywhere from 150 to 200 persons are injured to an extent worth noticing, and probably 300 to 1000 have very slight bruises or scratches that do not inconvenience them." The Masonic committee have sent out the following: "From what we can gather, there are about 400 houses destroyed. Three hundred persons are injured, but still alive, of whom 20 per cent. will probably die from their injuries. One hundred and twenty-five are now dead. Citizens seem desirous of caring for their dead and injured. One lodge room was destroyed but no lives were lost. As far as known only one mason was injured, and he not dangerously." The loss to stock and other property in the district is estimated at \$2,000,000. The Southern Baptist Theological Seminary escaped the cyclone with very little damage. It was not in the track of the severest wind and storm. Help for the unfortunate is flowing in from many sections of the country. Money alone is asked for. Other cities and towns in Kentucky were largely damaged by the cyclone, and a number of lives were lost.

It is said that the third party in Germany (Catholic), which now holds the balance of power "believes in religious instruction in schools and the entire freedom of the Roman Catholic Church in Germany. It preserves its political independence, and either opposes the government or supports it, as it deems best." That is the position Rome is seeking in America. Our American institutions, of which we are all proud, wouldn't last one decade if the Catholic church should come into power and control state and government affairs. Decay and ruin follow each other in quick succession in countries that are slaves to papal power and oppression.

WHILE we are not running a paper in the interest of any candidate for office, yet we do take a real pleasure in telling our friends who are good men and who are not. Every man should vote intelligently and every man ought to know before he goes to the polls whom he will support. A number of names have been proposed for the legislature of this county and we have no doubt Montgomery county will be ably represented in the lower house. Among those who have announced themselves is Mr. Thos. H. Clark, who is personally known to us as a man of superior qualifications, refined and cultivated. He has a liberal education, is a graduate of Howard College, a good lawyer and splendid speaker. Of course he will be elected and make a good legislator.

DID you ever say, "If I were rich I would give to every call of benevolence?" Let's reason about that a little. You sometimes see very wealthy men and women whose contributions show that they emanate from exceedingly narrow and selfish hearts. Preachers and other Christian workers are afraid to ask such characters for help. Their replies are sometimes humiliating in the extreme. How does this happen? Doubtless the same individuals, when poor, often spoke as you have done. But they failed to give according to their ability, and when wealth increased they were lacking in the grace of benevolence. Brother, sister, give out of your present possessions, cultivate the spirit that feels for others, and God will in due time give into your keeping more talents. "The liberal soul shall be made fat."

THE issue of Feb. 20th contains an article entitled "Heroic Minorities," by E. B. Marvin. By reference to Bible and profane history, he showed that minorities have always been the pioneers in every movement looking to man's upbuilding. We give a few sentences from his paper: "Earth's minorities make heaven's majorities." "He's a slave who fears to be in the right with two or three." "There is not a social, political, or religious privilege that you enjoy to-day that was not bought for you by the blood and tears and patient suffering of the minority." "The crusade against the hydra-headed monster, Rum, demands men and women who have iron in the blood, granite in the backbone and God in the heart."

IT will not do for us to be faint-hearted because only a few of us are at work. "A little leaven leaveth the whole lump," if it is only put in its proper place.

ADAMS STREET BAPTIST CHURCH Large congregations greeted Rev. J. L. Thompson at the Adams Street Baptist church last Sabbath. The Sabbath school was addressed by Bro. W. B. Jackson, of Marengo. He made a splendid talk and all Sunday-school workers enjoyed his earnest words.

The new baptistery has not been completed. The baptismal service was postponed till next Sabbath. The Ladies' Aid Society gave their bazaar last week and realized over one hundred dollars net. This places them on record as scoring another great success. They worked earnestly and faithfully and their labors were rewarded.

A society composed of young boys has been organized. It is at work and promises to do great good. They are being prepared for active church work.

HOW IS THIS FOR HIGH LICENSE?

