

THE ALABAMA BAPTIST.

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"SPEAKING THE TRUTH IN LOVE."

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The Preacher's Own Bible.

My own Bible. What do I mean by it? That I have one word for myself and another for the people? God forbid. To be out with it, I mean that which helps the people, helps me. How, indeed, can it do the people good, unless it first do me good? And yet I was some time learning it, so ignorant I was. I was as a bee regarding these things. I think that for some time there was a minister hereabouts trying to give the people the truth as a man pitches hay—you know—at the end of a large fork. It was good feed, no doubt of that; and reasonably well delivered, some of them thought. But, after all, I doubt whether it was preaching. There was no "preacher's own Bible" there. Things have changed a little. The Book has begun to talk to me.

Not that one should know it all and compass its gracious fullness. That were impossible—this side of heaven. I am looking at it beyond us, always calling us on to new depths, new heights. That is what I understand Paul to mean when he says, "O the depth of the wisdom both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." It is not a wall of despair, but a cry of joy. "However far I go," says Paul, "there is always something beyond; more to follow." Thank God for the "past finding out." I shall keep on finding, finding all my blessed life in Christ. Thank God!

What I mean is this: God glimpses me through his word, and I glimpse God. There are love glances on every page. I like to see pretty faces. It is a kind of a benediction from heaven. I am looking at a sweet-faced school girl on the train the other day (along with you), a pure, spiritual sort of countenance—she was looking off into space. All at once I saw a faint look of recognition, the half light of a smile, fading and returning; strange about those happy moods of girlhood, which hint them passing in the eye. But there, as I looked down the long aisle, I saw a young cadet, open browed and ingenuous, with the same look upon his countenance, and he, too, was gazing into space—looking this way. It came over me all at once, so dull to love's young dream we grow, that there was some connection. Well, brethren, seriously I do not believe the Bible means much to you or me, personally until there is a sort of true love, recognition; the eye catching eye, heart thrilling heart, the songs of Solomon realized in this life. "We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place."—inspiration!

We preachers have our special burdens, special temptations, special trials. Blue Mondays there are, ministers fainting fits, heart-sinkings, soul quakings. Times when we say, "My God, have I made a mistake, have I essayed to run without a message?" My God, my God, as if from a very cross beam—"Why hast thou forsaken me?" Times, too, of perilous elation, of undue self-complacency, of pride. Oh, we may as well confess it, we too, are of the earth earthy. And he remembers that we are dust, I rejoice, so he sends me earth messages, letters to the dust, words to comfort or admonish us as undershepherds.

My Bible has been teaching me this of late, that I am a preacher of the Spirit-breathed word under special responsibilities. Special privileges all ways lay special burdens. I started to preach about the mistakes of two brothers; the other day, the younger, the prodigal, and I found that the greater weight of sin seemed to be lying at the elder brother's door. The sin of inappreciation, the sin of indifference. "Thou never gavest me a kid." What? Why? "Son, thou art ever with me, and all that I have is thine." All my robes and rings and fatted calves. Take what thou wilt. And instead I have been out in the field or skulking at the window. Careless about my lost brother. Why? I've been doing little else than feeding mere swine in the field yonder, as he was doing. Now, God help me eat at thy table. The Holy Spirit my comforter. Let the colored people say, if they will, "Lord, shake thy tablecloth, and let some crumbs fall on us poor sinners." What do you or we want with crumbs? Crumbs are for dogs, not for sons. "The Lord is my shepherd."

And now with the Spirit's help, am I feeding the people stones or crumbs or good bread; milk or water or the sincere milk of the Word? I wonder. You noticed perhaps the other day that when Mr. H. Hunker passed his cup up to the boarding-house keeper for the third time and she said, "You are getting very fond of coffee, Mr. Hunker," he replied, "It isn't that, Mrs. Small, I'm trying the hot water remedy." I wonder now, savor of life unto life, death unto death. Have salt in yourselves. Is ours the power of his resurrection? They said of old, "These that have turned the world upside down (stirred up the world) are come hither also." (Acts 17:6)

It is a curious fact that this is but one other form of the word for resurrection, *anastasis*. Those cavaliers spoke better than they knew. They told the deep down truth. It was exactly what the disciples were come for. The world needed overturning, and they were there to do it; it was as good as dead, and they had come to stir up a new life, the prophets of the resurrection.

Happy for Europe that eighteen hundred years ago she received such heavenly visitants. Her progress in these latter countries and the blessings

that have followed us to this fair land have all sprung from the proclamation and message of those two men. Overturners, they were; by the grace of God, they brought up life out of death. That was Europe's resurrection. It is Africa's turn now. If ever a land needed turning upside down, it is the dark continent. For it has a bright side; and assuredly the gospel will reveal it. So also of America. May that resurrection grace visit every community. May it find your heart and mine, dead in trespasses and sins. Of every hamlet, home and heart let it be said, "These that have turned the world upside down are come hither also." Hither, Lord!

Look at one man's faith, Paul is speaking. "Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me." Acts 27:25

There was a shipload of impotence, lading gone, tackling gone, at last "all hope taken away," a great ship of unfaith and despair. And one man's faith saved them all.

Right there in the teeth of the gale, on the creaky planks of a crazy vessel, with death yawning just before, a man stands and says to the huddled fright all about him, "Sirs, be of good cheer!" Why? "For I believe God." It was Whitefield's power; Spurgeon's power. They took God at his word.

Brother, have you got a man like that in your community, a man who believes God, a man who utterly and thoroughly believes God? Then whatever your undine condition, he can save the ship. Give him steady.

But Paul could say, "There stood by me this night, the angel of God, whose I am and whom I serve." Yes, and let the last part of that text be true of any of us, and the first part shall be also. God's angels cannot stay away from those who are completely God's. Paul was standing in faith by God; that was the reason God's ministering spirit stood by Paul. That was his place, by the side of the man who served and believed God.

Have you one man like that—just a little like that? Send him this way. "Can't spare him?" You must. One man with full faith, in that blessed day, verily took care of a world.

Lord give us another! And have you noted this, true yoke-fellow? the times of your calamity have been the times of blessing. "Thou hast enlarged me in distress." "God is our refuge and strength, a very present help in trouble." You slipped the other day, was it in speech, in act, perchance in thought, which also is sin? At any rate down you went, but you caught on your knees; and as you came out of that mortifying experience it was with this richly compensating word on your lips: "When I said, my foot slipped! thy mercy, O Lord, held me up." Help for the helpless. God answer to the helpless cry. Well then, let me sometime go down into the depths, if but I come up leaning upon the arm of the Beloved.

God's word holds the preacher very closely with his people. "Feed the church of God, which he hath purchased with his own blood." Acts 20:28 This is not saying precisely that God feeds the church with his own life, but it is saying very nearly as much. He gave his blood (how close then, the oneness of Christ and God) to purchase it; do we give, as it were, our very blood to keep it, shepherd it?

That word "purchased" is a strong one; it means to bid high for, to acquire at great outlay. The blood of Jesus, what a price! And now let this mind be in you the earthly shepherd which was also in Christ Jesus, the heavenly purchaser.

Life and death matter. Is that the way I look at God's church? Christ laid down his life for it. Have I invested, laid down as much? Lord, make me a true bishop of souls.

