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Departed Saints.

Sermon by Rev. J. J. Taylor, D. D., Offered for Publication by Request.

Rev. 14:13. Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them.

In the light of this utterance, for those whom it includes, "there is no death: what seems so is transition. This life of mortal breath is like a suburb of the life eternal, whose portal we call death. In that great death's stillness and seclusion, by guardian angels led, safe from temptation, safe from sin's pollution, they live, whom we call dead." If this truth, it would fill us with courage. No earthly voice brings such tidings. The flowers that yesterday waved in beauty and fragrance, and to day have faded and are scattered in the blight of the frost, suggest no joy. The tree that has gone down in impotent ruin before the woodman's ax, or lies prone on the earth with upturned roots, writhed from its place by the storm or riven into splinters by the thunderbolt, is no emblem of delight. The mute and clammy clay, the glazed and rayless eye and the pale cheek of death speak nothing of blessedness. All the voices from beneath are inarticulate and lugubrious; and under their sombre sway men have felt with Blair: "Sure, 'tis a serious thing to die. My soul, what a strange moment that must be, when near thy journey's end thou hast the gulf in view. Nature runs back and shudders at the sight, and every life-spring bleeds at thoughts of parting." Friends move out toward the silent shore, and no messenger returns to dry our tears or soothe our breaking hearts. But there is pity in heaven. To the listening ear there comes a voice, like the chime of heavenly bells ringing above the discord of earth. No wonder that so marvelous a message should not be left to the caprices of memory. Write it, and let the writing be, Blessed are the dead which die in the Lord.

Get the limitations of this blessedness clearly in mind. In the realms of ritualism you may hear of blessings upon bells and candles, robes and rings, ordinances and unctions; but in the realms of truth blessings are pronounced upon sentient souls. Blessed are the meek. Blessed are the merciful. Blessed are the mourners. Blessed are the peace-makers. Blessed are the pure in heart. Blessed are the dead; but not all. Of the wicked dead our Lord says: These shall go away into everlasting punishment.

may die amid the splendors of boundless wealth, or the equal of extreme poverty; he may fall upon lonely desert sands, or breathe his life away in the arms of love; he may go baptiz'd or unbaptiz'd, in the church or out of it; but he must die in the Lord, else the voice from heaven assures no blessing. There must be a vital union between the soul and the Saviour, when the summons comes.

This union is variously set forth in the Scriptures. It is like the connection between a foundation and the superstructure. And other foundations can no man lay than that is laid which is Jesus Christ. It is like the union between a bridegroom and his bride: a great mystery spoken concerning Christ and the church. It is like the bond between the vine and the branches; and as the branch can not bear fruit except it abide in the vine, no more can they except they abide in Him. They are new creatures in Christ, and dying in him they are surely blessed.

We may not fathom the depth of heavenly blessedness, or measure the exceeding weight of glory of which the apostle speaks. But the Spirit here signifies two elements which enter into the blessedness of departed saints. First: rest from labours. In every heart is found confirmation of the poet's utterance: "The world can never give the bliss for which we sigh." All the rivers run into the sea, yet the sea is not full. The eye is not satisfied with seeing, nor the ear filled with hearing. For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? For all his days are sorrows and his travail grief. Yea, his heart taketh not rest in the night. And if it were possible for the world to bring rest, the Christian is required to renounce it. He is a soldier ordered to fight the good fight of faith and lay hold on eternal life. He is a racer bidden so to run that he may obtain the prize. He contends against the world, the flesh, the devil, a tripple host allied for his destruction. The flesh lusteth against the Spirit, the Spirit against the flesh; and these are contrary one to the other. Satan, mighty in intellect, depraved in nature, sagacious through experience, as a roaring lion goeth about seeking whom he may devour. And against these foes the Christian is to fight. He is to teach others; to let the light shine; to be steadfast, unmoved, abundant in work; and with all he is to have no immunity from care and sorrow. But in heaven he finds rest. The weary husbandman lays down the implements of toil, and enters upon the enjoyment of harvest. The battle-scarred soldier puts off the armor, and takes up the crown. Trials past. Passions allayed. Satan and his hosts overthrown. Rest from labor.

This rest includes freedom from sin. To Christians in this life sin is a prolific source of unrest. It intrudes on the holiest experiences and mars the beauty of the noblest deeds. Under its power life is like a troubled sea, which cannot rest, rolling in waves of confusion and casting up mire and dirt. And there is no escape here. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

In the 7th of Romans, Paul recounts his own struggle with sin: I find a law that when I would do good, evil is present with me. For I delight in the law of God after the inward man, but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin. I am always fighting against myself. The hostile forces of good and of evil are brought into close combat in my own soul. The battle waxes hot. O wretched, wretched man that I am, who shall deliver me? Probably he had this deliverance in mind, when he spoke of his desire to depart and be with Christ, for that is better. Of the just are made perfect. Sin can never enter there. But saints awake in the divine likeness; they have perfect fellowship with the father and the Son, and walk in the light of perfect love.

Rest also from care. There are days of illumination, wherein the Christian can say, I know whom I have believed; I can do all things through Christ. But there are days of anxiety. Elijah with power to open and shut the heavens, and to evoke floods or flames at will, sat under the juniper tree on the verge of despair. David, who sang, The Lord is my Shepherd; I shall not want, found himself troubled, bowed down, mourning all the day. And Jesus, who had his days of transfiguration and uplifting when his mind flashed out toward all of remembered and anticipated glory, was a man of sorrows. The best men of every age have not been exempt from care. The practical infidelity of scores who have had the highest privileges of enlightenment and the radical wrongs enacted against the weak and defenseless are sources of perpetual grief. But there the wicked cease from troubling and the weary are at rest. And there the inhabitant shall not say, I am sick. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for former things have passed away.

The second element in the blessedness of departed saints is that their works do follow them. A man may be crowned with honors and laden with emoluments here; but when he dieth he shall carry nothing away. His glory shall not descend after him. The purple and fine linen, the sumptuous fare and the lofty estate can never pass the portal of death. Professions, designs, vague purposes, empty words

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The Welfare of the People is the Supreme Law.

That was a terrible and just and righteous affair at New Orleans the other day.

