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Missionary Essay.

BY MRS. ZEOLA MCLEOD.

Indeed it seems more folly for me, with my limited knowledge of missionary work, to attempt to offer anything that will entertain our society. Especially after the deeply interesting essay so ably and beautifully rendered by our worthy president at our last meeting. My first thought was, "I cannot, I will not even try." But then I'd catch the echo of her words. "What is my mission?" "Do with thy might whatsoever thy hand findeth to do." Then, if I would enjoy the fruit of my Lord's vineyard, I must not refuse to help to cultivate it.

We are too wont to think of missionary work in the general acceptance of the term, or in its foreign sense. We do not consider that each one of us is a living missionary whose influence is making a lasting impression day by day. We are not careful to know and perform well our little individual missions. We do not consider that each blade of grass, each glistering dew drop, each tiny leaflet, each pebble in the brooklet, yea, each grain of sand on the seashore, has a mission to perform. If we did, methinks we would often be constrained to say, "Surely, I was not created in vain." Insignificant though I be, God had some good design in my creation, and "I must work the works of him that sent me." Humble though my mission be, may it not be ennobled and dignified, and made to yield a sweeter influence still, as the beautiful flowers we cultivate are rendered more attractive by our constant care?

We need not so much instruction concerning our duty as we need, constant reminders; as we need help and encouragement in our daily work. And what greater encouragement can woman have than to know that she has the sympathy and kindly co-operation of her sister women? If we were more careful about little things, to perform little deeds of kindness, little acts of love, to speak little words of sympathy and love life, which the proverb says, are as "apples of gold in pictures of silver," how many lives might we change from darkness to light, how many hearts might we gladden and thus help to bear one another's burden!

"The deeds we do, the words we say—into still air they seem to pass. We count them never past. But they shall last." In the dread judgment day And we shall meet.

Truly there is a great diversity of missions. Some seem born to noble missions, and some achieve nobler ones, by carefully cultivating the one talent given them. Perhaps not a member of our society, will ever be called upon to immortalize her name by going to far distant China, or India, or Africa to enlighten dark abodes of heathendom—still our missions are immortal.

Our worthy pastor reminded us that woman's greatest mission lies at home. Then who needs to cultivate the Christian virtues, love, patience, forbearance, long suffering, more than this mother, in her home, surrounded with young and tender buds, just blossoming into life, whose characters she must mould for weal or for woe; whose influence she must guard with jealous care, whose little feet she must guide in paths of righteousness, or let wander astray in darkness and sin?

"Do the work that lies nearest to you," some one has said. Then we must cook, wash dishes, sweep the floor, dust the rooms, rock the cradle like Christians and keep ever bright and happy. No use fretting and pining because we cannot have world renowned missions. It was never intended for us to be Jenny Lind, or Madame DeStael, or Harriet Beecher Stowe. God knew best where to place us, and 'tis ours to ennoble and dignify the sphere we occupy.

There is a kind of sentimental religion that counts it very nice to be Christians when nothing opposes; when no sacrifices are to be made. There is a false religion whose mission may be likened to the beautiful, rich morning glory, and it unfurls its royal colors, and diffuses its sweet fragrance on the morning air, and, as we watch with crystal dew drops, it charms and delights the senses, and tempts us to pluck a true glory, but withers and droops as soon as gathered, or folds its velvet crest to sleep ere the noonday king is in his zenith. So the bright honors and rich glories of this false religion, that so temptingly lure us on through cloudy and thick paths ere they are attained. They seem tempting and sweet as the dews of Hermon, but when gathered bitter as the waters of Marah.

Not so with true religion. Her honors may be likened to the pure, white jessamine, affording pleasure and diffusing sweet odors on the balmy air long after it is gathered. Yea, "thou mayest break, you may crush it if you will, but its delicate sweetness will cling round it still."

"Why stand ye here all the day idle?" "The harvest indeed is plentiful, but the laborers are few." "Work while it is day, for the night cometh when no man can work." Yes, we can work, we will work. We will deny ourselves the gratification of little selfish desires until we have adorned our temple here with rich gifts of love to the Lord.

We will get shades for the windows, carpets for the floor, and build a baptistery which will greatly facilitate baptism. Yes, we can make lovely and attractive our temple here.

And our cemetery, the silent habitation of the dead, where sleep the

remains of loved ones who have "passed over the river," and are now resting "under the shade of the trees," what nobler, what more ennobling incentives do we need to arouse our sleeping energies?

Nor will we forget the foreign missionaries who forsake home and loved ones, to become wanderers in arid distant heathen lands; exposed to the dark terrors of heathendom; to pestilence, to the rage of a barbarous people, to utter moral desolation, to darkness and sin of the deepest dye. To civilize their fellow creatures, to teach them the existence of a true and living God, and to lead them in paths of life everlasting, are the soul-stirring motives that prompt them to action. Theirs are no narrow, contracted minds that range within bounded limits, that care not how many are homeless, hungry and naked; nor how many are dying in darkness, ignorance and sin, so that they fare sumptuously and revel at ease. They do not, Demetrius like, pretend to be religiously zealous in order to cloak an avaricious spirit that is grasping after and heaping up for selfish ends. But they clearly resemble the Divine in that they sacrifice their own lives for the sake of others. Yea, methinks our hearts would yearn for the salvation of the heathen could we see them, beings created in the likeness of God himself, bowing down to huge, frightful images of wood and stone, as the lifeless idols the Aztecs worship, or the famous Juggernaut of India, with its festival car, crushing out the life blood of millions of immortal souls.

When we consider that the Hindoo mother no longer tosses her helpless infant into the sacred waters of the Ganges, as of yore, and that the heathen's rage and daring profligacy have given way under missionary influence until the barren desert now begins to "blossom as the rose," we at once see that the Protestant world has exerted itself to enlighten heathen lands. Then comes up the question, *What have I done?* Must I continue to slumber and sleep, while others are "bringing in the golden sheaves?"