Rum sellers and weak kneed Christians have a way of crying down prohibition and glorifying high license. Say they: "Prohibition don't prohibit. Pass such a law and 'blind tigers' will be abundant, but high license will drive out all illegal establishments." Philadelphia is a high license city. The dealers pay a big license, and it would seem that the dealers who pay the price would employ detectives and force out unlicensed concerns, but it is authoritatively stated that there are 5,000 "wild cat" or unlicensed saloons. One secret of their existence may lie in the fact that most of these illegal dens belong to saloonists who have paid the charge for one house, and by this means they hope to get even with the law. The majority of saloon keepers are void of legal or moral consciences, and do not hesitate to evade the law. High license is but a dodge by which they hope to quiet the clamor for prohibition.

THE Christian Index is in error. It says: "The Alabama delegation have decided to meet at Birmingham and start from that point." Of course, a goodly number will go by way of Birmingham, but the entire delegation will not. Through Baptist trains will go by the way of New Orleans and Houston, Texas. Those who do not go by Birmingham will go either by Selma on the E. T. & G. R. R., or by New Orleans, on the L. & N. and Texas Pacific. Montgomery is on the direct line via New Orleans, and Dr. Burrows will come in from Georgia with a through Baptist train over this line. We write this in justice to all competing lines.

PROHIBITION THE BETTER WAY.

We are glad to number with us, in advocating prohibition as the best and surest solution of the negro problem, so great and good a man as Senator Colquitt, of Georgia. Read what he says, also what the Savannah News says concerning his position: "They tell us of the bitterness and animosity that the whites have for the blacks. I have a remedy to propose. Shut the dram shops in all sections of the South, at every cross road and in every town and hamlet where whites and negroes intermingle in the same community, and I will pledge you that where you hear of ten cases of bloodshed now you will not hear of one. It is a liquor conflict, not a race issue."

The abolishing of the dram shops would not, of course, settle the race problem, but it would very nearly put an end to those crimes of violence which are now attributed to race prejudice. In those counties in this state which have prohibited the selling of intoxicating liquors within their limits, conflicts between white and black men are of very rare occurrence. The races get along together very well. Neither the whites nor the blacks are aggressive, and both are more prosperous than they are in counties in which whisky is easily obtained. Senator Colquitt, instead of delivering temperance speeches in the North, might render his own state excellent service by advocating prohibition in each of his counties. By so doing he would assist in strengthening a reform that has already done a vast amount of good, and which is certain to do a great deal more.

A VOICE AGAINST COCK FIGHTS.

We have written fully on such demoralizing amusements(?) as cock pits and are glad to see the *Age-Herald* entertains somewhat the same position. An ordinance was recently introduced in the city council "repealing the municipal law against cock fighting, and legalizing a cock pit in the city limits, provided a license for it was taken out to the amount of \$100 a year." The *Age-Herald* says:

"It is a singular fact that the present state law makes cock fighting a legitimate business, by declaring that one state derives revenue, and licenses the pits at \$250 per year. After the introduction of the ordinance, an ingenious argument was made in its behalf to the effect that it had been understood that there were about to be established several cock pits just outside of the city limits, where they would be outside of police jurisdiction; and, all moral considerations aside, was it good policy to allow such a thing to be done, when it was possible to have them where they could be watched by the police by merely repealing the present law?"

"It goes without saying that every good citizen of Birmingham is opposed to the establishment of any such debasing sport as cock fighting. The general sentiment of the city would be hard to find some parliamentary way to kill the ordinance before it got fairly on the records of the city as a proposition to retrograde and demoralize. The intense brutality and the demoralizing tendencies of such sport need no comment."

The fallacy of the argument that was made in its favor lies in the fact that Birmingham has a three mile police jurisdiction outside her limits, and that even were the parties who contemplate the establishment of such a disreputable business to go beyond this jurisdiction, the laws against cruelty could and would be invoked against them."

Surely, then, if Birmingham doesn't want such things, Montgomery ought to be at least as respectable. We ask the officers of the Southern Exposition to read the above lines.

ROME'S DESIRE.