It was most terrible in the fact, that in that great city organized crime and systematized inefficiency and corruption in the administration of public justice compelled the people to resume the natural right of self-preservation, which society surrenders to the individuals composing it when it fails to protect them in the enjoyment of life, liberty, and property.

Men existed before social or political forms, and making or changing them.

When society fails to protect its members in the enjoyment of life, liberty, and property, it is right that it should be dissolved, when all its powers, privileges, and duties revert to its original elements.

Governments and laws and authorities are instituted by men and for men, and are subordinate to them.

Right and justice are before law and greater than law; and the law binds the conscience and commands the obedience of men only when it is just and right.

The administration of the law is less than the law and may be corrected, and sometimes must be corrected, by summary measures when its ignorance, inefficiency, or perversion endangers the peace and safety of the community.

When the law itself is in fault, all considerate and reasonable men are content to patiently await its change, or modification, or repeal all in the ordinary course of legislation, except when it is so grossly, flagrantly, injuriously, oppressively, and persistently in fault as to make revolution a necessity.

When the administration of the law becomes dangerously wicked and corrupt and thereby all the objects of law are defeated, it becomes the duty of the people to themselves to supercede the legal forms and in such manner as to them shall seem best to so execute the law as to secure their own safety and happiness.

In this case, the fault is not in the law.

The law of Louisiana defines crime of every degree with sufficient distinctness and prescribes adequate punishment for it in all cases; but it is so executed as to be made of none effect, and it fails to protect either life or property. The law of the United States defines crime of every degree with sufficient distinctness and prescribes adequate punishment for it in all cases; but it is so executed as to be made of none effect, and it fails to protect either life or property. The law of the United States defines crime of every degree with sufficient distinctness and prescribes adequate punishment for it in all cases; but it is so executed as to be made of none effect, and it fails to protect either life or property.

The domination through a long series of years of Butler, and Warrenton, and Burke, and the Lottery Company has introduced corrupt, or corrupting, methods and practices into state and municipal administration, and demoralized public sentiment.

Great criminals unsanctified in what should be the fiery furnace of the law, have lifted up their heads haughtily and proudly, and insolently flaunted their rank offences before the eyes of men, and rejoiced in their iniquity, and the law has been impotent to put them down, until good citizens, honest and law abiding, must have long since realized that sooner or later they would have to take upon themselves duties imposed by law upon special agencies and render justice with their own hands.

Worse than the murder of Hennessey, worse than the extrajudicial execution of his assassins, is it that the fountains of justice are so corrupted that the courts are made a mockery and society is abandoned to violence and rapine; and this seems to be the case in New Orleans, and not in New Orleans alone.

There are honest judges, fearless, impartial, strong, faithful to duty, on the bench in this country; and their courts so constituted that justice is promptly and sternly administered in them without fear, favor, or affection.

But there is a marked tendency everywhere to the miscarriage of justice, civil and criminal, between the state and its citizens, and between its citizens; and this is manifest, and so full of menace and peril to society, that it must excite the gravest apprehension in the mind of every one who pauses to inquire into its causes, or to contemplate its progress, or to think of its consequences.

It is marked, manifest, observed; and around almost every courthouse in the United States it is discussed in terms more or less intelligent, vague, and veiled, by those of whom few fully understand the significance and import of their own comment or the awful nature of the fact which moves them to speak.

It is felt that money, or power, or influence, or too much learning on the bench, or too much art and skill in the lawyer, or weakness or worse in the minor agencies of the law, or sympathy or resentment or bribery in the jury-box, or perjury on the witness stand, are potent, and becoming common, factors in the administration of justice, and that somewhere, somewhere, there is safety for the malefactor with adequate means and success for the right litigant.

The conditions in New Orleans have been favorable to the development of this greatest and most intolerable of evils; and there it has produced its necessary result.

The courts there, having abdicated their functions, have been superseded in this memorable case by a tribunal at once just and pitiless; and wherever on two continents two or three

criminals are gathered together there are "weeping and wailing and gnashing of teeth," and cries of surprise and horror, and noisy exclamations of indignation and terror.

Like causes produce like effects. What has so happened in New Orleans as to attract the attention of the world, happens elsewhere in this country every week, almost every day, whenever and wherever "Lynch Law" is made to appear necessary to the safety and well-being of the community.

The bloody and awful incident at New Orleans is pregnant with instruction to weak and technical judges, to corrupt, artful and unscrupulous, to dishonest sheriffs and policemen, to biased witnesses and bribed jurors, to the courts of the country.

There are evil-doers other than those whose flagrant crimes invite the extreme penalty; and these who pervert, and divert, and defeat the ends of justice in the tribunals created for the administration of justice are more heinous offenders than those who rob and kill and slay with malice aforethought.

Their crimes, whether of weakness, wantonness, or intent, are far more far-reaching and far more deadly than robberies and murders; and upon their heads should first burst the storm of justice to administer the justice they are sworn to execute and that they hinder, delay, or prevent.

In the improved tribunal that dealt with Hennessey's assassins there was manifest a disposition to strike at the cause of the great crime it was organized to punish; and it was a narrow escape that was had by some of those who constituted the court in that they had been discharged or reprieved and shared the responsibility for that monstrous wrong.

If that escape, narrow as it was, should embolden them, or encourage others in New Orleans or elsewhere, to persist in the practice of which they are guilty, it is an escape to be regretted.

The Chinese, peaceful, industrious, and useful, are rigorously excluded from the sacred soil of the "land of the free" and the home of the brave" to which Italians and Hungarians are welcomed as refugees from pauperism, beggary and brigandage, in the land of their nativity; and wherever these are gathered together, here, idleness, sloth, lawlessness, wickedness, and various other vicious crimes make their appearance and a terror.

Year to year such appalling tables of criminality as Italy. Beggary and brigandage are the rule in the southern provinces, from which emigrants principally come to the United States. In proportion to population Italy condems to death or penal servitude four times as many as France, twice as many as hard labor, and five times as many to solitary confinement. Nearly one-fourth of all the inhabitants of Italy are recipients of the bounty of 18,000 benevolent and charitable institutions established to prevent suffering or to divert from crime.