Oh, thou true and noble missionary spirit, diffuse thy soul inspiring power! Bid false incentives fly! Bid sloth and lethargy away! Bid all the train of wicked vices banish from our hearts! And come thou in, and reign supreme! Let energy and spirit arouse our senses. Let us start with new vigor on the path of duty. Let us cherish pure and holy aims. Let love, truth, integrity be our stepping-stones. May all the goodly virtues be enshrined in our hearts. Of glory's immortal wreaths, be ours the Christian's, unsullied and bright. Oblivion can never shroud its radiant splendor. But beauteous angels will guard it tenderly through repeated ages. May our gaze be ever fixed steadfastly on the beautiful, green immortelles of everlasting honor, on a "crown eternal in the heavens, and that fadeeth not away."

From Chicago Standard.

Dr. Gambrell's Speech.

My distinguished brother from the South, Col. Hoyt, in his abounding generosity, left to me the three last words of the subject assigned to us jointly—"in the South." Brother President, that is a very large subject, for there are several things "in the South." Looking at the subject in this shape, I am reminded of the colored brother's definition on the difference between preaching and "sermonizing." "The preacher," he said, "must stick to his text, but the 'sermonizer' can branch." It may be that I shall branch.

What I want you to see, first, is the great field in the South for Baptist educational effort. Think of this. Two thirds of all the Baptists in the world are in the South. And they are deep water Baptists, too; Baptists rooted and grounded in the great principles of our denomination. Take Mississippi, and at least every eighth person is a member of a Baptist church. It is a land of much water. The great river is to the west; on the south the Gulf, while rippling streams traverse the state in every part. We have interpreted this to mean that God intended the country for Jordanic tribes and have proceeded accordingly to take possession of it.

And we have the children. The South is the land of the flowers, and birds, and children. A friend was recently in the company of three brothers. Turning to one, he said, "Are you a married man?" "Yes," "Have any children?" "Thirteen." Then to another he said, "You married?" "Yes, sir." "Any children?" "Eleven." To the third: "You married?" "Yes, sir." "How many children?" "Twelve." Thirty-six children between them, and they were not bragging about it, the least bit. One of these brothers was in a trouble with his neighbors, because he sent only seven children to the neighborhood school. They thought he ought to support the school better, but he thought he was doing well enough for a poor man.

This, brother president, is a great thing to say for the Southern field; the Baptists are there, true Baptists, who never heard of the new theology and are doing "mighty well" without it. They are there by tens and hundreds of thousands with their great families, and the woods are not yet full them. You have your great flouring of mills in the West, because the wheat is there, and your rolling-mills where the iron ore is. We must have schools in the midst of this vast wealth of educable material in the South.

While the brother from Massachusetts (Kingsley) was talking to us so earnestly of the lack of students to

supply classes in the splendidly endowed institutions of the East, I could not but think of our utter inability to supply adequately the means of education for this great wealth of youth in our Baptist families. There is not now on the face of the earth such a field for Baptist educational effort as there is in the South. The Baptists are there, and they have the children. The second thing in the South to enforce the first is the great revival of educational spirit everywhere. I wish to speak particularly of Mississippi, my state. You have likely heard of it, and you have heard some things not like what I am going to say. Dr. Lorimer, in his address of welcome, took pains to tell us the good things going on in this city. It was a thoughtful kindness. In the goodness of his heart he wanted us to sleep well while in Chicago. Brother president, it is the bad that is notorious. Why, sir, we in the South have more and know more of the anarchists and the Cronin murderers than we do of Drs. Lorimer, Henson, Lawrence, Morgan Park Seminary, the great university and all the good men and things in this marvellous city. But the men who are building this great city are not anarchists or murderers. Since coming to your city, I read in one of your papers that a woman in Chicago had beaten her husband nearly to death, but looking into the sweet faces of these Christian women I can't think they are dangerous. Down in Mississippi we know more of the Hon. John L. Sullivan, of Boston, than we do of the distinguished editor of the *Washington*, and yet when I was in Boston a year ago I was convinced that it was not act of pugilism. We must take care not to judge a great people by sporadic cases of disorder.

The people of Mississippi have a great problem to be solved, and we are working at it in earnest. We have no time for fooling. A boy had a misunderstanding with his mother and went away to find a good shady place to pout. Just as he was about ready to commence the work in hand, he stirred up a wasp nest and found at once that business of an urgent nature required a change of plans. So a great emergency in the South drives us to seek a solution of the race problem. We are seeking to solve it by the two great factors of civilization—religion and education. I do not see through the difficulties, but I believe in negro religion and negro education down to my shoes, and if we can maintain social order till the work can be done, we will save the negroes and ourselves. But I do not believe any one should vote till he knows something. [Mr. Kingsley, of Massachusetts: "Neither white nor black."] No, all ignorance is dark.

"Are there not people in Mississippi opposed to negro education?" I never said there are no fools in Mississippi. Why, we have people in Mississippi opposed to every thing; they are opposed to the judgment. We have got men down there who don't know that the war is over. [Lewis B. Hibbard, of the *Washington*: "So have we."] Yes, no doubt of it. We have a man down there that you may have, if you will pay the freight on him. While Col. Hoyt there and myself were fighting he was a praying chaplain, and now since we have quit fighting and gone to praying, he wants to fight.

I have said there is a great educational revival which makes the South a rich field for effort now. Take some facts about my state. The state has and supports a university, an agricultural and mercantile college, and an Industrial Institute and College for white girls, the first of its kind established by any state in the Union. We have a university, also, for colored people, manned from top to bottom by colored men. Three years ago I preached the commencement sermon at the white college, and the colored men and I bear record to their excellent work. The state, also, has a Normal School for colored teachers and we aid a Congregational school for the blacks. I don't think we ought to do it, but we do. Then there is a free school system for both races. Of course, they are separate, for we can't afford any foolishness in dealing with this question. We might get into riots like you do in Ohio and Illinois, and there are so many of us somebody would get hurt. To support these schools the whites pay over ninety per cent of the taxes, and they do it cheerfully for the sake of more intelligence in the country.