Rev. Scott F. Hershey, Ph. D., of Washington, D. C., in a letter concerning the opposition by Catholics to Morgan as commissioner of Indian Affairs, writes:

"In a letter of detailed explanation to the Secretary of the Interior, the Commissioner of Indian Affairs says: 'At the schools at Green Bay, Devil's Lake, Turtle Mountain, Standing Rock, Grand Ronde, Fort Yuma, Tulalip, and Tongue River Agencies the employees are all Catholics, either in accepted faith or are selected by Catholics in charge of the schools or agencies, and the office has purposely appointed and retained Catholic superintendents and teachers at several of these agencies, for the sole reason that the great majority of the Indians are supposed to be Catholic. At Flathead, Coeur d'Alene, Cobille Agency, and Fort Belknap, the education of the Indians is at present entirely in the hands of this denomination. The commissioner continues: 'I think the teacher selected of whatever faith, should be loyal to the government schools and in thorough sympathy with the Indian Office in its efforts for Indian education. They have no right to be otherwise, and hence it seems to me it would be better, by far, to take American Catho-

lics with experience in the public schools, and with normal school training, for such places in preference to either Jesuits or sisters educated in foreign lands, who speak the English language indifferently, who know nothing by experience of training of public school work, who can in no wise be regarded as friends of public schools, either on reservations or in civilized communities. As I understand it, the great purpose to be achieved by a system of government education for the Indians is their preparation for American citizenship, and not their training in religious, dogmas or ecclesiastical practices. I cannot afford to keep inefficient people in these schools to please or placate any church, individual or political organization, and I decline to do so. If the Catholic church cannot furnish me better teachers than those I have removed, the Catholic Church is greatly to be pitied.'"

An hour's ride, Saturday afternoon, brought us from Columbus to Seale, the county seat of Russell. Bro. S. R. Boykin, our old friend, was on the train, and together we whiled the time most pleasantly. At the depot we had a hearty greeting from Bro. Brewer, the pastor, and Bro. Bellamy, who gave us at once a place in his noble heart and hospitable home. An hour or so was spent in getting around town and adding to our large list of acquaintances.

HOW THINGS LOOK.

The town is well situated in the center of the county on an important railway line, the Central of Georgia. There are two churches, a court house, an excellent school, two hotels, a lively street and quite a number of business houses. This is a prohibition town and almost a prohibition county. In the extreme northeast corner, occupied by Girard and a portion of Phenix City, the blight and ruin of the liquor traffic still goes on. The farming interests of the country around Seale are in good condition, and there are some of the early settlers who have accumulated quite a sufficiency of this life's goods.

A COLD MORNING

ushered in the Sabbath day. Warm fires were not objectionable. The attendance at Sabbath school was not large, but as the regular hour for worship approached many more came in. Bro. Bellamy makes a good superintendent and is aided by a fine corps of teachers. This church is liberal and, considering the small attendance, made a good collection for missions. It is proposed to move the house right into the center of the town, where greater convenience of access will be secured. The brethren talk as if they were in earnest, and we are looking forward to attending the dedication of another church building ere long. If we don't get there we'll try to send the Arab.

COLD AND PIERCING

came the wind, but the glowing fires from rich pine knots gave us all a feeling of comfort. The social and religious enjoyments of life when combined tend to elevate all the nobler aspirations of the heart, and so we felt while among our many new friends in Seale. Dr. and sister Allen have recently removed here from Jernigan and are doing good work in the church and Sabbath school. It was a pleasure to meet to many of the old readers of the paper, who gave us many words of encouragement. Our thanks are due brother and sister Bellamy for their kind hospitality, and to sister Mitchell, who keeps a hotel where comfort and convenience are always found. K.

LAFAYETTE.

This is one of the chief points of interest in East Alabama. The town is located on the divide between the Chattahoochee and Tallapoosa rivers, with a fine farming country on which to base her commercial prosperity. It is in the full sense a town of home enterprise, built by honest and hospitable people. On Saturday evening, the 23rd ult., our Montgomery party consisting of Dr. Wharton, Rev. Jefferson Falkner and the unknown arrived at the depot, where carriages were in waiting to take us to the homes assigned. The home of Bro. Norman, the mayor, was ours, and everything was provided for comfort.

A FLOOD OF SUNSHINE

deluged the town on Sabbath morning and gladdened the hearts of those who had toiled to make the occasion a great success. The air was crisp and sharp, giving to all a feeling of vigor and elasticity. Many smiling faces were turned to the house of God and the people flocked thither from all the country surrounding.