They are the worst of the emigrants from this country, from which the better classes rarely emigrate at all; who swarm in the slums of New York, Chicago, New Orleans, and other large cities, follow disgusting and obscene occupations, revel in foul and noisome debauchery, ply every criminal art, unite in oath-bound conspiracies against property and life, and make common cause against all that is decent, reputable, orderly, of good repute, or in any wise commendable.

The "Mafia" is composed of these; and these are they who throughout this country and in other countries are in a tumult of wrath and fierce and savage indignation over the righteously punishment of their fellows in New Orleans, the assassins of the Chief of Police, and who threaten the people among whom they are permitted to live with secret and wholesale murder if reparation is not made in money for that just and necessary act.

—Robert McKee, in (Montgomery) Evening Journal.

Churches and Public Money—The Catholic Mirror and Its Criticism.

An article upon Church Schools and the Civil Government published recently over the present writer's name, the following paragraph incidentally appeared: "From metropolitan New York, whose triumphant Irish democracy has in nineteen years slipped twenty millions of other people's money into the pockets of Roman Catholic bishops, to the smallest school district in the interior, there is a well defined and shrewdly manipulated system in vogue, by means of which the parish priest expects to get a portion of the public funds for the support of his pernicious sectarian school."

The Catholic Mirror, which is understood to be the private organ of that distinguished red-hatted gentleman, Cardinal Gibbons, and which in heavy type declares that it "has the commendation and especial approval of our Holy Father Pope Leo XIII," has the goodness to assert that it can not be wondered that money has flowed quite so freely in the direction indicated. Just what this beneficent paper means by referring to the writer as that "knowledgeable person" is difficult to comprehend; only the infallible verdict of the Roman Catholic "Lord God," the impetuous "prisoner of the Vatican," could decide the mystery.

The discovery of the "wherefore" of the Mirror's inability to believe the statement referred to would be an interesting ethical study. Its incredulity is clearly not the result of the contemplation of the cold figures. In order to stimulate its wavering faith let it be called to mind that from the year 1869 when the famous Ring, named for that very devout and exemplary Roman Catholic, Mr. Tweed, swapped for "Catholic" political influence something over \$800,000 "of other people's money," down to the year 1888 in which that political machine, the Romish church, got out of the public treasury \$988,000, a steady stream of "other people's" gold flowed into the insatiable pockets of the Archbishop. The appropriations during the years intervening between the dates particularly noted, though varying, even well up to the robbery as that described by Dr. Hawkins, in the New York Christian Advocate for January, 1880. This gentleman, whose accuracy as a statistician is well known, minutely details how the pious Archbishop laid piratical hands upon five and a half billions of the city, and upon which the cathedral now stands. The value of the property thus transferred by "practical Catholic" politicians into the hands of the Romish church, is, by a low estimate, placed at \$3,500,000.

To these accounts must be added the immense values in real estate, which by being fraudulently entered as if devoted to charitable purposes, and held free of taxation. The taxes on one single piece of such property which should be paid into the public treasury do not, according to competent judges, fall short of \$100,000 annually. Through the specious plea of being held for benevolent purposes this property does not pay a cent of tax.

Account must be taken too of the unjust discrimination made by Tammany in favor of Roman Catholic institutions, as against Protestant institutions of the same class. Sufficient for illustration will be the case of the removal of the water tax from the Roman Catholic Orphan Asylum, though the Protestant Deaf and Dumb Institution was obliged to pay a yearly tax of \$1,250.

These facts, with others which will occur to the thoughtful reader, show that the statement criticised might have been without exaggeration, more strongly put. Some of the known facts have been presented; the unknown may be the greater quantity. These facts are drawn from sources of unimpeachable reliability. But, if they are not, for the sake of all concerned, persuade the Archbishop of New York to publish an authoritative statement of all moneys and values which his church has received from the public treasury during the last twenty-five years? Such a publication would be timely; and as a study in "comparative statistics" would prove to a vast number of people "mighty interest" reading.

A few items from the appropriations will be suggestive. Among largely over one hundred schools, convents, churches, etc., etc., which have fed at the public crib, the following are given as illustrative: From 1869 to 1872, inclusive, we find that the convent of the Sacred Heart received \$100,000, the House of Mercy \$17,857, St. Patrick's Cathedral \$17,857, St. Bridget's school \$58,168, German Mission Association \$15,000; and that from 1869 to 1885, inclusive, the Sisters of St. Dominic received \$25,722, the Mission of the Immaculate Virgin \$308,532, the Dominican Convent \$65,000, N. Y. Catholic Protector \$340,000, the House of the Good Shepherd \$297,983, and the Roman Catholic Foundling Asylum \$2,872,474.

This gives an idea of the liberality with which Irish democracy dispenses "other people's money" for the quid pro quo, priestly political "influence." It is well to remember in this connection that the parochial schools for the support of which a considerable portion of this money is unconscionably applied, produces to every ten thousand inhabitants the stupendous average of 1,400 illiterates, 410 paupers, and 160 criminals; whilst the public schools in twenty-one states produce in proportion only 350 illiterates, 170 paupers, and 75 criminals. When the avowed purpose of the Romish church in the establishment of these disloyal parochial schools is considered, we are confronted by the anomalous fact that millions of the people's money are thus fraudulently appropriated for the destruction of the people's most cherished institution, the common school system.

It should be borne in mind, moreover, that many of these so-called benevolent institutions are just the reverse, "church prisons" would more exactly define them. Of such is the convent in West Chester, Pa., from which wretched "Sister Leo" made, recently, a last and most desperate attempt to escape, and to which she was barbarously returned by the brute force of several of those black angels, the nuns. The House of the Good Shepherd received, as seen above, \$17,000 annually for a term of years. It was a "house" of this sort into which a St. Louis wife, after having been kidnapped from her husband, was incarcerated for more than a year, when she, in company with another unwilling recluse, by a happy fortune, effected her escape.

The police need not cross the sea to Naples to find "Convents of the Buried Alive." Proper legislation would give them plenty to do for awhile restoring to life and liberty those whose sighs and cryings are concealed from the outer world by the convent walls.

From the New York City. And yet millions of free men's money are being placed, by false guardians of liberty, into the hands of Rome, that she may build higher and more massively those prison walls which shut out the free air of personal liberty, and shut in the disenchanted dupes of a stammered religious faith, the hopeless victims of compassionless sacerdotal cupidity and craft.