Brother president, when Dr. Mitchell, of New Orleans, stood here and said that the white people of the South were with you in the education and uplifting of the colored people, he told a simple truth. If you hear anybody up here disputing it, tell him I say he don't know what he is talking about. I know. I live down there. Politicians, Dr. Lorimer told us, could not solve the race problem. For the most part they are a pestiferous set. There are some good ones. They will never give us rest. They remind one of the noise a man heard in the grass. Thinking it was a snake he got a pole and made ready to strike, but then he found that it was nothing but a stick so crooked that it couldn't lie still. A lot of these politicians are just now getting good mad about the war. They act like the Irishman who took a Jew by the throat and said, "I'm going to give you a thrashing." "Why," said the astonished Israelite, "what have I done?" "You Jews crucified your Christ." "Oh, that was over 1,800 years ago." "I don't care if it was," replied the son of Elna, "I never heard of it till last night." We must look to religion and education to do the work. Dr. Fulton compared America to a great stomach, taking in and digesting all comers. Think of this; the Mississippi stomach has had

forced into it a bulk much larger than it is. Seventy thousand majority of Africans, seventy per cent of whom are totally illiterate. How is our stomach to digest all these uncooked negroes? If the over loaded stomach relieves itself sometimes don't conclude we are going into fits. Give us time and let us have your sympathy and remember that we can't bear any of your foolishness in dealing with this question.

What are Baptists doing for higher education? Brother President, in the South every thing is "before the war," and "after the war." The new dispensation begins "since the war." Now, "before the war" the Baptists had their Mississippi College endowed. The war scattered things. The endowment went into the abyss. The buildings were converted into fortifications for both armies and had Federal and Confederate lead shot into them. If there was any good in the war the college got it. When the smoke of battle lifted there was a heavy debt on the institution. With a great effort this was paid and the institution reopened. Then, driven by necessity, we opened a campaign and higher education was discussed by our ablest men all over the state. Out of their penury the people gave to keep the school open. This put Baptists to the front in the state as the champions of education. The Presbyterians, an Episcopalian and Methodist Colleges were all swamped by the war. We have educated from thirty to sixty ministers each year and an average of 200 students, all told. During all this time it has been a kind of "root, pig, or die" struggle, and much of the time it has looked like it would be "root, pig, and die." Under this discipline our forces were unflinching and aggressive. In the present effort to secure \$50,000 of endowment, under stimulation of a conditional gift of \$5,000 from this society, we have come within \$2,000 of success under great special difficulties. We will succeed.

Now, brethren of the society, if by your sympathy and help we shall pass this crisis in our history, in the years to come, when you are hard pressed by alien foes, the South, the great hot bed of Baptists, will send forth multitudes of men bearing the banner of Christ in our midst. Only a few years more and the great battle will be won for ourselves, for you, and for the world.

A Word to the Wise.

Pastors have forgotten the B. and C. Board. We would "stir up their pure minds" by reminding them that we must have money with which to evangelize on Bible and colporteur work. This is the present shape of the case: 712 of the year is gone; less than 12 of the money asked for has been received. Pastors are busy men; their heads and hands and hearts are, all the time, full of important matters; hence, they sometimes forget. But, my dear brethren, the time is fully come when you must now think of the B. and C. Board. There is no reason, however, why you should bother your minds along with this subject; just take a collection, a large one, next Sunday, and tell your church treasurer to forward the money at once, and the whole thing is done. Then go on thinking as much as you please about other great interests and world wide enterprises. I you had gone without dinner and supper you would need a full breakfast—any healthy man would. Well, the B. and C. Board is in excellent health and has a good appetite, but is very hungry. Of course you see why your collection for it should be large. And then (I am almost ashamed to tell it, but it is a fact), your church has not given this board a dollar this year. You had not thought of it, had you? Babies die if they are too long neglected. No difference how healthy and strong and promising they may be, they can not survive neglect. The B. and C. Board is seven and a half months old and is well grown for its age; but its further growth, and even its further life, depend upon what attention you give it and the provision you make for it. Baptist pastors of Alabama, to you, and to each of you, we appeal: It may be that you have forgotten to tell your churches that the Bible and Colporteur Board is one of our state boards, that it bears just the same relation to the churches that the Board of Ministerial Education bears to them and that it has just the same claims upon them that the State Mission Board has, and that a receipt from its treasurer will be accounted just as good and as readily by the treasurers of associations, this fall, as the receipts from any other board. Please think of these things just long enough to explain them to your churches and then ask them for contributions to the Bible and Colporteur Board. Have you thought to tell your churches what this board was created for; what its work is and why this work ought to be earnestly and vigorously prosecuted by the Baptists? Tell them all about it at your next meeting, and the liberal way in which they will contribute will be a joy to your heart. In Selma, last November, the Alabama Baptist Convention asked the churches to contribute \$2,000 this year for Bible and colporteur work. The board expects and must have as much to do any thing like the work that is urgently demanded. Pastors, will you not see to it and let the money come along, at once? Send your contributions to J. B. Collier, local secretary of the board, Opelika, Ala.

Faith is the mainspring of human activity. It moves the machinery of life and the world. All men believe in something; even devils believe. The just live by faith, but it is right things that produce life. On faith, how many misconceptions. Illusions and delusions, like a simoon, blight the world. Socialism is an illusion. An ideal state, where there is plenty without work, happiness without alloy, liberty without restraint. No such state ever has, or can exist on earth. The only power to down this mad dream is, to translate the sermon on the mount into acts. For all to go by the golden rule. For all to do the will of our Father. How get all to do the will of the Father? God must be in and behind the doing, forcing it by love, or it will never be done. God's people must go backward to Pentecost, and be endowed with power from on high, before they can go forward to successful conquest.