I cannot get away from it, that little word and. It has followed me much of late. It looked out at me the other day from that text of Scripture, "Take heed unto yourself and to all the flock." I was taking heed to myself. I was taking heed to the flock, but myself and the flock, as in a sense indissolubly bound, pastor and people one, that gives me peace. True, the shepherd and the flock go together, feed together, their interests identical. I have temptations to go off into a high doctrinal Sinai, or into a devotional mount of transfiguration, but the Lord sends me back. Do not stray away from the people, he says. Bring them with you, or else tarry where they are. Have you not heard it, the lofty soarings of men, who, rejoicing in some great spiritual attitudes, are yet wasting their moments, because they have left the people behind. There is such a thing as spiritual dissipation. You have heard the grand and eloquent prayer that went clear out of sight behind the cleft of a sawed rock. And then you have heard some tender mother pray in gentle, easy words, going slow, speaking clear, taking the little ones with her until she has led them up to the sweet fields of "Our Father who art in heaven." Have you not wished to be like her?

One sometimes feels like launching out into all sorts of outside enterprises, literary, social, political. There is temptation here, peculiar to the office. For without doubt the minister can lead men there, and he has a large advantage at the outset for doing it. But they said to Rippon, Spurgeon's long time predecessor, at Park street, London, "Why not be a leader?" "Why," he droily replied, "I see the leaders in the Dover coach that goes by my house, get more lashed." Now it is sweet to be lashed, for Jesus' sake, but when there is the least doubt as to the commission the

whip cuts too keenly, much of gratuitous lashing, I fancy, we get. After all, is there not a great deal of time and energy wasted by the pastor on outside issues? There are good things to be done, but life is short and have we time to spend on anything but holding up the old cross? Others have, and he can set them to work, but we are given, like the twelve of old, to "the ministry of the word." Every once in a while when I get to coveting tact or wisdom, or worldly prudence in divers guises, my brother Paul looks out at me from the book and says, "Brother, when I came to you, I came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and him crucified."

My Bible and I. We two are getting to be better friends. I am learning to trust the old Book more. There is no help like that which it gives, no comfort to compare. Drummond has helped me. I thank God for the new Bible, but he is more fallible than the Bible. And when he says for Christ, to us, weary and troubled with life's tasks and tests, "Watch my way of doing things. Carry the burden as I carry it. Take life as I take it. Be meek and lowly like unto me and you will find rest, work it out and possess it in actual experience." I get a blessed spur to Christian growth. But then I go back to the old Book and in its simple word I find something better and without which the other is nothing. "Come unto me. Not unto my idea or my way of doing. Rather, my doing myself. 'Come unto me and I will give you rest.' These other things will follow. In Christ, all."

With you I have sometimes striven for peace. Struggled for it, fought for peace, worked for rest. Then I have looked at the little child going to sleep. At first it has struggled, tossed, reached about for it. There now, it has ceased to strive, the tired arms relax, what it cannot get by seeking, it just takes—and it sleeps. Now, Lord, I have thee, "Peace I give to thee, my peace I leave with (and over to) thee." Surely, Lord, thou wast going home to God, where love abides. Peace is a thing for earth with its harassings. Thou wast, as it were, in the flesh, done with it. But not I. "These abide, Holy Father, keep." And Christ's own peace he gives over to me, and I—just put up my hand and take it, even as bidden. And I have it, that is all. Or rather I have him, and that is peace. This my preacher's own Bible teaches me. Then it aids me, feeds me, holds me up, by giving me Christ; around me "a shield," underneath me, "everlasting arms," within me, "the kingdom of God," "for the kingdom of God is within you." Somehow the Bible, personally read, leaves with one Christ, personally appropriated. —Rev. J. W. Weddell, in the Standard.

The Whisky Evil.

Being asked for an expression as to whether the temperance people should have a hall and exhibit at the World's Fair in Chicago, Dr. Gambrell gives the following:

There should be a distinctive temperance exhibit gotten up with taste and completeness; a temperance gallery, where the pictures of all the most notable temperance workers might be seen, could be made a striking feature of the department. Complete figures showing the results of the liquor traffic should be where they would readily catch the eye. Illustrative pictures showing every phase of the question would be in order. There ought to be one picture specially made showing the AMERICAN SALOON, ablaze with light, thronged with customers, men fighting in and around the place, some dead drunk on the ground and floor, others robbing them; in the background, miserable hovels with wretched women and children, and off in another direction a gallows with victims suspended. Under it should be something like this: "Great American industry. This nation is getting rich too fast and the population is too dense. Our work is to deplete the nation's wealth and thin down the population. The spoils we divide with the government and Fair Commissioners, which have entered into partnership with us in our work. The Christianity of the country needs something to do to keep it in healthy exercise."

So the poor and the sinner and the sick, made so by this great American industry, as a fair exchange for the generous support the Christian public gives us in our business by sustaining political parties in our interest, buying and drinking our liquors, and retaining in church fellowship our most influential "friends." The picture should have all the touches a real artist could give it. I barely suggest the thought.

Books, papers, and everything educating, should be on sale. And, of course, there should be a set time for a temperance gathering when men and women from Maine and other northern States would meet and shake hands in a national temperance fellowship. J. B. GAMBRELL, Meridian, Miss.

"Speak to my people," saith the Lord to Moses, "that they bring me an offering." How much less does the Father require to day? Have we freely given to the Lord the gifts of time and means, of talents, prayer, pen and song? Who has not robbed God?

I never could believe that a man who did not find God in other places as well as in the Bible ever found him there at all.—George MacDonald.



Centennial Church Building Fund.

Churches for the Destitute.

BY PROF. C. L. COCKE, OF VIRGINIA.

The re-arrangement of the public highways of the South, and the creation of many new centres of business and population, affect, for the present, most seriously, the life-long church-going habits and spiritual privileges of our people. Many sections, in which the people of former generations erected good houses of worship where they regularly assembled in large numbers for prayer, for preaching and Sunday school work, find their congregations melting away, their churches like "banquet halls deserted," and the voice of their ministry hushed in dread and ominous silence. I sometimes traverse districts of country where a joyous and beautiful civilization once flourished in all its glory and covered the land, where all classes of the populations, the rich, the poor, the cultured and the rude, the master and his domestic, all lived in peace and harmony, and all worshipped at the same altars, receiving the precious gospel from the same pulpits, and the elements of communion from the same consecrated hands. But oh, how changed every object reminds of decay and death, the fields, the woods, the roads, the dwellings, the home life, the church life, the social circle, the great assembly, the stately, but silent house of God, all speak of a departed glory. Sad, sad indeed is the scene to one who knows the former days in all their strength, their brightness and their beauty, and still survives to witness the early buddings and fruitage of a still more glorious future. The race is here, the men and the women, are here, the blood of our ancestors still courses our veins, and though weapons of our warfare are changed, with our new armor on, we shall press forward to a front place, in all the fields of literature, philanthropy and religion. The social life, so beautiful and powerful, which spread in a halo of glory over this southern land, will never return again, but a more vigorous, and enduring, though less pleasant and beautiful civilization will bless the land.

These sudden, and, to so many, adverse changes are all overruled of God for good results. The Christian heart is chastened by disappointment, sadness and gloom, and we come out of the furnace a regenerated and purified people. Let us never despair, but nerve ourselves to unwonted spiritual energy and press forward. Those depopulated and apparently decaying sections are again to bloom, to blossom and ripen into rich harvests. The voice of joy and the song of industry and thrift will soon again resound in the land.