HUGH P. MCCORMICK.
Zacatecas, Mex., March, '91.

Some Experiences.

From a child, I was deeply interested in theological discussions. I sat by the hour, listening to the conversations of my father with traveling preachers, who passed through the village, I attended a very solemn "meeting of days," as the predecessors of protracted meetings were called. The impressions of that meeting have never left me. From twelve to eighteen I lived very much on the verge of despair. In the fall of 1838, meditation on the passage, "It is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief," brought relief and joy. I had supposed the propitiation of Christ special, only for the elect, and that the signs were, that I was outside of the covenant of grace, and doomed.

Four times I have been sick, mixed unto death; the first time I believed it, the last, I did not know it until the crisis was past. When expecting to die, I had no apprehension as to my end, but being young, wished to try life, and deprecated perishing at the very threshold of life—wished to live for the service of my Master.

From my first hopes in Christ, my thoughts were turned to the ministry, often passionately, but I felt utterly unqualified in mind and especially in heart—should have lingered long in indecision, had it not been for some venerable deacons, who urged me forward, and pushed me at twenty-four into the pastorate of a large church. In my indecision, I read law, as the exigencies of the school room allowed, having the keenest intellectual relish of the philosophy of that noble science.

Twice, at least, I have been in imminent peril of life by accident; in both cases, on a steamboat. In the first case, I was standing with many others on the hurricane deck, as the boat was trying to get off the wharf. The captain, on shore, shouted to us to get on the river side, as our weight was on the wrong side of the shore. I stepped to the other side, placing my toes over the edge, when a flare of wind blew a tarpaulin over my head, completely wrapping me up, and leaving me helpless in equipoise. The slightest tilt would have plunged me into the river, completely enveloped in the tarpaulin. In the other case, my family was on board of mind I could not sleep, but rose from my berth, dressed, put on my boots, buttoned a heavy overcoat about my body, and went down on the boiler deck. Strolling about for a while, I attempted to ascend to the hurricane deck, up the imperfect steps over the wheelhouse; but getting about half way, so nearly lost my balance that I stood some minutes unable to ascend or descend. The boat was going down stream under a full head of steam, and had I fallen into the wake, to swim would have been impossible. When I recovered I felt I was snatched out of the very jaws of death.

Several times I have been on the verge of utter pecuniary ruin, and, as it seemed to me, disgrace. But God has always interposed, and never left me where I was not enabled to pay the last cent. However, this has been due in a few cases, to some concession on the part of creditors for my office's sake.

In all time of peril I have been in the habit of "taking it to the Lord." Relief has always been found in talking it out with my Master, morally if not materially. I am afraid to transact any business without first consulting Him.

I cannot commit myself to slumber at night, without reviewing the experiences of the past day; seeking forgiveness of sins, and imploring grace to enable me to spend coming days better than the past.

The bitter life long struggle described in the 7th of Romans has been mine, sometimes ending in "I thank God, through Jesus Christ." If I do dridge is right in supposing a reference to a punishment mentioned by Virgil, where the victim was bound to a dead body, to perish in the stench, I have felt it all.

I have never felt fit for the ministry, have proceeded all the way with fear and trembling, but impelled by grief for lost men. Sometimes I long for rest.

"One sweetly solemn thought Comes to me o'er and o'er; I'm nearer home to-day Than I ever have been before."

Possibly these confessions may minister somewhat to some other poor wayfarer, and so I write them down. E. B. T.

Habits are to the soul what the veins and arteries are to the blood—the courses in which it moves.—H. Bushnell.

To know about Christ is by no means to know Him.

Search stimulates, but only possession can bring rest.

The thing we have is frequently that we least value.

Few people know how to be old.—La Roch

Alabama Baptist.

MONTEGOMERY, ALA., APRIL 9, 1901.

Address all correspondence to
HARRIS & POWERS,
Montgomery, Ala.

An exchange says that cowardly juries are the first cause of mob law. Our citizens who occupy such responsible places ought to feel more keenly their responsibilities.

The "uncrowned king of Ireland," Parnell, is every day growing weaker in his hold on the people. His immoral life has led to his downfall and deprived him of the grand possibilities which were once his.

The United States is filled with a vast horde of foreigners who, for the sake of wretched political influence, have become naturalized, but at heart many hate our laws and at the first opportunity would join a foreign power to war against us.

We are glad to see that Rev. W. H. McAlpine, pastor of the First Colored Baptist church of Annapolis, refuses to be used as a tool for politicians. While he proposes to vote according to his convictions, he will not lower the dignity of the ministry by allowing the prohibitionists to use the Representative Hall for holding a conference this year, and next year, a convention. Such narrowness will serve to strengthen many in their claim that the temperance cause need not expect friendship from either of the old parties.

REPRESENTATIVE LONG made a hard fight before the late legislature and got a bill passed allowing a vote to be taken on the whisky question in Jasper. The vote was taken and whisky won by twenty-one votes thus putting saloons in the town which for nineteen years had been dry. What will the harvest be?

This scheme to colonize the Russian Jews in Palestine is supported by many men of intelligence and strong financial ability but the question fraught with most difficulty just now is, how with the present population of 650,000, Palestine could be made to sustain the 3,000,000 Jews now in Russia.

The Christian Inquirer takes exception to the singing of the "Ave Maria" in a Baptist church. "Ave Maria" is good for the Roman Catholics," it says, "but on the lips of a Protestant it is blasphemous." The verdict is just. Much of the music rendered in Protestant church choirs ought to be banished.—New York Observer.

The world has never before had so many preachers of righteousness as now, go to the front and proclaim the gospel of peace. Infidelity may boast that it has a champion for every generation and every place, but Christianity has her myriads of defenders for every day and every community—and men and women who seal their faith by their very life and death.

ONE of our exchanges gives a fearful picture of the drunkenness and debauchery among the senators and legislators of Missouri during the closing days of their late legislature. Law-makers themselves violate law and common decency. The people must see that drinking men are not allowed to legislate.

ASTONISHING CURE!

Responsibility. An exchange says: It is to be remembered that the figures in the M. & B. bodies include their probationers, a large portion of whom never become members in full; while those of the Roman Catholics include their entire population. If Baptists counted in the same way as the Romanists, they would probably number 10,000,000 or more.