The Priest-Levite religion passes by on the other side, and misses the object. The true, the Samaritan religion had first, the compassion, then furnished the oil and wine, then furnished the horse, found the inn, and paid the man's fare until he was

For the ALABAMA BAPTIST.

Our Washington Letter.

The Commissionship and Beer Drinking.

BY SCOTT F. HERSHEY, PH. D.

The commissioners of the district are the local governing body in the district. The board of commissioners are much the same as a city council in other cities, except that it is appointed by the President instead of being elected by "a popular vote." I cannot say it has proven a moral advantage, for some purely worthless men have been appointed. The president board are above the average. The engineer commissioner is just now receiving large expressions of good will from the moral classes of the city. He has shown a fine purpose in dealing with some of the worst elements of the saloon business. Many of the saloons which have been doing a large business on the Sabbath are now closed on that day, or by police favor do business via the back yard. The way in which the police often attend to their duty is instanced by a little incident under my notice. A few weeks ago I called the attention of commissioner Roberts to a saloon which was doing a land office business on the Lord's day. He promptly reported to the lieutenant of police of that precinct, who ordered his men to specially watch it the following Lord's day. Now it happened that on that Sunday I had some young men from my church watch the same saloon, from noon until 7 p. m. The next day I walked into the office of the lieutenant of police, who promptly greeted me with, "Well, that saloon was closed yesterday. My men report no one entering." But the young men from my church counted 274 that entered during the seven hours that they watched. What innocents these police are!

The demagogue and the politician came to the surface in one of the commissioners the other day. The United States Brewers were in session in this city. A banquet was held. After the beer glasses had been emptied several times—in which work this commissioner took an active part—he was called upon for a speech. He made it. And in it he complimented the brewers upon the excellent article they manufactured, remarking that he had just been drinking it. He told them that it was a good thing the people were making and drinking more beer, and less of other liquors. The following night he again addressed the same brewers, when he told them that the happiness of the people would increase as beer drinking increased. Just the day before, in his speech to a party took a keg of beer to a vacant shed, drank its contents, and within an hour had committed a murder under the stimulus of that beer. Increased happiness from beer drinking! Investigation shows that, with one exception, in the instance of every murder committed in this city during the last fifteen months, the murderer had been drinking beer to excess before committing the crime. On account of the deadening effect of the moral sensibilities, and its quickening effect upon the animal passions, beer drinking produces more crime than all other drinks. This is a notorious fact, not denied by a single authority, and it is amazing that a public official should say such stupid and immoral things.

No, behold the moral aspect of this matter. We tell the boys and young men in the home, the church, school and shop, that beer drinking is an unmitigated curse. Many of these are of the unopposite class, who who will not weigh a matter in their own reason and judgment, but can be made good men by wholesome counsel and healthy example. Yet a public official of the local government, publicly announcing himself an "humble member of a Washington church" (and hence enabling it to be said that as a Christian he advises beer drinking) upon an occasion where he was invited because of his official standing publicly advises beer drinking. A few months ago an eminent business gentleman of this city publicly made the charge that the "local government fosters crime and immorality." That is precisely what is being done by such a course as I have written about.

For the ALABAMA BAPTIST.

Delusions and Delusions.

BY J. C. WRIGHT, PH. D.

"And for this cause God shall send them strong delusion, that they should believe a lie." "That they all might be damned who believed not the truth, but had pleasure in unrighteousness." Verbaena, Ala., June, 1890.

For the ALABAMA BAPTIST.

What Should be Taught in a Sabbath School?

At a recent Sabbath school convention, in which there were Methodists, Baptists, Presbyterians and Campbellites represented, the question, "What should be taught in a Sabbath school?" was up for discussion. In the course of his remarks, a Baptist brother, A., said that as the Methodists, Presbyterians and Campbellites, no doubt, would teach their principles, the Baptists would be found doing the same. Another Baptist brother, B., took issue with Bro. A., and said that the distinctive principles of each denomination, should not be taught in their respective schools, but that the Bible should be taught, and the question of church relationship and doctrine, should be left to each individual to choose for themselves.

Brother B., doubtless, had forgotten, that his church (Baptist) was the only one that grants persons the privilege of choosing their church, and that all Pedo-baptists, as soon as

able for duty. Christ's religion expresses its feeling for the poor in deeds. And such only will catch and conquer the masses. And until such prevails, many will continue to say: "Religion is a well dressed, well-fed, highly educated Sunday affair, which would not touch the common needs, and the plain conditions of our humble lives with one of its little fingers. We want none of it."

Illusion in government. It is said, "Men are born free." Man is not born free. From birth to burial, man is subject to constraint and restraint. Even his environments that sustain, are a system to constrain and restrain. Freedom is not a gift of nature. Freedom itself is born of the ethical conditions produced by men.

The power of self government is a common political theory, and is the best—but what is the reality? Men are able to govern themselves. Money buying blacks, voting cattle driven to the polls by demagogues, and men voting from the last impulse or bribe, for they know not what, and care not, proves that thousands have not the ability to govern themselves. How can men who do not know what they themselves want, vote intelligently, or decide the great questions of state? Such government is largely ideal, and not real; and the state should train the people to strive to attain unto this high ideal.

Religion is the most misunderstood subject of all. In this, the ideal and real are often confused. We treat the object sought, as if it were already in possession. We regard things prospective, as things possessed. That we have actually what we have only in idea. At conversion we have all the Christian graces in embryo—not in maturity. And as our Christian life grows on, we have to say of all these graces, "Not yet attained." Regeneration is instantaneous; but it is also continuous. It is a continuous process by which we are daily "transformed by the renewing of our minds." At conversion, "the kingdom of God is within the believer," but always he prays, "Thy kingdom come" unto me in fuller power, in larger extent, and in greater perfection.

If good seed has been sown in good soil, let us not too soon expect to see the great tree with birds in its branches, when said shrub, at best and maturity, may only become a shabby sapling.