N. W. in all sections where houses of worship, erected in the past, but still standing, though not crowded as of yore with worshipping assemblies composed largely of cultured people, the case is not so bad as at first sight it may appear. It is true that large numbers of the cultured classes, who constitute the main support of public worship have, from various causes been removed.

But still, in those very sections a new population is growing up and soon they will be more numerous people than ever before. These new people may not be trained to regular church-going habits and to liberality in support of an able ministry—hence the future looks dark, especially to those who knew former days. But instead of despondency, we should look upon these uncultured people as opening fields for Christian labor and as affording prospective sources of strength and numbers. It required generations to reach our former elevated and commanding status—but a much shorter period we may build up again and make our Zion the glory of the land. And further, we may find it difficult to procure and sustain a highly cultured ministry; but we can find and support a ministry adapted to present conditions who will do a progressive work—who will multiply membership, systematize Christian activity and gradually bring their churches up to a high prosperity and commanding influence.

But in the case of new settlements, especially those composed of uncultured people, most of whom have never taken part in church work or Christian activities, serious difficulties present themselves. The few who commence Sabbath school work, and regular public worship find little sympathy from the multitude who have come together to secure good wages and better their fortunes. Under such conditions, the few who take interest in the spiritual life of the communities in which their lots are cast, and feel for their immortal souls, have burdens and toils and sacrifices pressed upon them unknown to those of more favored localities and surroundings. They deserve their Christian

sympathies of older settlements—they should be liberally helped—they need houses of worship and Sunday school literature—they need preachers and good church workers—they need everything, indeed, to place the religious interest of the people on a sure footing for future progress and success.

Denominational interests in these new settlements often suffer and the cause is kept back for years—often forever lost—simply from the needed assistance at the proper time.

I live in a section, long settled, it is true, by an agricultural population, but since other industries have multiplied, it has cost one association over \$100,000—to prepare suitable houses of worship for the people—mainly in new settlements. We have had to struggle hard and give much, and yet we are not abreast of the times in church building. Surely if any cause deserves sympathy from older and more favored sections, it is that of the new populations which have suddenly gathered in new places in this Southern land—they need above all things houses of worship, and an earnest ministry.

Hollins, Va.

For the ALABAMA BAPTIST.

Encouragement from Unexpected Quarters.

A week ago a young Swedish Baptist by the name of Vingren arrived here in search of a suitable place to locate a mission. His account of the Swedish Baptists interests us very much.

In 1847 there were only six in the land, having received our doctrines from a fellow countryman who was converted in the United States. They are now about forty thousand strong, and for several years have had missions in Spain, in Finland and in Russia. A few years ago Bro. Vingren felt called of God to give the gospel to the Chinese, and his brethren finally decided to send missionaries to China and Africa. For nine months Bro. V. has been looking about in various parts of this Empire for suitable surroundings under which to locate. He thinks his Swedish brethren are too few and too poor to send a large force, so he wishes to settle within touch of other missionaries of "like faith and order," from whom he can expect sympathy and co-operation. He believes that he has found his desires and will proceed to select a field in our neighborhood. He also wishes, like ourselves, to work upon the plan of only preaching the gospel without the adjuncts employed by a large proportion of missionaries. He expects a colleague in the spring, and two more next year. Finding him an earnest, consecrated and well educated man (speaking good English), and one with us in faith and practice, we have all given him a most cordial welcome among us, and will extend to him every facility in our power to settle in a station near enough for fraternal co-operation. Thus God is strengthening our hands from an unexpected quarter. Cannot the one hundred and eighty-five thousand Baptists of Alabama, comparatively many missionaries as these forty thousand poor Swedes?

Some recent movements in Central China have also greatly encouraged us. Rev. Mr. Horsburgh, of the English Episcopal church, seeing the evils of using foreign money among the native Christians, returned to England and secured a large company of new missionaries to establish stations in the province of Sze Chwan, on the principle that no foreign money shall be given the natives for preaching, for chapels, for schools or other religious work. He expects to occupy his new field this spring. Some may ask in surprise, "What! does not God call Chinese to the ministry?" And must they alone work without wages while their foreign teachers receive a good salary?" Certainly, God calls Chinese to the ministry, and they may be paid for their services; but why not allow their native brethren to do this? Why parasite both preacher and people by taking their burdens upon ourselves? At the present stage it is better that an earnest God called Chinaman should support himself, giving his Sabbaths and leisure time to gospel labors, than that he should depend upon a regular salary, especially should that salary come from a foreign land. His native brethren will help him more or less quite as soon as will be good for the cause. We have some brethren and sisters, God bless them, who labor much in the Lord and who are rewarded solely by the Lord and the confidence of their brethren. It is a joy and not a hardship to them, and their words are worth much to their hearers. The hiring's words go for nothing, and at the close of his sermon he is often asked, "How much do the foreign devils pay you for talking like them?"

Mr. Horsburgh tells of an outstation at which a man of ability and influence was converted who labored so earnestly among the people that quite a work of grace ensued in his own and the surrounding villages. Many joined the church and the missionaries, thinking it a great pity so zealous and able a man should not give his whole time to the ministry, employed him on wages as a preacher. The result was that many of the converts came asking employment in the same capacity and the revival came to a sudden close. Mr. H. has issued a tract explaining his views and plans which I wish all our readers could see.

Should this letter meet the eye of any Swedish Baptists in America, Bro. Vingren hopes they will become interested and aid the work he is just beginning in this great Empire.

M. F. CRAWFORD, Tung Chow, February, '92.

Viewed From Within.

Howard College is attracting the attention of the people of the South and especially of Alabama, more and more. The dissatisfaction that four years ago found expression in the homes and through the daily journals is a thing of the past. Now we not infrequently hear in the streets, in the homes, and see in the papers expressions of praise lavishly yet worthily bestowed upon the president and faculty. The scales are gradually falling from the eyes of our people, but still they view from a distance. How is it viewed from within? One who has been three years under the direction and instruction of the college can tell facts better than those outside.

The writer will say what he believes every student will sanction if asked. The religious sentiment is improving all the time, until now few colleges can boast of such strong sentiment prevailing among their students. This is a Baptist college, of which every Baptist may well be proud; and yet if there has ever been anything said or done to arouse denominational feelings so that believers in other doctrines would be made to feel unpleasant, the writer has failed to observe it.

The half-hour prayer meetings are well attended every evening and are full of life and zeal. The missionary spirit runs higher than ever before. There is a gradual growth in the number of students (except this year when many are kept away on account of hard times), and the studiousness on the part of the young men seems to increase. It was remarked the other day by one of our best students that he had never before seen such studiousness or good order among college students.

The Howard to day is far ahead of what it has ever been before. How has it attained this excellence? Shall we attribute all the glory of this success to our president? When a grand victory is won upon the field of battle, the general has the praise of success. In this case no general has ever been more fearless or faithful. Our general dares to do the right.

Some may ask, "Do students ever come and after a short time leave college?" They do, and sometimes very much dissatisfied. This is no place for loafers or "buddlers." When you ask a tramp to do a job of work, he becomes very much dissatisfied and leaves; so do some young men, while other get a card from the president, without gilt edge or blue ribbon, inviting them to see their mother.