The governor of Arkansas has signed the bill making common carriers the agents of the seller when they carry intoxicating liquors in C. O. D. packages, and making the place of delivery the place of sale. Little by little the laws are hedging about this lawless traffic, and some day statesmen will blush to think that they ever countenanced such an outrage upon humanity.

A GENTLEMAN was recently inquired as to how the saloon men could afford to pay \$2,000 a year for license and yet make money. A few moments later, while passing by, the problem was solved. Peeping behind the screen he saw numbers of the young men of the county, the very flower of the land, drinking and playing billiards. The country people, to a great extent, are helping to pay the enormous cost of running the whisky business.

Is that wonderful book, "Our Country," the author shows clearly the perils which threaten America, one of which is found in the enormous immigration which steadily pours into this "land of the free and home of the brave." Congress should pass a law checking this influx, much of which is from the lowest classes of the old world. It will take at least twenty years more for the multitudes of foreigners now in this country to become thoroughly assimilated to our laws and conditions.

For four years the writer has been accustomed to meet Judge N. H. Brown whenever he visited Tuscaloosa. Bro. Brown was a quiet, dignified Christian gentleman, whose friendship we greatly prized. We were pained last fall to note his declining health. Being sensible of his condition he resigned some months since the office of Probate Judge, which he had filled for sixteen years, and placed himself in the hands of physicians. Steadily his constitution gave way until at last, on March 25, he fell asleep in Jesus.

The most elegant writer in Alabama is Col. Robert McKee, of Piedmont, Ala. For a number of years he was the editor and proprietor of the Southern Argus, which was published at Selma, and for many years was the widest read paper in Alabama. He was private secretary to Gov. O'Neal, one of the most efficient of the state has ever had. What he has to say in an article on the first page, "The Welfare of the People is the Supreme Law," which was first published in the Evening Journal, needs to be more widely read, hence we give it space in our columns.

While the majority of the Northern Methodists are in favor of admitting women into the General Conference, there are some eminent preachers and scholars who oppose the measure. Dr. Strong says: "The whole issue turns upon this pivot: Who shall prescribe and determine the policy of the church—modern speculators, or the inspired and authorized apostles? If the Methodist church shall violate this constitutional charter, she will forfeit all right to be regarded as a scripturally constituted body, and evangelists Christians will be justified in repudiating and forsaking her communion."

Dr. Wm. Harris, of Baltimore, Md., preached at the First Baptist church, this city, last Sabbath morning and night. At the morning service he spoke of the "Kingdom of Christ" and at night, "Christ the High Priest." Those who heard the sermons were deeply impressed with them, and are delighted with the preacher and his preaching. Dr. Harris has a deep, melodious voice; is a splendid speaker, eloquent in descriptions and pointed and striking in illustrations. He is a strong preacher, in that he is earnest, godly, consecrated man.

TEMPERANCE advocates are rapidly increasing; schools are teaching as a science the effects of strong drink upon the human system; the daily press comes loaded down with the practical results of this dreadful curse, and the children in the schools are joining the preachers, teachers and newspapers in denouncing the sin of intemperance. All this surely betokens a better day. Could our Christian people once open their eyes fully to the mighty wrong that is pressing their way to light through the use of strong drink, surely a still greater army would rise up to fight this monster vice. Friends of temperance, let there be no cessation of hostilities towards our common enemy. We have enlisted for the war, and if we fail "let us fall with our back to the field and our feet to the foe."

Rev. T. R. Thammes, formerly of this state; Rev. J. R. Moffett and T. C. Anderson, as associate editors. The editor, in his last issue, makes the following allusion to this paper:

"The ALABAMA BAPTIST paid us the high compliment of publishing our printed news sheet in its issue of March 24th. We have no better paper on our exchange list, nor one that we read more eagerly than the Baptist organ of our native state. We have with pride that we assisted Prof. D. G. Lyon, now of Harvard University, in mailing the very first edition of the paper while we were together attending Howard College."

The Union has been enlarged and is full of interesting reading matter. It is an opinion, and it expresses them. We hope to send Bro. Thammes a better paper in the near future. We are burning oil for that purpose.

The good people of Bullock county are endeavoring to make the best of their misfortune. The prohibition bill passed for that county is said to be unsound. We regret that errors were made in the enrollment of the bill, and hope the people of that section will have whisky thrust upon them. The following will be of interest to many of our readers:

An Advertiser reporter accosted Captain Joseph H. Kainer, of the neighboring town of Union Springs, at the depot yesterday afternoon on his way home, after spending the day here. "How about whisky?" he said. "Well, we don't want it at all, and are carrying on the fight all along the line. We make no much of our whisky." The liquor by druggists, calling them respectively Baptist, Methodist, Presbyterian and Episcopal bar-rooms, that they got so they did not want it. But the drug stores have found out that the fight is earnest now, and we are going to keep liquor out, if possible. It will prevent the use of a great deal of it to fight it anyhow. A writ of habeas corpus has been taken out to compel the courts to issue a writ of prohibition to be heard to-morrow and Col. Tompkins represents the liquor men. We can't tell how it will turn out, but those of us who have our interests and our families there don't want liquor any more.

Union Springs people are very largely in unison, and in a few minutes she has the majority of the prohibited wine laws, although the law prohibiting the sale of liquor was found to be defective and not of the sentiment was so strong against the sale of whisky in that place that the council promptly passed an ordinance against the sale. The liquor corps case will be watched with interest.

Down in Eufaula the other day they had a big time. The occasion was the trades display, and thousands flocked to the bluff City to witness the sights. We were in the city a few hours, and were impressed as we watched the crowd, with the saying of a little boy on the street: "So many folks here, I don't know any of 'em." In his quaint way, he came very near expressing our mind on the subject.

But the pleasantest hour was spent at the home of Capt. A. A. Walker, where his interesting wife and daughters spread a delightful lunch and conversed cheerily of their "little city" and of her good people. Two others from Montgomery—Messrs. J. P. and H. F. Knabe—were recipients of the hospitality of this sunny home, and our trio visited the happy family many wishes for continued joys and brighter days as they left those bounds in the afternoon.