BEAUTY EMBODIED IN GOOD.

would be most expressive in describing the beautiful house of worship now dedicated to the service of God. The location is a most desirable corner lot in the heart of the town and on the most elevated spot. The building is sixty by forty feet in dimensions and of Gothic architecture. The belfry rises from the north east corner over the doorway, which furnishes ample means of egress for a crowded house. While the outer view is charming, the interior is still more impressed on entering.

THE AUDITORIUM.

The soft sunlight enters in many varied hues through the bright stained glass windows, catching the white walls and sky blue tints from the colors and ceiling. Just in the rear of the rostrum is the alcove occupied by the choir, on either side of which there are comfortable dressing rooms. The baptistery is beneath the rostrum. An archway of oak and pine, beautifully designed and varnished, stands as a gateway through whose portals

come the sweet strains, melodious and strong, from an imitation pipe organ of the finest manufacture. The pulpit furniture is of highly wrought and varnished oak, from a Boston factory. Over the pulpit hangs a scarf of exquisite beauty, in rich colors, the gift of a lady.

THE GATHERING CROWD

had filled the house before the hour of eleven had arrived; and still they came to stand around the doorway, catching the notes of sweetest melody from Prof. Black's well trained choir, and listening with ear attentive to the gifted preacher as he pictured the Savior meeting the woman of Samaria at the well. Dr. Bledsoe, the pastor, was happy, and in a few appropriate words congratulated the people on the work accomplished, which was begun by the untiring energies of the ladies' aid society. Dr. Z. D. Ruby, of Camp Hill, and J. J. Jackson, of Montgomery, were present and took a part in the service. Dr. Wharton, of Montgomery, the preacher, was at his best, and held the close attention of his audience fully forty five minutes. The sermon was full of earnest thought and suggestive ideas, clothed in language of beauty and force. In his peroration he dwelt with emphasis on the duty of worshipping God "in spirit and in truth."

THE LECTURE AT NIGHT.

Again the house was thronged, and the brilliant chandeliers shone on an audience with high expectations. We were not disappointed. Dr. Wharton gave us one of his finest literary and oratorical efforts—his lecture on Escher, the wife of Ahasuerus. Bro. Whitten, the pastor of the Methodist church, was present and led the opening service in a prayer to which every heart could give the responsive amen. Thus closed the exercises of a day long to be remembered. The singing was excellent and Prof. Black deserves the thanks of all for his masterly rendition of the well selected music. The dedicating hymn was written for the occasion by some author, unknown to us, but we think he is none other than the modest pastor of the Lafayette church.

LAFAYETTE COLLEGE.

In accepting a cordial invitation, extended by the president, we remained over Monday in order to see the working of this excellent school. It was indeed a rare treat to visit a school so finely disciplined and with a standard of education so thorough. A minister from North Alabama, who has had ample opportunities for knowing something of schools, said that he had never seen a school so well under the control of fine men as is the Lafayette College. The president does not claim for it the distinction of a college, but hopes in a few years if the present faculty is retained, to bring the school fully up to the standard of a college.

At eight a. m. the bell is rung and the pupils leave their homes, going direct to their class rooms, where their teachers are already waiting for them, to render what assistance may be desired before the regular exercises begin. Promptly at half past eight

THE DRUM BEATS, and the scholars are marched up stairs to the chapel, where religious exercises are conducted by the president. Every Monday morning each pupil rises and repeats a verse of Scripture, and then a hymn is sung and prayer offered. A Bible lesson is also given every Monday afternoon. We visited the rooms of the different instructors, and, if space permitted, would be glad to speak of the special work of each grade.

THE FACULTY.

Prof. Geo. R. McNeill, late of North Carolina, is the president, and has charge of the classical and normal departments. Prof. Jesse C. Speight, of Emory College, Ga., and C. K. Owen, of North Carolina, have the work of the English and Mathematical departments. Mrs. W. L. Hood, of the Peabody Normal College, Nashville, Tenn., is in charge of the preparatory department. Prof. R. E. Block, of the Academy of Music, Boston, and formerly director of music at the Judson Institute and Shorter College, is also a member of the faculty. The department of art is in charge of Miss S. M. Grant. In brief, we can say that the people of Lafayette have a school of which they may well feel proud, and, if we mistake not, strong efforts will be made by other schools to secure the services of the members of this faculty. K.