Some men happen at college, some are sent, and some come. Those who happen would do better to stay at home. Many of those who are sent do well, but those who come make the men that move the world. Of course, parents may defray the expenses of either of them, but the first class are those whom parents send because there is nothing better, as the parents think, can be done with them. The second class are those whom the parents hope to benefit. The third class are those who realize that life is what we make it, that a man must occupy the position that real merit gives him, and they come determined to make the best of opportunities. Sometimes a student is called away by sickness at home, and others resign occasionally for want of means to pay expenses.

As students rejoice while our Howard moves grandly on with a president who governs with a Napoleonic genius without the cruelty, with a Giles who has religious and pious enough for the whole faculty; with a Macon who subdues his passions and meets every difficulty as coolly as a Jackson and as practically as a Bacon; with a Waldrop who wins every body, no matter how morose, by his great heart and genial smile; with a Dill who has two bright eyes that sparkle with light reflected from an ocean of knowledge and a beautiful soul; with a Payne, the man of few words that are always to the point. We love them all, and when they fail to comply with one of our requests, it is because they have our interest at heart.

Howard College, March 5, '92.

Alabama Reminiscences.

BY REV. J. T. S. PARKS.

The early settlers of Pike county, Alabama, were generally from the Carolinas and Georgia, and commonly removed in colonies. One of the largest of these colonies, which by their progeny, affinities and consanguinities populated principally the northern and northeastern part of the county, was the Youngbloods from Edgfield District, South Carolina.

These fine fertile regions on Bug-hall, Line and Indian Creek—tributaries of Conecuh river—were generally entered and settled by these thrifty colonists.

Central Committee

On Woman's Work for Missions in the Churches.

MRS. T. A. HAMILTON, Pres., Birmingham, Ala.
MRS. G. B. EAGER, Vice-Pres., Anniston, Ala.
MRS. G. M. MORROW, Treas., Birmingham, Ala.
MRS. I. C. BROWN, Cor. Sec., East Lake, Ala.

PRAYER CARD—MARCH.

Blessed be the light that shines upon thy ways. Missionaries, 11; native assistants, 8; stations, 22; churches, 7; members, 382; baptisms, 83. Contributions from Brazil, \$75.00.

Study Topics.—History of S. B. C. Missions in Brazil. Pedro baptist Mission. Church building in Rio. The outlook. Brazilian governments.

A Work for Young Ladies.

One cannot enter a Christian church in this land without being struck with the great number of fair girlish faces turned reverently toward the minister. It is a subject for thankfulness that so many of our young ladies follow in the footsteps of the Marthas and Marys who ministered to the divine Galleon.

They are found in the Aid Societies, Mission Bands, W. C. T. U. organizations, are Sunday-school teachers, leaders in Sunbeam Bands, etc. In all these good things their help, though so gentle and quiet, is powerful.

Now, dear young sisters of our Baptist churches, there is a work so peculiarly suited to your hands, that we would gladly see it adopted as your special care, viz: The education of Pura Cova, true yoke-fellow with Diaz.

She will come over with her father to the Southern Baptist Convention in May. From Atlanta she will go directly to the Judson. That grand old institution is enthusiastic over her coming, and will welcome her with open arms. So soon as the proposition was made known, the Ann Hasselquist Society of the Judson, the Ladies' Aid Society, and the Woman's Missionary Society, all of Marion, hastened to respond with generous pledges. Two well known ladies of Marion have offered her the care and comforts of their homes during her vacation. Several societies and Sunday schools have made liberal pledges.

Cova Pura is about twelve years old, writes a very pretty letter in good English, is intelligent and pious. Her parents give her up to the ladies of Alabama as a sacred trust. She is to be lovingly, as under the eyes of him who careth for us.

Is there not something in this confident trust of her parents; in her youth; in the loneliness and home-sickness that may oppress her heart, as a stranger, in a land where everything is strange, where even the voice of kindness speaks in a strange tongue—that appeals strongly to your sympathy?

Surely no more appropriate or graceful act could engage you than to educate this bright young Christian, to fit her for a noble and useful life, and return her to her own beautiful homeland as a teacher, perhaps a missionary, to bestow upon others the advantages she has herself received.

The Central Committee affectionately commend the care of Pura Cova to your consideration.

The Ladies' Aid Society, of Brewton, through Mrs. W. C. Stewart, pledges \$5.00 for Pura Cova.

Selma church, besides educating a young minister, pledges \$5.00 for Pura Cova.

Miss Fannie M. Bean pledges \$1.00 from her Sunday-school class for Pura Cova, and asks for six Foreign Mission Chapel cards.

Mrs. Lenoir, for Brierfield society, pledges \$1.00 for Pura Cova, and asks for four chapel cards.

The first Centennial Certificate has been secured by Miss Hermione Brown's Sunday-school class, the "Blessed Hope," East Lake. Five dollars have been sent to Secretary Crumpton, and the punched Home Mission chapel card to the Central Committee.

A Mistake.

"Do not make such a mistake as I have," said an elderly woman to a younger friend with much feeling. "When I was first married my husband and I were so happy in each other that we were indifferent to outsiders. Then the children came, and we were still more devoted to our home and seldom went into society, neither troubling ourselves to make new friends nor to keep up with the old. As the children grew they always kept the house full of life, and we did not allow ourselves to think that a change must come some time. But now the children are all married and interested in homes of their own, and my husband's death leaves me entirely alone. I feel as if I hadn't a friend, and I know it is all my own fault. I do not deserve to have any one care for me now when I have been so neglectful of everybody all these years. But I wish to warn all young people against following my example, and I should like to give them this motto for life: Keep your friendships in constant repair."

The Friendly Islands, fifty years ago, had not a native Christian. Now there are more than thirty thousand church members, who give annually, from their scanty store, fifteen thousand dollars for religious objects.

Alabama Baptist.
MONTGOMERY, ALA., MARCH 21, 1925.
Address all correspondence to:
HAROLD POPE & DAWKINS,
Montgomery, Ala.
RATES AND INFORMATION.
Subscription Price—\$2.00 per year, in advance. To ministers, regularly in the service, \$1.50.
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We offer a nice Teacher's Bible to every one sending six new subscribers and \$12. Send the names at once.

ALABAMA ought to send a good delegation to Atlanta to the Southern Baptist Convention. Before then we should make much better contributions to the mission cause.

The Baptists of Great Britain proposed to raise \$500,000 for their Centennial fund, and they have already collected \$237,750. The Baptists of the South proposed to raise \$225,000, and yet we've scarcely made a start in that direction.

The new Park Street chapel, to which Mr. Spurgeon was first called in London, during one hundred and fourteen years had but two pastors—Drs. Gill and Rippon; the former, fifty-one years, and the latter, six years. A remarkable record was that.

If a Methodist preacher cannot enter fully into conference work unless he has intelligently studied Broadus' Preparation and Delivery of Sermons, surely every Baptist preacher should own and study carefully the work of one of the greatest living preachers and scholars.

REV. A. C. DIXON promises to give Col. Robert G. Ingersoll some notoriety touching his connection with those who would flood this country with obscene literature. Gen. Benj. F. Tracy, Secretary of the Navy, has been retained as counsel for Mr. Dixon, and since Mr. Ingersoll has appealed to the courts they are going to let the courts turn on the light.

WHAT YOUR OWN MOTHER and College and your girls from the Judson to send to some new school, because of its promises of speedy graduation, or cheap rates is like throwing down a reliable lantern on a dark night and striking out for the will-o'-the-wisp. You can't improve well on these two schools; they give honest work as cheaply as it can be gotten anywhere else.