Every business was well advertised by the trades display. And what Eufaula has done to "show herself off to the world," can be done by many other cities in the state. Wherever there are 2,000 people within a city's limits, an excellent display could be gotten up once a year, which would result in untold benefit to the town, if properly conducted and carefully engineered. We suppose the trades display of Eufaula is one of the established institutions of that section, and will grow larger from year to year. We have been informed that the night display was even more of a grand success than that during the day.

It was fortunate that no very serious accident occurred on the occasion, though a runaway team dashed into the great crowd in the street in a few minutes and dashed into a sidewalk, wrecking about fifteen feet of sidewalk. Several white men and a colored man were standing on it, all of whom came crashing to the ground. The whites were speedily taken up, and some one on the opposite sidewalk, where we were standing, dismounted when a remark was made that the negro was killed, by this man.

"He's all right; he fell on his head." A few broken bones and a number of bruises were some of the results of the hasty action of the runaway horse. Many were taken to the hospital, and were given a slight dip down the streets or through the streets.

That was our first trip to Eufaula, but we are impressed with the fact that the people down there are live and energetic, plucky and enterprising. We enjoyed our visit of sight-seeing for about four hours, and then returned home, thinking that a man would travel a long way to find a local section of country and meet with a heartier welcome from the people.

BREAKING THE MOULD.

What intelligent reply can our Pedagogue friends make to these words from Dean Stanley, himself an Episcopalian, one of the profoundest scholars of the age? "Baptism by sprinkling was rejected by the whole ancient church as a baptism at all, and the change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism, and has altered the very meaning of the word." Note this last clause, "and has altered the very meaning of the word."

comes soft, and is then poured into the mould, where it is given permanent shape. Now, every one knows that should any part of that mould be broken the bullet would be ill proportioned and untrue in its aim. Why can't we just as easily see that baptism is the mould, the form, in which the whole gospel church is cast? Examine for a moment and see: Immersion is typical of the death, burial and resurrection of Christ. In coming to Christ we die to sin; as Christ was buried, so we are buried with him in baptism, professing our entire separation from sin. As Christ rose no more to see corruption, so we rise as a newness of life, to walk amid the things of the world, yet to be not of the world. This, then, is the gospel we preach by baptism. Change the form, this mould, and you cannot get the true idea and meaning of Christ's teachings. Have you broken the form? May God help you to be faithful. Do not add to or take from the word of God. See Rev. 22: 18, 19.

OUR COLORED BROTHERS.

The colored Baptists of Alabama are moving on and upward. Their statistics are about as correct as can now be gathered, as is shown in the following summary by Rev. W. H. McAlpine:

1. The average salary is put down at \$100 each church.
2. The average paid by each church on buildings and repairs is \$150.
3. The average paid on missions, home foreign, is \$5 to each church.
4. The average paid for publication and distribution of minutes by the associations and Sunday-school conventions is \$30 to each church.
5. The average paid for circulars and program by each church is \$1.
6. The average paid on railroad expenses to associations and Sunday-school conventions is \$5 to every delegate, and three delegates allowed to each one.
7. The average paid on railroad expenses to state conventions for 300 delegates is \$5 to each delegate.
8. The average paid in on subscriptions and advertisements to Baptist Leader is \$1,500.
9. The average paid to traveling ministers and the poor is \$1 for each church.
10. The average paid by benevolent societies to sick and on burial is \$10 to each church.
11. Making a grand total of money raised in the year 1900 by the colored Baptists of Alabama the sum of \$78,400. I give you here the basis of my calculations and I don't think I have missed the mark very far, unless I have struck too low.

THROUGH EAST ALABAMA.

We spent a few hours last Friday in Opelika, and were gratified at the evidences of progress seen on every hand. Splendid new stores and other industries have been and are being erected, and thrift meets one wherever he goes. Among other noble people met were

THREE HOWARD BOYS. Rev. J. E. Herring is the pastor of the Baptist church, and is doing splendid work. He is a young man of consecration and tact, and by his sympathetic nature and real naivete is winning a warm place in the affection of the people. His wife, Mrs. Charles Herring, is a devoted wife, and her husband's work and is already esteemed a valuable addition to the working force of the Opelika Baptist church.

But, more honorable, more elevated than that of being a helmsman of a banker and works with the same enthusiasm that characterized him as a student. Mr. N. P. Renfro was a general favorite among his fellow students because of his fine character. He has lost none of his winning ways, even though he is a busy banker. Bro. Hudson and the brethren who are aiding him in running the Bible and Book Depository, feel that success is assured if the church will all order their books and literature direct from them.

About 5 o'clock p. m. we took the train for

ROANOKE.

With us traveled Dr. W. E. Lloyd, the beloved and efficient pastor of the church at Auburn; Prof. W. A. Malloy, principal of Camp Hill Institute; Dr. Boyd, a successful farmer, genial companion and strong friend of the ALABAMA BAPTIST; and sister Vernon, of Cusseta. This good woman is deeply interested in the Master's work, and to encourage the children to make their own money she is helping them to set out vegetable gardens. Those who desire to help the mission cause, should send 20 cents to Mrs. Vernon, Cusseta, Ala. Had not our companions been so pleasant the journey would have been long, for we were until 10:30 getting to our destination, traveling hardly ten miles per hour.

Roanoke is a town of such business importance that it seems an outrage to be treated as the railroad authorities treat her. If the railroad commission has any authority it should be used for the benefit of the traveling public, in this instance. But, commission or no commission, the citizens were on hand to take charge of the visitors and we were soon under the hospitable roof of Bro. Geo. W. Hill and sleeping as tired men only can.

The morning light gave us pleasant surprises. Here and there we beheld new dwellings and substantial brick stores, warehouses and a bank, many of which have been erected since our last visit. Roanoke is full of enterprising citizens. Her trade is immense, the streets being thronged nearly the live-long day with wagons.

WAS IN SESSION ONE DAY BEFORE OUR ARRIVAL.

From reports received held a profitable session. Hon. Sam'l Henderson, son of our beloved Dr. S. Henderson, delivered the address of welcome, which was responded to by Bro. A. S. Brannan. The introductory sermon was preached by Dr. J. R. Stodghill. The afternoon session was bright and breezy. The subject discussed was "Co-operation among the churches for general work, indicated by the genius and mission of the Christian religion." Rev. J. W. Hamner was the first speaker. Bro. Wm. B. Crumpton, Z. D. Roby, Cumble, J. R. Stodghill, C. J. Burden and R. A. J. Cumble made remarks, both "wise and otherwise." At 7 p. m. Bro. Crumpton preached a helpful sermon from the text, "Ye are not your own."