Again it is said: Each believer must be his own judge in spiritual matters. Each year hundreds of children and incompetents are added to the churches in the land. How are these to decide great spiritual problems, the most difficult of all? I have seen this Mary, a daughter of pious, intelligent, Baptist parents, ten years old, was converted to Christ. The parents said: "We cannot advise Mary what church to join. She must be her own judge." What does Mary know about the doctrines of any church? Her parents should explain to her the doctrines of Christ's church from the New Testament. And advise, urge Mary at once to join the Baptist church, which holds the truth as it is in Jesus, and as it is written in the New Testament. And if such parents do not thus advise their children, then they are exceedingly reprehensible. How few join any church on an investigation made by themselves from the New Testament.

Another: No matter what you believe, if you are honest in it. A man might take arsenic, honestly believing it to be quinine, but his honesty of belief would not arrest the effect of the poison—it would kill him. Wrong faith drenches with deadly acetic. Belief in a lie damned the world.

One more: If I were better situated, then I would do better. The young say, If I were not young, or if I had made a fortune, or were settled in life—I, my circumstances were better, then, I would take heaven *et cetera*.

Who ever did better when he was better situated? Satan was better situated in heaven, did he do better? Adam was better situated in Eden, did he do better?

Delusions are hard to overcome. Some, even the fires of hell, fail to burn out. Many went up from torment to judgment and said, "Lord, I have made a fortune, or were settled in life—I, my circumstances were better, then, I would take heaven *et cetera*."

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Verbaena, Ala., June, 1890.

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ter the birth of their children as possible, had a little water sprinkled or poured on their heads, calling it baptism, which virtually initiated them into the church, were brought up in it, and were deprived of the privilege and the command, to repent, believe and be baptized.

But the point I wish to emphasize is this: If the Methodists, Baptists, Presbyterians and Campbellites get their doctrines from the Bible, as they say they do, what harm, pray, can there be in teaching them? I apprehend that Bro. B. thought that a great many of these doctrines were wrong, and, consequently, he would exclude the good and bad alike, in order that error might not be taught. If that was brother B's idea, he has it backward, also the good (truth) should be taught, and the bad (error) should be excluded.

We all know that if we went to a Pedo-baptist school, we would be taught that infant baptism was Biblical, and pouring or sprinkling, was baptism. If to a Baptist school, we would (or should) be taught that there is not a passage of Scripture with in the lids of the Bible that indicates infant baptism; that the Scriptures plainly teach that baptism is typical of the burial and resurrection of Christ, of the sinner's death to sin, and of his being raised to newness of life, and that being plunged under the water and raised from it, beautifully represents these Bible doctrines. We would also be taught salvation by grace; that the Baptists insist on a converted church membership, election, predestination and final perseverance of the saints, and others too numerous to mention. If to a Methodist school, I would expect to be taught that we could fall from grace; good works as a means of salvation, and that the clergy have all power in the church, together with infant baptism, sprinkling, pouring and a number of other errors. If to a Presbyterian school, I would expect some truth mixed with error; for instance, election and predestination, coupled with infant baptism, sprinkling and pouring. If to a Campbellite school, I would expect to find another mixture of truth and error; baptism and baptismal salvation.

We may rest assured that the Pedo-baptists will, and are not ashamed to, teach their principles, whether they get them from the Bible, the Catholic church, traditions of men, or where. Neither should Baptists multiply themselves by failing to teach what the Bible does inculcate, for fear of hurting somebody's feelings. Let me say here, that I don't particularly mean baptism, but the whole counsel of God. There is too much of this milk and cider business, and apologizing, as it were, for what we believe to be true. Be manly and courageous enough to teach what you believe is truth, both in the pew and pulpit, and you will be more respected by religionists and the world at large.

In conclusion, let me say, that there is an irreconcilable difference between Baptists and other denominations, and I seriously doubt the wisdom of mixing in these promiscuous conventions. There is very little to be gained, and some one may have to apologize because he teaches the Bible. CONSISTENCY.

From Rendalia.

Eds. Ala. Baptist. I see in your issue of June 5th an article under the caption, "Why not?" I am glad to say that I am a reader of the ALABAMA BAPTIST, but I cannot speak in answer to the brother's question for the Baptists as a whole, but only as an individual Baptist.

The reason why we do not raise money by public suppers and other entertainments to pay our pastors is because it is not scriptural, and all true Baptists take the Scriptures for their course in all things. The Scriptures tell us that it is ordained of God that they that preach the gospel shall live of the gospel; not by public entertainments and suppers. I fear that we have erred from the Scriptures in giving suppers for any church purposes.

Because other people do wrong is no reason why Baptists should do wrong. The Israelites borrowed jewels from the Egyptians before they left Egypt, but not after, they made an idol out of them. We don't read that Jesus Christ, our Savior, ever resorted to any cunning scheme to carry on his work while on earth. Neither did the apostles, but they were made interesting and profitable missionary sermons or meetings.

The Mission Rooms also publish their own literature. The prayer card, which is an annual calendar list of the missions of the Southern Baptist Convention, is the basis of a yearly series of leaflets on those mission fields. Some of the ablest Southern Baptist ministers have written these monographs, giving the latest information of the work.

The leaflets, with a suggestive program, are designed to aid the monthly missionary concerts, and are having a widening circulation. Annual subscription for monthly literature, delivered quarterly, 50 cents.

Leaflets on methods of work, ways to interest and raise money are also published by the Rooms.

The Mission Rooms are reading rooms, to which all are cordially welcome. Forty-eight missionary magazines are on file, whose contents are catalogued after an approved library plan, making them of easy reference.

We ask the sympathy and co-operation of all the Baptist pastors of the South. Orders from any desiring missionary literature will be promptly filled.

Address, Maryland Baptist Mission Rooms, No. 10 East Fayette street, Baltimore, Md.

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.