ATTENTION is directed to the call for a meeting of the W. C. T. U. of Alabama at Atlanta, April 19-21. If all the temperance organizations were as faithful in their labors as this one of our Christian women, it wouldn't be ten years before the saloons would be closed. Let every lover of religion be "up and doing" for the cause of temperance. It is one way to advance the cause of the Master, and one of the best ways to mould sentiment and form character.

The Troy association pledged, at its last meeting, \$75 for ministerial education. On the second Sabbath Bro. Purser asked his Troy church to give him \$75 for this cause. In response they gave one hundred dollars. If the remaining churches of that association will do their duty they will add at least \$25 more to this worthy cause. We trust that the noble example set by the brethren of Troy will stimulate other churches to do likewise.

The high water last week prevented a number of brethren from being with pastor Hornady in his centenary meeting at Tuskegee on Saturday and Sunday last. Together with Dr. J. L. M. Curry and Revs. W. B. Crumpton and W. M. Harris, we were held at Shorter's depot from 11 o'clock Saturday morning till 11 o'clock at night, on account of a wash-out near Cowles'. Finding that it would be impossible to reach Tuskegee in time, we returned to Montgomery.

THERE are in Southeast Alabama three country towns, around which are sections of country whose population is rapidly increasing. The country about these centres will be influenced largely by the centres. This being true, it is of the highest importance that in each of these centres we have a strong man to lead our Baptist people, and help to develop Baptist interests in the outlying country. The points to which we refer are Andalusia, Elba and Geneva.

GENEVA, after two years' experience without saloons, is again cursed with about four doggeries. The leading citizens felt so certain that the majority of the citizens would go out and vote against the saloon, that they made little or no effort at arousing the people to a sense of their danger. The whisky side lost no time and won the fight by about twenty votes. And for another term the people of Geneva must bear the consequences of the traffic in their midst. These Christian citizens must now hold their hands and see their own and their neighbors' sons led on to ruin.

ONE of the best publications in the South is the Seminary Magazine, Louisville, Ky. It is edited by the young men in attendance upon the Seminary, and among the contributors are the professors in the school. The issue for this month is meeting with a large sale, it being a memorial of the late Dr. Manly. Single copy, fifteen cents; two for twenty-five cents. In this connection it would be well to state that the editors have on hand copies of the Boyce memorial issue, published about three years ago, which they propose to sell, both combined, for twenty-five cents. Send and get a copy of each.

OUR Corresponding Secretary is a broad-minded man. The mission cause with him is simply one. The Home and Foreign Boards are pressed by him equally with the State Board. It is all very well to have such a spirit, but at this juncture it is highly necessary that state missions be emphasized. There are scores of important centers in this state without Baptist preaching. Other denominations have regular pastors and are growing while Baptists are losing ground every year in those places. So regular and strong should contributions for state missions be that our board could help these centres until they could stand alone.

ELBA, the county seat of Coffee county, has two churches, one of which has preaching once a month, and the other, occasionally. There is a school, in session from eight to ten months. Over against these Christianizing and civilizing institutions, are four barrooms, which run every day in the week and a portion of every night. The town is not incorporated, by reason of the fact that most of the property is owned by non-residents, who oppose incorporating because their taxes would be increased. The citizens of the county should see to it that the next legislative removes from the entire county

these holes, which breed strife, contention and death.

At the suggestion of Dr. M. B. Whiston, the ministers of Norfolk, Va., adopted the following resolutions touching funerals:

1. Only one minister shall be called on to conduct a funeral, leaving the others to "preach the kingdom of God," and attend to other parochial duties.
2. Fewer carriages and flowers, and less mourning.
3. No uncovering of heads in bad weather.
4. No Sunday funerals when they can possibly be avoided.
5. No opening of caskets at graves or after the sermon at the house.
6. The honest effort, while tenderly and carefully putting away the dead, to avoid all superstitious displays, but relying on the simple services suggested by God's Word.

WHEREVER we go we find state, county and municipal authorities who are unworthy of their high position by reason of their drunken and profligate habits. The counties of Alabama are week by week holding conventions and nominating men to fill offices. Every voter should remember that his vote is a personal recommendation and endorsement of the man voted for. Let us all honestly ask ourselves if we have not in the past been guilty of voting for men to whom we would, in ordinary business affairs, refuse a letter of recommendation. Would we advise a business house to employ as bookkeeper, salesman or general manager a patron of saloons, gambling houses, and an associate of the most grossly wicked persons, and one who is profane? Let us vote for such men to run the affairs of city, county and state.

In his book entitled "The Metropolitan Tabernacle, Its History and Work," Mr. Spurgeon wrote these lines: "The Baptist character of the book may trouble some thin-skinned readers of other denominations, but we appeal to their candor and ask them, if they were writing a story of a Methodist or Presbyterian church, would they think it needful, fitting, or truthful to suppress the peculiarities of the case? In all probability they would not have been less denominational than we have been, or if they had succeeded in being so they would have robbed their record of half its value and all its interest. We do not expect, in reading a life of Wesley, to find his Arminianism and his Methodistism left out, nor ought any one to expect us to weed out Believer's Baptism and Calvinistic doctrine from the annals of a Particular Baptist church. We are Calvinistic Baptists, and we have no desire to sail under false colors, neither are we ashamed of our principles; if we were, we would renounce them to-morrow." Brave words of a brave and godly man.

SOUTHERN BAPTIST CONVENTION.
We publish in this issue the announcement of the committee on hospitality, appointed by the churches of Atlanta, where the Convention meets May 6th. We trust every delegate to the Convention will promptly comply with the request of the committee to send forward his name, so that all may be assigned homes in advance of their coming. It is no small matter to handle such a Convention, and unless those who expect to be entertained co-operate in the plan proposed they will produce trouble and delay both to themselves and those who entertain them.

Let no delegate fail to respond to the desires of the committee. If he does he ought not to expect to be entertained while at the Convention. Let every one who expects to go to Atlanta to read the announcement.

WHEN a small child, Mr. Spurgeon was impressed with a phial that contained an apple, "quite as big round as the phial." He could not understand it. "One day next summer," he writes in one of his books, "we chanced to see upon a bush another phial, within which was growing a little apple, which had been passed through the neck of the bottle while it was extremely small. * * * This discovery of our juvenile days shall serve for an illustration at the present moment. Let us get the apples into the bottle while they are little, which, being translated, signifies let us bring the young ones into the house of God in the hope that in after years they will love the place where His honor dwelleth, and then seek and find eternal life. Sermons should not be so long and dull as to weary the young folk, or else mischief will come of it; but with interesting preaching, and secure attention, and loving teachers to press home the truth upon the youthful heart, we shall not have to complain of the next generation that they have forgotten their resting-places."

EVERY Christian, whether Baptist or not, wants to get a good book on the life of Rev. Charles Haddon Spurgeon. Dr. Lorimer has given the public one of the best books ever written concerning this great man. He began work on this volume months before the death of the great preacher, and put into it some of the best work of his life.

The union of these two names, Spurgeon and Lorimer, puts this volume in the foremost place with thoughtful people of every class, who want not a scissors and paste book, but a careful, thorough study of the

man and his relation to the world's life and thoughts. Elegant 12mo. with portraits. Printed on Cumberland paper made specially for it.