SATURDAY.

When we entered the church, Dr. W. C. Bledsoe was reading a most excellent paper on "The effect of the Christian religion upon the life and character of woman." The discussion which followed, participated in by brethren Roby, Shaffer and the writer, brought out not only what religion has done for woman, but what it has done for man also. Christian women were urged to put forth all the efforts possible to send the religion of Jesus Christ to their sisters in heathen lands. Rev. R. A. J. Cumble preached an earnest sermon from the text, "Nothing by leaves." Dr. Roby amused and interested the audience Saturday afternoon in telling what he believed the "Christian religion has done for the social and family life of the world." The address covered the subject of matrimony, but brethren Shaffer, Lloyd, Geo. W. Hill, C. W. Hays, W. G. Bledsoe, C. J. Burden, T. B. Farabee, Prof. Stevens, J. R. Stodghill and J. Cumble thought best to add a few bunches of trimmings.

THE LOUISE SHORT WIDOWS AND ORPHANS HOME.

For some years many earnest hearts have been praying and talking about the practicability of establishing a home for the orphan and the widow in Alabama. Our convention had so many interests already to look after that many believed the time had not arrived for even so good an institution as this, and the only encouragement given by the last meeting of the convention was to appoint a committee to report one year hence as to the feasibility of such a project. This very fact, however, coupled with what from time to time had appeared in the ALABAMA BAPTIST, was used by the Lord to give permanent shape to the desires of our good sister, Mrs. L. B. Woodson, of Florida. She has a handsome property in Selma, Ala., and in Florida, which she determined to devote towards founding a home for worthy poor widows, orphan children and the children of poor and afflicted parents.

In correspondence with Bro. Plaster, sister Woodson expressed a desire to transfer, as early a moment as possible, her property to him in trust, and through him to a largely organized body who would carry out the purposes of her heart. To meet the emergency which presented itself, brother Plaster and others had passed through the late legislature a bill granting to certain brethren and sisters a charter as a body corporate allowed to receive money, lands, etc.

met at Fort Deposit and formally organized by the adoption of by-laws, the election of officers, the appointment of committees, etc. Bro. Jos. Norwood was elected president and treasurer and Bro. Dayton Plaster, secretary of the Board of Managers. An executive committee was elected with Bro. Joseph Norwood, of Fort Deposit, as chairman, and instructed to begin at once the work of soliciting funds, securing the orphan and such others as are embraced in the provisions of the charter, and receiving bids for the permanent location of the home.

Bro. Plaster was authorized by a vote of the Board to co-operate with a committee in pushing this work. His heart is in the cause and we believe he will not only find children who need to be cared for immediately, but that he will succeed in enlisting the financial interest of many good people in this God-honoring and humanity-loving cause.

The Board will soon have printed several hundred copies of the charter and by-laws, which can be procured by all interested. The Orphan's Home at Louisville, Ky., has worked successfully for twenty years under a similar charter as adopted by this Board, and the same blessings have gone forth over the land from other orphan homes, and we believe God has a great work in store for this newly organized body.

Let all our readers send a small contribution to Bro. Norwood, and also send him, or Bro. Plaster, all the information you have concerning orphan children. We mentioned the gift by sister Woodson of all her property in trust to brother Plaster, but he cannot convey that property to our Board until \$20,000 from other sources shall have been raised, and even if this amount were at once made over to the Board, we can use none of the income therefrom until the death of the donor, so our readers will readily perceive the necessity of giving some money right away to meet the expenses necessary in beginning operations. The Board is going to "attempt great things for God, and expect great things from God."

There are enough men whose names are on the rolls in Alabama to revolutionize the whole social system, or at least improve every department that is now deficient. This can be done without sinking to the level of the politician or into the slums of vice, the resort for strength of political trickster and ward hummer. Along this line of improvement the Grange and the Farmers' Alliance have done, and are now doing good work.

The Christian citizen has more right than the politician or demagogue. The former has at heart the welfare of the people at large, while the latter seeks position for selfish purposes, and has a selfish which seeks elevation of self, and not of the people. He has a right to vote, and in that sense he is equal; but the true Christian uses his ballot as a means to secure the best results of the outgrowth of intelligent action; the politician uses his franchise to climb over the heads of good men to remunerative offices.

The fact that impresses us with so much of mysteriousness is, that Christian men, notwithstanding they have a keen sense of perception and time after time deplore the condition of things they have in the state, are yet content to remain the tools of designing men and continue to eat porridge with the enemies of truth. They need moral stamina.

We would oppose, with our last drop of blood, the union of church and state, and an established church whose expenses are paid out of the state treasury; but our people have grown so averse to such a measure that they have become unbalanced when questions for the state's good, which may have a religious bearing, come up for investigation and discussion. Seeing this, politicians cry aloud, "Hands off, this is politics!" just because Christian people are considering their rights and are determined to vote intelligently.

If we were half as earnest in our claims for recognition as the politicians are for theirs, we could sweep everything before us, and thus rescue mankind from the inevitable ruin that awaits them. We advocate no measure looking to the union of church and state, or of dragging the church as a religious organization into politics; but since Christians are the best citizens in the land, and they have it in their power to change the present "disorder" of things, and bring about many reforms, they should be up and at work for the good of their country. We desire to see the Christian's name not only on the church roll in good standing, but we should love to see on the registration list of every best and township and county the names of those men who feel a deep interest in the spiritual welfare of their brethren. Because a man is a member of the church is all the better reason why he should feel a deep interest in every election, whether it be municipal, county or state. Our griefs and wrongs have been so great in the past because of our indifference to our surroundings. The difference of our political views, the political pliers of power, the political intrigues, the political "pulls" and "shoves" has no argument at all. They are in large measure responsible for the government, and good government we cannot have until the offices of the land are filled with sober, intelligent, honest, God-fearing men.