Recommendations

Of the Executive Committee, Woman's Missionary Union, auxiliary to S. B. C., unanimously adopted at Fort Worth, Texas, May 10th, 1890, as the basis of work for the conventional year ending May, 1891. These lines of effort are not intended to interfere with, or supersede other work already undertaken.

1. By recommendation of the Home Board, it is suggested:

(a) "That boxes of clothing, necessities, etc., be sent to frontier and other needy missionaries." Under this recommendation, the executive committee urges its adoption on account of the material benefits it will give to our "inadequately paid and much enduring" substitutes on the frontier and elsewhere, with the encouragement to them which accompanies thoughtful appreciation.

Also, it is warmly commended for the new impetus it will infuse into the societies at home, because of closer personal relations with the workers on the field.

(b) "That a school for girls is to be established in Cuba, the aid of woman's mission societies be asked in its support."

Under this recommendation, the executive committee suggests that the needs and advantages of such work be presented to woman's mission societies for their earnest consideration and hearty co-operation in securing the necessary funds. Romanists now superintend Cuban education. Baptist students, with superior opportunities, could be the future teachers. "Who trains the teachers controls the situation."

11. By recommendation of the Foreign Board, it is suggested:

(a) "That enough money be raised for the Foreign Board, to support all its woman missionaries, as the inspiring aim of Southern Baptist women." This recommendation is heartily endorsed by the executive committee, as the basis of permanent work for woman's mission societies, giving definiteness to their purpose and an interest in every field occupied by the Southern Baptist Convention.

(b) "That new missionaries and missionary families for North China be presented as the objects for the annual Christmas offerings." Under this recommendation, the executive committee suggests greater care in designating the Christmas offerings, as they are reported to the board.

Alabama Baptist

MONTGOMERY, ALA., JUNE 20, 1920.

EDITOR: REV. C. W. BAKER, 222 S. 1st St., Montgomery, Ala.

THE BOARD OF TRUSTEES OF HOWARD COLLEGE, in their late meeting, conferred on Rev. H. M. Wharton the degree of D. D., and on Prof. Giles and Mason the degree of A. M.

We do not believe in the singing of Catholic hymns in the commencement exercises of our Baptist schools. "Ave Maria" is long elsewhere than betwixt the walls of a Baptist institution.

It was with great regret that the senior was compelled to forego his visit to Bethel church to be present at the farewell services given Miss Mary J. Thornton. He was acting secretary of the Alabama Press Association and that meeting held over longer than he expected, hence he could not make the connection.

Among the teachers who are now in the city attending the teachers' association are Dr. J. T. Murlee, Professors Pruitt, W. M. and John M. Webb, D. P. Christenberry and Rev. H. C. Sanders. There have been many pleasant calls. Others of our friends are here, but have been so busy with their work that they have not yet called. The latch string has been taken off and we have thrown both doors of our office wide open. Come and make yourselves at home, gentlemen.

A wealthy Catholic woman who recently died in this city left \$500 to a priest to be used in having masses said for the repose of the testator's soul. We were told that she was a native of Mexico, or to Cuba, to witness Catholic superstition, but it is to be found in our own midst. The idea of one's money assisting him out of "purgatory" through the aid of a priest, is absurd; the idea of a person being rescued from torment by the saying of "mass" etc., is more absurd. It is the greed of gain and the love of money that make the church of Rome practice her false religion.

The following note we wish clipped out and pasted in every delinquent subscriber's box or bonnet. It was not intended for publication, but we take the liberty of using it anyway as it teaches such a good lesson: "I observe that my subscription expired some time ago. As I expect to be a life-time subscriber, I enclose five dollars to extend my subscription. You should send me no more than my other business, can be run upon good wishes." It is needless to say that the man who wrote that letter was Hon. J. R. Cowan, of Cunningham.

The teachers of Alabama are here by the dozens and scores. We welcome them to our city and wish them a pleasant sojourn in our midst. They belong to a grand profession and are responsible for our future. They are the educators of our future legislators, governors and senators and are daily molding the sentiment of the community in which they live. To a large degree they are responsible for Alabama's future citizenship and none realize this fact more than they themselves, and the work they do attest their deep concern in all matters of interest to the people.

The death of Rufus, the infant son of Prof. and Mrs. Geo. W. Thomas, is a sad blow to a home where joy and love had reigned. He died on Sunday morning last and was buried by loving friends and neighbors on Monday at 9:30 o'clock. He was a bright little fellow, about two years of age, and was the joy and comfort of his parents' affections. He had been ill several weeks with meningitis and sank rapidly till the angels bore his soul away. The afflicted family have the assurance that the sympathies of many loving hearts are theirs in their time of sorrow. God grant that heaven may seem dearer than ever before, and that they may all meet the little one in the sweet beyond.

It is a source of great pleasure to know that our efforts to please the brethren who have committed their work to us have not been in vain. We have labored day and night and take much pride in giving first-class work to our patrons as if it were for our own cause. We endeavor to give every man "full measure, pressed down and running over." We prize very highly the kind words of Dr. J. T. Murlee, of the Marion Military Institute. He assures us that entire satisfaction has been given him in his catalogue and other work that has come to our hands from him. We pass this way but once, and it inspires us to greater efforts of usefulness to know that the brethren appreciate the service we render.

ALABAMA PRESS ASSOCIATION.

The eighteenth annual session of this body convened in the Opera House at Troy, Thursday, June 12th. The visitors were entertained at the homes of the citizens, and there were general expressions of pleasure on the part of the guests. Our home, as usual, was with Mr. and Mrs. Murphree. We were unfortunately enough as to have to act as secretary, so our visiting privileges were abridged.

A committee of the citizens of Troy met their guests in Montgomery and saw that they lacked for no attention. The manufacturing and other industries of Troy were a great surprise to most of the editors, as they had never before visited the "Metropolis of Southeast Alabama." The energy, enterprise and harmonious unity shown by these people are worthy of emulation by other towns of Alabama.