- Style A. Bound in Fine Silk Cloth, \$1.00
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- For two new subscribers we will send one copy of Style A. For three new subscribers one copy of Style B. For four new subscribers one copy of Style C.

BAPTIST RALLIES

Were "all the rage" in the blustering month of March. Scarcely had we thawed out after returning from Geneva before we were off for Elba, at which point Bro. Crumpton had advertised a first class program and an abundance of talent.

Stopping over night in Troy, with brother and sister Joel Murphree, we accompanied the former to a meeting of the Y. M. C. A. Seldom have we seen a finer body of young men gathered together than those in the hall at Troy, the very flower of the town, those who will soon be the leaders in the business and professional life of that place, all working together to develop their own spiritual and intellectual character and to reach others. Bro. Willis, the state secretary of the Y. M. C. A., gave them excellent information about how they should work.

Bro. Frank Beard made a noble contribution to state mission work by loaning his horse to Bro. Crumpton and the writer.

After an eight-hours' drive we landed at "the Baptist hotel" in Elba. This house is kept by that excellent brother, Judge B. M. Stevens, and his cultivated Christian wife. During our two days' stay these hospitable friends lost no opportunity to make that visit a green spot in our memories.

The Baptist church is small in membership, and without a pastor. They have a large, and comfortable brick church, which with the ground, is worth some \$2,000. This house was built during the pastorate of Bro. Rowe, who was partially supported by the State Mission Board. There are several good men and women connected with the Elba church, and we believe they intend to work together to secure and maintain a good preacher in the near future.

In the afternoon Bro. Crumpton preached to the children, and then a general discussion of Sunday-schools followed.

Wednesday night, The Centennial of Modern Missions—Why Celebrate it, and How? was discussed by brethren W. B. Crumpton, the writer, and Bro. Fortune.

The rains of Wednesday night and Thursday morning interfered with the program. At 11 o'clock Bro. Crumpton gave his map lecture. Thursday night the writer made a speech on the evils of the saloon and how to get rid of it. The meeting was closed by a collection for missions.

AS TO RAISING MONEY.
The grand difficulty has been, not so much in the unwillingness of the members of our churches to give, as in the want of system. We can not believe that a true Christian is unwilling to give of his substance to aid the cause of Christ, if that cause is properly placed before him and he has been taught his duty in this respect. We will suggest a few things that we think will be of advantage to our churches:

1. The pastor should see to it that his people are kept informed as to their duty and as to the objects that are worthy of their support.
- This can be done, first, by teaching them from the pulpit the Scriptural injunctions upon the subject of giving and by urging the performance of this duty; secondly, by distributing among his people tracts and newspapers, such as the *Foreign Mission Journal*, the *Home Field*, *Mission Quarterly*, and our denominational papers. From these papers the people will learn something about our mission fields and their needs. They will thus become interested in these fields and in the mission work. They will also become acquainted with the disposition of the money they may give. The pastor should preach at least two sermons each year upon missions, and give his people all the information he possibly can on the subject, and concerning our mission work. By doing this the people become interested and will want to do something for the cause of their Master.
2. Collections for missions and other purposes should be taken up steadily.
- In our country churches, and in some town churches, where services are held monthly or twice a month, quarterly collections are the most convenient. Let a certain Sabbath be set aside for these collections to be taken. Let the church provide envelopes and let a committee be appointed whose duty it shall be to distribute these envelopes among the members. Every member should be provided with an envelope, and the pastor should state that it will be expected of every member to give something. This plan works well.
- It is all important, however, that the committee appointed to distribute the envelopes, faithfully perform their duty. It would be well to appoint some of the younger members of the church on this committee. This will give them work to do and make them more interested in the church work. The same plan may be pursued in collecting the pastor's salary. At first, with many of our country churches, this plan may seem impracticable, but if it is persevered in it will be successful; the members will soon become accustomed to it, and like it; they will find that they will raise more money by this plan than in the old way. Many members who have been in the habit of giving only one dollar a year to missions will give two dollars with much more ease than they gave one. They give a little at the time and these little amounts in one year to more than they gave when they gave only once a year. Moreover, many members by this plan give, who have never been accustomed to give. The younger members of the church are generally not called upon to give anything, especially if their fathers and mothers are members. On this plan, all are expected to give something each quarter, and if these young members only give five or ten cents a quarter, at the end of the year they give from twenty to forty cents, whereas before they gave nothing.
- Our churches need system in their financial matters, and if they will practice system, they will meet all their financial obligations and give much more than they do to our missions boards.
- We think this matter is to a very great extent, in the hands of our pastors. The pastor is a leader, he should instruct his church as to its duty and urge the members as to the performance of their duty. If he does this, he will find that his church, if it respects him, will be apt to follow his directions. Our pastors should not be afraid to talk about money matters to their people. He knows and they know, that money is needed to advance the cause of Christ. The preacher must be paid, for "the laborer is worthy of his hire," and he "who preaches the gospel should live of the gospel." The gospel is to be sent to those who have it not, and it

is the duty of the churches to send his gospel by the living minister—he must be supported, and the churches must support him by their contributions. Let the pastors teach their churches this duty, and let them suggest the best plans for accomplishing this work, and success will crown their efforts. It may not come at once, but it will come after awhile.

FIELD NOTES.

What are you doing for the Master? Send on your contribution for missions.

Dr. Eager will lecture at Childersburg on the 7th of April.

The revival spirit is among many of the churches of Kentucky.

"The Preacher's Own Bible" is an interesting article. Don't fail to read it.

Capt. A. B. Johnston is proving an able helper in the mission cause about Birmingham.

Bro. Geo. W. McQueen preached at the Union school house at Bogueshorne last Sabbath.

Rev. A. P. Pugh, of Lexington, Miss., has accepted the call to the first church of Pensacola, Fla.

Bro. Jeter G. Dickinson has moved to Uniontown to live, and will give that church two Sabbaths a month.

Bro. Glenn reports good news from Atlanta—interest good, fine prayers, meetings, and good Sabbath school.

Attention! Young ladies! Look in the Central Committee column. You will find something of special interest to yourselves.

The Baptist church at Uniontown is in mourning over the death of Mrs. Rebecca Woodfin, one of their oldest and best members.

Communities which have school property for sale or lease, should at once correspond with The School Agency, Montgomery, Ala.

The city of Louisville, Ky., has thirty-two Baptist churches. The Baptists have doubled the number of their churches in the past ten years.

Dr. J. L. M. Curry has recently been on a visit to Alabama. He passed through Montgomery last Saturday on his way to Atlanta on his return trip.

We thank Prof. N. W. Bates for a copy of his History of Alabama. This is a most valuable little book, and it should be taught in every school in the state.

Rev. A. J. Dickinson will preach the commencement sermon of the Judson Female Institute, and Rev. A. W. McGaha will deliver the baccalaureate address.

The Mississippi legislature passed anti-lottery resolutions, by making it a misdemeanor for newsmen to sell papers containing any lottery advertisement.

Thanks to Rev. J. B. Appleton, of Louisville, for a list of subscribers. He has frequently shown his friendship in this way, and we appreciate his kindness.

A neat little church house has been built by the Smith Lumber Company at Chapman, and Bro. Jefferson Falkner has been invited to preach in it next Sunday.

The friends of Dr. Burkhead, the beloved pastor of the First Presbyterian church, of this city, will be rejoiced to know that he is again at home and much improved in health.