Christian citizens should feel no hesitancy in signing petitions and voting for measures which have for their object the betterment of the individual and the state. Let us stand solid and demand our rights. Here is a pointer, which bears on the question under discussion very appropriately. We endorse it heartily. It is from the pen of the Rev. Dr. T. Thammes of the Roanoke Baptist Union, published at Danville, Va.:

We have signed the petition to the council to close the saloons at 6 o'clock. If some one will start a petition to close them six hours of the other twelve we will sign that, too. The fewer hours a saloon has to do business in, the better for the town. We signed the petition as a citizen and a taxpayer. Because we happen to be a minister and a member of the church, is no sign we are going into the church and state business. The fact that the petition first came to the public in a meeting in a church, is simply one of the accidents of the movement. There is a difference between a meeting in a church and a church meeting, and our friends of the Baptist fall to see. If the petition had read, "We, the members of the First Baptist church, of Opelika, Ala., do hereby petition the council to close the saloons at 6 o'clock," there might have been some ground for the suspicion, if not for the charge, that this is a church movement. But as it does not so read, it seems to us that the Register and others who agree with it are simply standing on "made ground."

THE LOUISE SHORT WIDOWS AND ORPHANS HOME.

For some years many earnest hearts have been praying and talking about the practicability of establishing a home for the orphan and the widow in Alabama. Our convention had so many interests already to look after that many believed the time had not arrived for even so good an institution as this, and the only encouragement given by the last meeting of the convention was to appoint a committee to report one year hence as to the feasibility of such a project. This very fact, however, coupled with what from time to time had appeared in the ALABAMA BAPTIST, was used by the Lord to give permanent shape to the desires of our good sister, Mrs. L. B. Woodson, of Florida. She has a handsome property in Selma, Ala., and in Florida, which she determined to devote towards founding a home for worthy poor widows, orphan children and the children of poor and afflicted parents.

In correspondence with Bro. Plaster, sister Woodson expressed a desire to transfer, as early a moment as possible, her property to him in trust, and through him to a largely organized body who would carry out the purposes of her heart. To meet the emergency which presented itself, brother Plaster and others had passed through the late legislature a bill granting to certain brethren and sisters a charter as a body corporate allowed to receive money, lands, etc.

met at Fort Deposit and formally organized by the adoption of by-laws, the election of officers, the appointment of committees, etc. Bro. Jos. Norwood was elected president and treasurer and Bro. Dayton Plaster, secretary of the Board of Managers. An executive committee was elected with Bro. Joseph Norwood, of Fort Deposit, as chairman, and instructed to begin at once the work of soliciting funds, securing the orphan and such others as are embraced in the provisions of the charter, and receiving bids for the permanent location of the home.

Bro. Plaster was authorized by a vote of the Board to co-operate with a committee in pushing this work. His heart is in the cause and we believe he will not only find children who need to be cared for immediately, but that he will succeed in enlisting the financial interest of many good people in this God-honoring and humanity-loving cause.

The Board will soon have printed several hundred copies of the charter and by-laws, which can be procured by all interested. The Orphan's Home at Louisville, Ky., has worked successfully for twenty years under a similar charter as adopted by this Board, and the same blessings have gone forth over the land from other orphan homes, and we believe God has a great work in store for this newly organized body.

Let all our readers send a small contribution to Bro. Norwood, and also send him, or Bro. Plaster, all the information you have concerning orphan children. We mentioned the gift by sister Woodson of all her property in trust to brother Plaster, but he cannot convey that property to our Board until \$20,000 from other sources shall have been raised, and even if this amount were at once made over to the Board, we can use none of the income therefrom until the death of the donor, so our readers will readily perceive the necessity of giving some money right away to meet the expenses necessary in beginning operations. The Board is going to "attempt great things for God, and expect great things from God."

There are enough men whose names are on the rolls in Alabama to revolutionize the whole social system, or at least improve every department that is now deficient. This can be done without sinking to the level of the politician or into the slums of vice, the resort for strength of political trickster and ward hummer. Along this line of improvement the Grange and the Farmers' Alliance have done, and are now doing good work.

The Christian citizen has more right than the politician or demagogue. The former has at heart the welfare of the people at large, while the latter seeks position for selfish purposes, and has a selfish which seeks elevation of self, and not of the people. He has a right to vote, and in that sense he is equal; but the true Christian uses his ballot as a means to secure the best results of the outgrowth of intelligent action; the politician uses his franchise to climb over the heads of good men to remunerative offices.

The fact that impresses us with so much of mysteriousness is, that Christian men, notwithstanding they have a keen sense of perception and time after time deplore the condition of things they have in the state, are yet content to remain the tools of designing men and continue to eat porridge with the enemies of truth. They need moral stamina.

We would oppose, with our last drop of blood, the union of church and state, and an established church whose expenses are paid out of the state treasury; but our people have grown so averse to such a measure that they have become unbalanced when questions for the state's good, which may have a religious bearing, come up for investigation and discussion. Seeing this, politicians cry aloud, "Hands off, this is politics!" just because Christian people are considering their rights and are determined to vote intelligently.

If we were half as earnest in our claims for recognition as the politicians are for theirs, we could sweep everything before us, and thus rescue mankind from the inevitable ruin that awaits them. We advocate no measure looking to the union of church and state, or of dragging the church as a religious organization into politics; but since Christians are the best citizens in the land, and they have it in their power to change the present "disorder" of things, and bring about many reforms, they should be up and at work for the good of their country. We desire to see the Christian's name not only on the church roll in good standing, but we should love to see on the registration list of every best and township and county the names of those men who feel a deep interest in the spiritual welfare of their brethren. Because a man is a member of the church is all the better reason why he should feel a deep interest in every election, whether it be municipal, county or state. Our griefs and wrongs have been so great in the past because of our indifference to our surroundings. The difference of our political views, the political pliers of power, the political intrigues, the political "pulls" and "shoves" has no argument at all. They are in large measure responsible for the government, and good government we cannot have until the offices of the land are filled with sober, intelligent, honest, God-fearing men.

Christian citizens should feel no hesitancy in signing petitions and voting for measures which have for their object the betterment of the individual and the state. Let us stand solid and demand our rights. Here is a pointer, which bears on the question under discussion very appropriately. We endorse it heartily. It is from the pen of the Rev. Dr. T. Thammes of the Roanoke Baptist Union, published at Danville, Va.:

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