Southern Baptist Convention.

Round trip tickets to the S. U. B. Convention, which convenes in Fort Worth, Tex., May 6th, will be on sale at all coupon ticket offices, via the Louisville & Nashville R. R., from May 5th 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.

Col. H. J. Higgins, of Missouri, has been on a visit to the faculty of Dr. W. C. Bledsoe, of Lafayette.

FIELD NOTES.

Rev. J. Gunn is supplying the pulpit of the church at Opelika.

In the Fiji Islands cannibalism is extinct and the people are making rapid advancement.

Bro. J. C. Webb, of Lafayette, recently visited his son, Prof. W. M. Webb, of Brundidge.

Lafayette will be represented at Fort Worth by Dr. Bledsoe and brethren Dr. Bledsoe and H. H. Hurlbourn is an excellent place for a visit. Bro. Brewer is the pastor of a good church and is doing a fine work.

Our printing business is growing nicely. We are proud of the reputation we are making on fine pamphlet work.

Our Arab made short stops last week at Georgetown and Hatchechubee, where he found a pleasant welcome.

The church at Gordonville, though few in number, keep up a regular Sunday school. Bro. A. D. Lawton is superintendent.

Rev. Kerr B. Tupper, son of our foreign mission secretary, goes from Grand Rapids, Mich., to the First church of Denver, Colo.

Rev. Z. C. Taylor writes from Brazil of the separation of church and state, and says: "Full liberty of worship is now conceded us."

Bro. McDowell, of Three Notch, has been a reader of our paper for many years. He has a good mercantile business with fine prospects.

Our missionaries in Brazil can now push their work more effectively since they have secured a press to supply much of the necessary literature.

Elder J. J. Pipkin has been advised by physicians to stop preaching for a few months, and rest his throat and eyes, both of which are giving him some trouble.

The ministers' and deacons' meeting of the East Liberty association at Dadeville, last week, was a decided success. We will have more to say of it next week.

Elder G. W. McQueen, of Hayneville, is rendering valuable service as an evangelist. His strong Bible sermons are highly appreciated by the churches.

The death of Mr. Duncan T. Parker, of Anniston, casts a gloom not only over that city, but over thousands of homes where he was admired and greatly loved.

Dr. Kerr B. Tupper, of Denver, Colo., preached at the Southside and First Baptist churches, Birmingham, last Sabbath. His sermons are spoken of in high praise.

Dr. M. B. Wharton, last week, at the prayer meeting of his church, the First of Montgomery, told us of the good work being done by the Bible and Colportage Depository at Opelika. On the line of railway between Montgomery and Union Springs, a distance of forty miles, there is not a Baptist church, although there are several stations of importance on the road.

Rev. R. A. J. Cuthrie, of Alexander City, preached the dedication sermon for Mt. Zion church, Tallapoosa county, last Sabbath. A large audience and a good sermon is the report.

Hickory Grove church has two Sunday schools. One each Sunday morning at the church, conducted by Dr. Means, and one in the evening at a school house, conducted by Bro. W. McQueen.

Rev. A. T. Sims, pastor of Georgia church, lost his fine horse recently. We hope soon to hear that his members and friends have presented him with another animal equally as valuable.

Somebody in Greene county wants the prohibition question agitated during the coming season. Let our prohibition friends do their duty, and they need not fear agitation. Give the people the facts.

The sunbeam society of the First Baptist church, Birmingham, gave an entertainment on last Friday night. About seven hundred people are said to have been present. A collection was taken, amounting to \$35.00.

Our Arab made a run up to Alexander City last week, and spent an hour or so with the family of Mr. Maxwell. Bro. and sister M. will go to Fort Worth in May, and will visit relatives in other parts of Texas.

Secretary Wynne, of the Birmingham Y. M. C. A., paid us a pleasant call last week. He is an earnest worker and is laboring faithfully for young men. He conducted the service at the Y. M. C. A., this city, last Sabbath afternoon.

Dr. Pickard, in his discourse last Sabbath, said the great cyclone that recently passed over Louisville, Ky., was a providence of God. His text was: "The Lord has his way in the whirlwind and the storm, and the clouds are the dust of his feet."