The new cabinet in France announces that a separation of church and state should be the ultimate goal of the Republic, but that for the present their union will be tolerated.

The senate of New York has concurred in the assembly amendments to the senate bill appropriating \$300,000 for the World's Fair including the amendment for the closing of the State exhibit on Sunday.

It is as unpleasant for us to "dun" our subscribers as it can possibly be for them to receive "reminders," but we need the money, and it is due, and we simply ask for what our readers should give without our asking.

A good Christian family desires to give a home to an orphan girl of about ten or fifteen years of age. If any of our readers know of such an one, they will please notify the ALABAMA BAPTIST, giving full particulars.

The Oxford Sunbeams have to their credit on home missions \$16.50, the value of the box they sent to the front this year. This is the second year this little band has sent out. They have a fine leader in Miss Georgia Pope.

The New Jersey senate, by a vote of fifteen to three, adopted a resolution asking the commissioners of the World's Fair to close the fair on Sunday, and requesting the New Jersey commissioners to close the state exhibit on that day.

Two weeks ago Rev. J. A. French preached to the citizens of Talladega on an important subject—"How Christians should conduct themselves during a political campaign." The following Sabbath his subject was, "Our relations toward the negro."

D. B. Mills, Troy, March 21: I accepted the care of Ebenezer church January last. They have not had a Sabbath school in six years, but we organized one yesterday with thirty-four pupils. We hope that the Lord will bless and the school, and that we can have an evergreen school.

J. B. A., Collinsville: We had a good time at our last meeting at this place. Saturday we received Bro. C. Davis and wife by letter and their little daughter, Della, by experience. Sunday, after preaching a good sermon, Bro. J. R. Ramsey joined by letter. Pleasant Grove now has three ordained ministers in her membership. If preachers can sustain a church, this one ought to move on an elevated plane. My head is improving some; hope it will be all right soon, but the scars will remain while life lasts. May the Lord deal kindly with you and aid you in your labors of love.

A woman in New York City recently said she had changed her church membership because she served so much better wine at the one to which she was now going.—*Evening Signal*. It is strange how the appetite or some petted whim governs some people. It is seen a thousand times in people hiding behind a big congregation in order to keep from work, or in order, as they claim, to improve their "social standing." What about the Master's work among men?

The Liquor Dealers' Estimate of a Candidate's Alleged Piety: Governor Flower, you received last fall the support of a large number of liquor dealers who claimed to have received positive assurance from the leaders of the democratic party that your pretensions to piety, good moral convictions and strict Sunday observance were a cheap humbug and harmless. These members of the trade were told that you would approve any measure legalizing the sale of liquor on Sunday in the State, or in fact the liquor dealers might ask you, in case you were successful—*Wine and Spirit Gazette*.

Pledges for the support of Pura Cova continue to gladden the hearts of the Central Committee. The following churches and societies are to be added to the honor roll: Scottsboro society, \$2.50; Sunday school, \$5.00; Sunday school, \$5.00; Brierfield Sunbeams, \$2.00; Oxford Sunbeams, \$2.00; McKinley society, \$5.00; LaFayette, \$5.00; Grove Hill, \$5.00. In cases where no figures are found after name of society, they have not limited themselves to any stated amount. In some instances they give a proportion of what is raised by them during the year.

Paul Willis, Orlando, Fla., March 22: My long silence has been due mainly to ill health. For more than nine months I have been unable to fill my pulpit. During this time my church paid my salary in full and kept the pulpit supplied, waiting, praying and hoping for ability on my part to resume my full work by spring. The Lord, in his wisdom and goodness, having ordered otherwise, I have resigned my pastorate at Sanford, Fla., and am now moving with my family to Apopka, Fla. Surely, but since it is the Lord's will, submissively, I turn away from my loved church at Sanford. What a noble church!

Bro. C. of Evergreen, writes: Our pastor, Rev. J. W. Stewart, preached a soul-stirring sermon last Sabbath, from the 15th chapter of John, to a large and appreciative audience. Bro. S. is growing in popularity as a minister; as evidence, our church is crowded every Sabbath. We note with pleasure the large attendance at church of northern tourists, who are spending the winter here. May God bless the efforts of Bro. Stewart and may he get the encouragement from his members he so richly deserves. I felt last Sabbath like doubling my pledge for pastor's support, and intend doing all in my power, God being my helper, and I hope other brethren feel as I do.

Public opinion has compelled the amending of the proposed New York excise law, by erasing the provision for Sunday saloons. It is urged that it would not be "good politics" for the democratic party to so attack the Sabbath "in a presidential year."—The papers announce that senator Hill started on his Southern tour on "Sunday night."—A resolution has been introduced in the house of representatives, by Mr. Otis, of Kansas, which proposes to close the World's Fair one day in seven, without making any reference to Sunday.—Kentucky steps into line with Massachusetts, Ohio, Pennsylvania and New York in officially opposing the Christian opening of the World's Fair.—*Christian Statesman*.

The latest census bulletin, on "Finances of Maine," shows that "prohibition does not prohibit"—prosperity. Between 1880 and 1890, the value of real estate in Maine has increased sixty millions of dollars, about 35 per cent., and personal property thirteen millions, or 21 per cent. At the same time taxes have decreased a quarter of a million, or 5 per cent., a per capita reduction of \$4.75. The total debt, state, county, municipal and school, is now \$50,000,000, or \$1,000 of valuation, a reduction of one-twentieth of 80.—Since the National Excise Committee of the prohibition party has officially approved the million vote pledge, if anyone who wishes a sample of supply should write to The Voice, New York.—*Christian Statesman*.

Numerous are the friends of the afflicted family, who will learn with sadness of the death of this noble Christian woman: It was the sad mission of many of our citizens to attend the funeral of Miss Julia Houghton last Thursday. Miss Houghton was the sister of Montgomery's honored citizen, Mr. M. B. Houghton. For many years she was a resident of this city, and all who knew her loved and respected her. After a lingering illness of some time at her home in Montgomery, she passed away. The death of one so much loved caused grief to many relatives and friends. That she might rest beside her father's remains in Oak Hill cemetery, the corpse was brought here from Montgomery, for interment. The heartfelt sympathy of the Herald goes out to the bereaved ones.—*Union Springs Herald*.

Joseph Cook recently said in a lecture devoted to "The essentials and non-essentials of the Scriptures": The Bible is a book worthy of God. It reveals the one great religion. There are not two great religions in the world as some affirm. There is only one great religion, and that is in the Scriptures. The Old and New Testaments are two parts of one whole. The Old contains in germ what the New develops. The Bible does not simply contain the Word of God. It is the Word of God. There is no such a thing as essential and non-essential. Who can separate the parts and say, This is essential, that is not? It is all of God. In it God is love, and also a consuming fire. He loves the upright, but is angry with the wicked. The pure in heart he exalts to glory, while the impenitent are cast down to hell.

Read this, brethren of the ministry. You will soon be writing of "glorious meetings." Be careful that you are

more concerned for the conversion of souls than for your reputation as a revivalist. Don't stand up and tell people that they "ought to join the church now," as if salvation depended on such a course. Let that alone, or at least until you are convinced that you are speaking to converted persons. "Ye must be born again," was a text used by the greatest of revivalists. With such words as authority, Baptist churches, in their articles of faith, are distinguished from others by requiring faith. How about ours? This is our text, it is too frequently ignored. Why? Just because the pastor and the preacher who aids him are interested in having a large number of conversions reported. The fruits of many of these so called glorious meetings are manifest to pastors who have followed in the work. Be careful, brethren. True zeal for soul-winning is a different thing from craving for a reputation as an evangelist.—*J.*

State Mission Board.