The annual address of President McCall on the "Journalism of the Future" called forth some sharp criticism, especially the portion which suggested that the editor may have to submit his opinions to a board of censors. After some discussion, pro and con, a resolution was passed which allowed the president's address to be spread on the minutes, to be followed by a statement showing that we do not favor the idea as thus expressed.

The poem by Mr. Joe Adams on South-east Alabama was warmly received. Mr. F. W. Gist, of the *Blade-Enterprise*, delivered a masterly oration on "Ballot Reform." He is a promising young man, whose career will be watched with interest by his friends.

Mr. J. E. Graves read an essay entitled, "What shall we do with our Convicts?" The election of officers resulted in the selection of Mr. J. C. Williams (Talladega County) as president; Mr. L. H. Grubb (DeKalb County) as first vice-president; Miss Virginia Clay (Huntsville, Decatur County) as secretary; C. H. Greer (Chambers County) as treasurer; annual orator; essayist; J. H. Stanley (Greenville, Alabama) as historian.

Friday night a sumptuous banquet was spread for us in the court house. The tables were laden with plenty. There were no inebriated toasts, but the toast of the speakers, and "all went merry as a marriage bell."

Saturday morning at 10 o'clock a ninety-five mile long train to the sea coast.

THE RELIGIOUS BENEFIT OF REBELLION.

It is a common saying that the rebellion was a great blessing to the South. It is a common saying that the rebellion was a great blessing to the South. It is a common saying that the rebellion was a great blessing to the South.

"Thousands upon thousands have been freed from the bondage of sin," says the apostle Paul. "The rebellion was a great blessing to the South." It is a common saying that the rebellion was a great blessing to the South.

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THE JUDSON INSTITUTE.

The commencement season is over, and Marion will now enjoy a short rest. Pleasant memories and partings and hopes of future meeting still remain. The Judson closed the round of commencement exercises with the singing of the hymn, "The Love of God is the Love of Man."

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TO ALABAMA PASTORS.

Brethren can render great assistance during the vacation by seeking out young men who are desirous of taking a college course, and putting me in correspondence with them. Last vacation many brethren did this and it had a most telling effect upon the attendance at Howard College.

Pastors can obtain catalogues by addressing me at East Lake, and by indicating how many they will need.

I take great pleasure in saying that the outlook of the college is never brighter. We must make a vigorous stride forward during the present vacation. Our building is in course of erection and it will be pushed forward to completion as speedily as possible.

B. F. RILEY.

EVERGREEN ACADEMY.

His just closed its fifteenth annual session. Col. W. T. Hendon has proven to be the right man for principal. The community are pleased that he will remain next year.

The school, already of high grade, by united effort the part of its friends, can be made to reflect great credit on the community.

The exercises were enjoyed by the audience, and all reflected credit on the pupils and bespoke the faithful work that had been done by the faculty.

Miss Ada Beck is justly entitled to commendation for the work she has done as music teacher. It is hoped she will return next session.

One of the best scholars and brightest members of the school is J. J. Hagood, of Lowndes. He expects to enter the Howard next fall with a view to entering the ministry.

J. W. S.

THE MINISTERS' INSTITUTE.

Dear Baptist: The Theological Institute has been in session one week, and I feel safe in saying (from what I have seen and experienced) that it is one of the most powerful institutions in the state for developing the ministry in our denomination.

The lectures are simply elegant and all appear to drink in with a relish that is most enjoyable.

I feel that I may be allowed to thank our brethren from the country past and present, who have helped me to get the information I have needed just in the information we are here receiving.

Just picture to yourself more than sixty pastors, all in one school—some quite young, while many are above forty, and some more than sixty years of age—all studying the Word of God under the guidance of such master minds as our venerable brethren, Rev. B. Manly, D. D., of the Seminary, Louisville, Ky.; Rev. E. B. Teague, D. D., of our own state, whom we all know and love so well; and Rev. W. H. Young, of the Metropolitan church, Washington, D. C., whom we have all become very much attached to already.

The two former professors are giving us the goods (ideas); the latter, how to deliver them to our people.

Let me say just here that the exercises are deeply spiritual, with a little spice mixed in here and there, more as a recreation than otherwise.

Now and then you see the school boy cropping out, by asking a question that even the acknowledged ability of our professors can't answer. No doubt even editors have learned that it is much easier to ask questions than to answer them.

The session will continue for three weeks, or until the 15th day of July. Those who desire to attend the remaining portion of the session can do so by paying only \$5.00 per week, which pays for board and tuition.

I urge and recommend every brother that can do so to come and get all the good he can.

JAS. HOGAN.

FIELD NOTES.

The services of a lady teacher, a Judson graduate of distinction, was secured by sending her.

There were no services at the First Baptist and at Adams Street Baptist churches last Sunday night.

When brethren use all the cards we have sent them they will please notify us and "words will follow."

Dr. H. F. Riley, of Howard College, passed through Montgomery last Saturday night on his way to South Alabama.

Bro. T. L. Jones, of Botetown, accompanied Dr. Wharton to the International Sunday-school Convention in Pittsburgh, Pa.

A series of meetings will be held at Ada, beginning on the 3rd Sabbath in July. Several ministers are expected to be present and aid in the meeting.

Prof. D. J. McWilliams will have charge of the school at Thomsville, next session, and the prospects are fine for building up an excellent academy.

President Riley, always welcome, was greeted by his Evergreen friends to-day. We were sorry he felt too tired to preach.—J. H. S., June 22.

Bro. H. H. Shell, one of the recent ministerial graduates of Howard College, paid us a pleasant call on last Saturday. He was on his way to Troy, Ala.

Our best wishes are extended to Bro. Geo. Sorrells, of Alexandria City, on the occasion of his marriage to Miss Linda Maxwell, of East Coast, on the 16th.

Pastor Hale, of Birmingham, is engaged in a series of meetings with his church. Different local brethren aid him, and the audiences are large and interested.

Col. John W. Bishop, of Talladega, delivered an interesting and instructive speech at the closing exercises of the Childersburg High School, on the 13th inst.