Thanks to Bro. I. Lamar, of Selma, who comes in for a three year's subscription to the paper. He sends a letter from Bro. J. W. McCollum, which we publish elsewhere. Bro. I. thinks Selma will send a good delegation to Fort Worth. We hope so.

A run down to Midway by our Arab gave him an opportunity of seeing several of the good people whom we have claimed as our friends. Bro. Stout was away from home, but sister Stout spoke of the pleasant arrangements for their comfort since coming to Midway.

Bro. Jas. M. Handley, of Mt. Meigs, writes: "I want the ALABAMA BAPTIST to read, and keep posted in regard to the advancement of the Baptist churches in Alabama and elsewhere. I trust it will help me to be a better Christian and enable me to live up to my convictions." We held services yesterday, for the first time, in our new church. It is a gem in point of beauty and convenience. We are the most delighted people you ever heard of. The Sunbeams gave an entertainment last Friday evening, which netted \$22. They are working to buy the pulpit furniture. We will dedicate the new place of worship soon—W. H. S., Florence, March 24.

Just before going to press we hear that Bro. George Harston, of Ft. Deposit, was run over and killed by an engine last Monday morning. He was a true and faithful citizen and Christian. His deeply bereaved family have our tenderest condolence. None but Christ can comfort at this time.

The children should be encouraged to read the Bible. A subscriber writes from Augustine, Perry county, of a little girl ten years old, daughter of Mr. N. J. Quarles, who has read through the N. T. and is now reading the Old Testament. She is a nine year old daughter of Mr. A. J. Jones, who has read through the New Testament. Both love the Sunday school.

In reply to a telegram from Mr. Geo. W. Ely, to Dr. Lansing Burrows, of Augusta, Ga., in regard to the Baptist train to the Southern Baptist Convention at Fort Worth, Texas, he says: "We'll go by Southern Pacific and Houston & Texas Central and special. Thirty three hours from Atlanta, beating other lines from nine to thirteen hours, as per their printed schedules."

Our Arab had the pleasure of attending a prayer-meeting recently at the Union Springs church. The members of the church are fully alive to the importance of this part of the Master's work. Bro. Foster has a charge of the same place. He is indeed proud. He wants the paper to visit every family. The kindness and hospitality of Dr. Evans and Bro. Hixson are appreciated.

Bro. W. R. Countryman, of Lockville, writes: "We have had no pastor last year, but have secured the services of Rev. Hugh G. Adams, of Lower Peach Tree, for this year. He is the name of our church, in the extreme western portion of the Peachtree association. Bro. A. P. Myers was pastor of our church at one time. It is my desire to see the ALABAMA BAPTIST in the home of every Baptist family in this section."

Elder C. J. Miles died at the residence of Bro. W. C. Fendley, near Grove Hill, on March 29th. He had been sick with pneumonia, but was improving. He started to his home in Nicholasville, but was not able to stand the trip. He had been staying at Bro. J. W. Mathews', near Neanton. A good man has fallen. Deacon Jas. McClure died the same day near the same place, aged 85 years. The Lord is gathering his servants home.—J. H. Creighton, Hord, Ala.

Bro. W. B. Jackson, who has been traveling for Messrs. Snow & Co., of this city, called to see us last week. He will return to his home in Marengo at an early day, where he will devote his time to farming interests. He is a live Sunday-school worker and takes delight in church work in general. He recently organized a Sabbath school at Krumer church, Marengo county, and one or two others. We hope he will give us some notes at an early date from the field in his section of the state. He will receive subscriptions for us at any time.

We are in the midst of gracious revival at our church. Rev. S. R. C. Adams of Woodstock, Ala., doing the preaching. House crowded to overflowing. One received yesterday, quite a number asking the way of life. It is said by some of the most intelligent Baptists here that Bro. A. A. preached three of the finest sermons of his career ever heard here. Will all of our Alabama brethren pray that God may abundantly bless our meeting to the building up of his kingdom and the everlasting salvation of the poor lost sinner?—W. S. Culpepper, Meridian, Miss., March 31, '90.

One of the most conscientious preachers among us is Bro. Hardy Jones, of Verbena. He serves some country churches that need repairing and he is at a loss how to raise money, whether it would be any more scriptural to give an old fashioned country dance and charge admission than to get up some other form of