In Selma, at 7 p. m., Tuesday, April 12th. Brethren who expect to attend should write at once to Rev. A. J. Dickinson, so that homes may be provided for them.

Southern Baptist Convention.

The thirty-seventh session (forty-seventh year) of the Southern Baptist Convention will be held with the Baptist churches of Atlanta, Ga., beginning Friday, May 6th, 1892, at 10 a. m.

The date, May 13th, as found on page 38 of Journal of last year, is an error.

Preacher of the annual sermon: Rev. J. B. Grimbrell, D. D., of Mississippi; alternate, Rev. W. R. L. Smith, D. D., of Tennessee.

LANSING BURROWS, OLIVER F. GREGORY, Sec'y S. B. C. RAILROAD RATES.

The Southern Passenger Association, which embraces nearly, if not quite, all of the railroads east of the Mississippi river, and south of the Ohio river, has authorized a rate of one full fare for the round trip.

O. F. GREGORY, Sec. in charge Transportation.

The Committee on Hospitality earnestly desire that delegates, both to this Convention and the Woman's Missionary Convention, should report their names to the committee as early as possible, that they may be assigned homes where they will be entertained during the session.

For such delegates as prefer to go to hotels, and for visitors who are not delegates, reduced fair has been obtained as follows:

- Kimball House, \$2.00 to \$3.00
 - Markham House, 2.00
 - Ballard House, 1.50
 - National Hotel, 1.00
 - Grant House, 1.25
- Board at first-class boarding houses throughout the city, 1.00

As it is expected that the Convention will be very large, the committee earnestly desire that every delegate should promptly send on his name so that he may be notified by return card where he will be entertained, and on home assigned him. Visitors who are not delegates and who desire to see the procured boarding houses for them during their stay will be accommodated, and return cards advising them where board has been procured for them will be sent. Persons will be in waiting at the depot on the arrival of the trains to see both delegates and visitors to the places assigned them. If brethren will promptly comply with our request, we can handle the large number who attend without confusion or delay.

Address, A. C. BRISCOE, Sec'y Com. on Homes, Atlanta, Ga.

Fasting.

Among the heathen abstinence from food is a prevalent form of self-affliction. The Egyptians required fasting of all who sought initiation into the mysteries of Isis and Osiris. The Greeks made the third day of the Eleusinian celebration a day of fasting, and those who consulted the oracle of Traphonius were required to abstain from food for twenty-four hours.

The Siamese proclaim a fast in connection with their solemnest acts of devotion, and dedicate especially the seasons of the new and of the full moon to that observance. The Mohammedans fast till the going down of the sun every day of their ninth month. False religions make much of fasting.

The Bible recognizes fasting as proper under certain conditions. Moses and Elijah, Abah and the children of Israel fasted on occasion. David humbled his soul with fasting. Jesus recognized it as an institution of the times. He thundered against the hypocrites which it bred. He deprecated the manner in which some fasted. He himself came eating and drinking. Once in his life he entered into a great conflict with Satan in the wilderness, "and in those days he did eat nothing." He was sustained by Divine power, and in this it would be practically impossible for us to imitate him. And for a man to eschew beef and mutton, and fill himself with fish and eggs and oysters and fruits and vegetables, and then pretend to be imitating Jesus in his forty days' fast, seems like a solemn mockery.

Such a mockery it has frequently been. Early Christian writers declared that fasting was a Jewish custom which was not acceptable to God. For five hundred years after Christ the matter was left, where the New Testament leaves it, with the individual conscience. Even so late as the reign of queen Elizabeth, it is said, the royal edict for fasting was intended to encourage the fisheries rather than to help religion. But in some parts of Christendom, as men got farther away from Christ, fasting began to be considered meritorious. In the sixteenth century one council decreed that neglect of the appointed fasts should be considered an offence against the church, to be punished with the loss of the teeth.

Later, recommunication was not considered too severe for reckless souls who ate flesh on the wrong day! And

as the idea of merit in abstinence prevailed, fasts multiplied. The spring fast, (German, *lents*, spring, lent) which began with forty hours, grew into forty days. Then were added by degrees quarterly fasts, monthly fasts, weekly fasts, special fasts on advent days, and rogation days, and ember days, and the vigils of assumption, and Christmas and Pentecost, and all the saints in the calendar, until it would seem that the Great God had gone entirely and exclusively into the business of a caterer.

But it is written: "Meat commendeth us not to God; for neither if we eat are we the better, neither if we eat not are we the worse. The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." And this thing of going on one's knees with strained face, and with fasting and prayer about this time of year seems to indicate that to such a person religion is a distasteful thing, which must be taken as bitter medicine, gulped down with a wry face, and forgotten as soon as the set time for it to take effect has passed.

"Shall we never fast?" Well, that will probably regulate itself. When the bridegroom is taken away you will forget to eat. When you wrestle with forces that are too strong, and put the weight of body and soul into the conflict day and night to avert the threatened ruin, then shall you eat bread that the world knows not of. When hearts that are all the world to you are bounding with fever or dragging with painful pulsations through the chill of death, you will turn your face to the wall, and when the light is over and silence reigns, you will cast yourself by the dead, and weep and pray, as the prophet prayed, in pain, but not like him can you break the sleep or bring the soul to the clay again, and then shall you fast, and the sight of food will but mock the hunger of your hearts. J. J. TAYLOR.

From Dr. Johnson.

Eds. Ala. Baptist: Enclosed please find postal order for subscription for '92. I am glad you reminded me that it is due. Men with many things to look after sometimes forget—even preachers forget, but they ought to take it with all kindness when attention is called to the fact. I hear through your editors that it is not always so, however. But I am sure that the subscribers to a religious paper who makes complaint when he receives notice that he is in arrears, is the very one who most needs to read a good paper, and our editors ought to try by every possible way to circumvent him and keep him on their list.

I wish I had time to tell you at length of the blessing we had in January under the gracious preaching of your Birmingham man, Dr. P. T. Hale. Everything without seemed to be against us: the mercury was away down towards the bottom of the tube, and "bitter chill it was." It rained and snowed and sleeted in turns. The doctors said there were a thousand cases of the grip in town, and probably twenty or thirty families connected with our church were kept at home. All the protestant ministers (except myself, and I am not a protestant) were down. In spite of all these untoward conditions, we had a delightful meeting: the church was greatly profited and six were added to it by baptism. If the preachers went two and two these days, I should want to go with Bro. Hale and have him do all the preaching.

On the second Sunday of this month our brother, W. W. Whitfield, Jr., was ordained, in the morning, to the full work of the ministry. Rev. A. J. Miller, of Aberdeen, and President M. M. Stone, of Shuaklak, were with us, the former preaching the sermon. In the evening Bro. Stone preached; after the sermon Dr. B. Stone, Wofford and Bro. B. L. Owen were ordained as deacons. The latter is an Alabama man, for whom we are grateful to you. Altogether, that Sunday was a red-letter day for us. I have great hope that Bro. Whitfield will make an efficient and useful minister of the Word of Christ, and that his going into the work is only the beginning of what our church is to see of her young men turning into the harvest field.