Rev. J. E. Herring has resigned the care of the church at Tusculum and will preach at Flint, Ala., in the future. Correspondents will address him at the latter place.

Read the list of associational meetings published in another column. If not correct, write to Rev. W. B. Crumpton, Marion, Ala., or to the ALABAMA BAPTIST.

Our papers ran short last week, so that at least one hundred subscribers failed to get their copy. We would be greatly obliged for the return of a few by those who have read the paper.

Dr. J. N. Gradick, of Selma, has seen many years of faithful service for the Master. He was among the first Baptist workers in Mobile, and has also lived in several other parts of the state.

Many shrink from reading the gospel actively because getting near to Jesus makes boldness seem so real, and renders their own sinfulness a matter of painful consciousness.—John A. Broadus.

The President of the board of trustees of Howard College paid a deserved compliment to Miss Annie Grace Tarr for the earnest work she has put forth in providing iron beds for the Howard College.

Rev. J. W. Willis, who is aiding pastor P. T. Hale on the Southside, working at an important mission post, is greatly endeavoring himself to the people. He is devout and industrious and his preaching acceptable.

The graduating oration of D. A. Oden, delivered at the closing exercises of the Childersburg High School recently, would have done credit to a man of mature years, it is said. His subject was "Jeff Davis."

Bro. Walters, proprietor of the McLeister Hotel, of Tusculum, says he used to think he never had time to read the ALABAMA BAPTIST, nor to go to church. Now he does both, and finds plenty of time to keep up his other work.

Rev. J. H. Curry will begin his pastoral work at Northport the second Sunday in July. The *West Abolitionist*, Carrollton, speaks of him in high terms of praise as a minister of the gospel and an educator, and commends him to the good people of Northport.

The musical concert given by Mrs. W. P. Oden, teacher of music in the Childersburg High School, at the close of the school last week, was most successful. As a teacher of instrumental and vocal music, she is said to be a most successful one.

Among the best colleges of the South is the Southern Female College of LaGrange, Ga. A program of the recent commencement exercises will be found in another column. In considering the claims of a college for your daughter write to Mr. L. F. Cox, president, or C. C. Cox, principal.

TO THE LADIES OF THE SOUTHERN BAPTIST THEOLOGICAL INSTITUTE.

Our new church building at Mt. Gilead was dedicated on the 2d Sabbath in June. The services were held at the new building. The services were held at the new building.

The services of a lady teacher, a Judson graduate of distinction, was secured by sending her.

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Dr. J. N. Gradick, of Selma, has seen many years of faithful service for the Master. He was among the first Baptist workers in Mobile, and has also lived in several other parts of the state.

Many shrink from reading the gospel actively because getting near to Jesus makes boldness seem so real, and renders their own sinfulness a matter of painful consciousness.—John A. Broadus.

The President of the board of trustees of Howard College paid a deserved compliment to Miss Annie Grace Tarr for the earnest work she has put forth in providing iron beds for the Howard College.

Rev. J. W. Willis, who is aiding pastor P. T. Hale on the Southside, working at an important mission post, is greatly endeavoring himself to the people. He is devout and industrious and his preaching acceptable.

The graduating oration of D. A. Oden, delivered at the closing exercises of the Childersburg High School recently, would have done credit to a man of mature years, it is said. His subject was "Jeff Davis."

Bro. Walters, proprietor of the McLeister Hotel, of Tusculum, says he used to think he never had time to read the ALABAMA BAPTIST, nor to go to church. Now he does both, and finds plenty of time to keep up his other work.

Rev. J. H. Curry will begin his pastoral work at Northport the second Sunday in July. The *West Abolitionist*, Carrollton, speaks of him in high terms of praise as a minister of the gospel and an educator, and commends him to the good people of Northport.

The musical concert given by Mrs. W. P. Oden, teacher of music in the Childersburg High School, at the close of the school last week, was most successful. As a teacher of instrumental and vocal music, she is said to be a most successful one.

TO THE LADIES OF THE SOUTHERN BAPTIST THEOLOGICAL INSTITUTE.

Our new church building at Mt. Gilead was dedicated on the 2d Sabbath in June. The services were held at the new building. The services were held at the new building.

The services of a lady teacher, a Judson graduate of distinction, was secured by sending her.

There were no services at the First Baptist and at Adams Street Baptist churches last Sunday night.

When brethren use all the cards we have sent them they will please notify us and "words will follow."

Dr. H. F. Riley, of Howard College, passed through Montgomery last Saturday night on his way to South Alabama.

Bro. T. L. Jones, of Botetown, accompanied Dr. Wharton to the International Sunday-school Convention in Pittsburgh, Pa.

A series of meetings will be held at Ada, beginning on the 3rd Sabbath in July. Several ministers are expected to be present and aid in the meeting.

Prof. D. J. McWilliams will have charge of the school at Thomsville, next session, and the prospects are fine for building up an excellent academy.

President Riley, always welcome, was greeted by his Evergreen friends to-day. We were sorry he felt too tired to preach.—J. H. S., June 22.

Bro. H. H. Shell, one of the recent ministerial graduates of Howard College, paid us a pleasant call on last Saturday. He was on his way to Troy, Ala.

Our best wishes are extended to Bro. Geo. Sorrells, of Alexandria City, on the occasion of his marriage to Miss Linda Maxwell, of East Coast, on the 16th.

Pastor Hale, of Birmingham, is engaged in a series of meetings with his church. Different local brethren aid him, and the audiences are large and interested.

Col. John W. Bishop, of Talladega, delivered an interesting and instructive speech at the closing exercises of the Childersburg High School, on the 13th inst.

Rev. J. E. Herring has resigned the care of the church at Tusculum and will preach at Flint, Ala., in the future. Correspondents will address him at the latter place.

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Again and again it is overpowered by those perplexed circumstances and tumultuous voices, but then all subside, and the soul is left alone with God.—Frederick Arnold.

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