

THE ALABAMA BAPTIST.

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For the ALABAMA BAPTIST.

Georgia News.

We were disappointed in not seeing either of the editors of the ALABAMA BAPTIST at our recent State Convention. If you had been present you would have received a cordial welcome, and might have added some Georgia names to your list of subscribers.

Our Convention was hardly up to the average in interest or numbers. The most encouraging feature of the session was the impetus given to the cause of missions. It is confidently believed that steps will be taken by the State Board during the coming year, to work a revolution on the subject throughout the state. The Board has not yet developed its plans, but a vigorous and persevering effort will be made to stir the hearts of our Baptists by means of missionary mass meetings held in every county in the state. It has been suggested that a movable tent be purchased, and carried from point to point along the leading lines of our railroads, in which monster meetings will be held and addresses made by some of our best speakers, preachers and laymen. Besides this, there will probably be a committee in each county, whose duty it will be to hold meetings wherever and whenever practicable. These committees will operate under the advice of the general committee appointed by the Board.

If the statement made on the floor of the Convention by our corresponding secretary that \$5,000 of the 120,000 Baptists connected with the Convention give little or nothing, be true, it is high time that something was being done to "stir up their pure minds by way of remembrance." It is gratifying to know that Georgia Baptists raised \$120,000 for missions and education last year, but is terribly mortifying to learn that that amount was given by one third of our number. The great aim of our work this year will be to stir the hearts and reach the pockets of these 80,000 missionaries. If our plans shall be successful, it is not unreasonable to hope that our contributions during the next twelve months will reach \$500,000.

We think we have in Bro. Gibson one of the best corresponding secretaries in the United States, and what ever consecrated judgment, skill, talent and labor can do, he will do. By the way, I desire to call your attention to an article written by him and published in the *Christian Index* a few weeks ago, entitled "The Gospel of Ignorance." It is an overwhelming and irresistible argument in refutation of the idea that the heathen will be saved because of their ignorance of the gospel. You could not read your readers a better service than to publish it in your columns. It was a pleasure to me to meet at our Convention two old friends from Alabama—Roby and Hornady—both formerly from Georgia. I hope they enjoyed their visit so much that they will feel like coming among us often. Tell Bro. Teague that some of his old parishioners in LaGrange remember him kindly, and affectionately inquired after him.

The Atlanta Baptists are making active preparations to entertain the Southern Baptist Convention soon to meet with them. Over one thousand homes have been secured, but the committee will not feel safe until they have at least fifteen hundred. It was thought that a satisfactory place had been secured in which to hold the meetings of the body, but it is now feared that owing to some complications, other arrangements will have to be made. The committee are anxious to provide a room large enough to seat comfortably all who may attend. Atlanta never does things by halves, and all who come may feel sure that they will be well cared for, and have a pleasant and profitable time.

There have been several pastoral changes in our state during the year. Ragsdale, from Quitman to Decatur; Eden, from Hawkinsville to Quitman; Okelly, from Mercer University to Hawkinsville; Keesee, from Lumpkin to Toccoa; Hamner, from Alabama to Lumpkin. An effort was made to bring to Georgia your clever and talented Eager, but to our regret it failed. F. C. B.

April 18th.

For the ALABAMA BAPTIST.

Exegesis Miscellaneous.

BY J. C. WRIGHT, D. D.

MOUNT OF OLIVES. Zech. 14:4. "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east, and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains."

Some say that our Lord will descend upon the Mount of Olives before the Millennium, and that he will stand in that day upon the identical spot from which he ascended to heaven. It is further said that the touch of his feet upon the Mount of Olives produces a great physical phenomenon, namely, the mountain shall cleave into two parts, one half falling toward the north, and the other toward the south, and there shall be a great valley between them.

If, at the second Advent, Christ were to touch the earth, such phenomenon might be; but since his feet will not then stand upon the earth, there can be no such phenomenon, at least from the cause named. "Descending in like manner," gloriously, and in majesty and power, does not

necessitate Christ's standing upon the Mount of Olives, or upon any spot on earth.

After the thousand years, when the great white throne appears, "the earth and the heavens fled away, and there was no place found for them." When Christ comes for judgment, there will be no earth. There is no place found for it. Hence Paul says, "All meet him in the air." Christ will never touch nearer this earth again than the realm of atmosphere. He will not stand upon Olivet, when there is none.

Another standing upon earth is mentioned in Job 19:25. "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God."

A correct translation is: "I know my vindicator lives, and in after time will stand upon the earth, and with my flesh shall I see God."

Job's ideas and arguments here, if translated into our language would be this: "If, up to this time, I have failed by arguments to vindicate my honor, and to prove my righteousness, then, I appeal to a coming vindicator, in a later day, and to that bar of judgment that cannot err. I know in that day my vindicator will rise up over my grave, though my body be dust, and he will vindicate my honor, declare my righteousness, and pass righteous sentence."

But in *this* there is no standing upon earth, nor is there upon the Mount of Olives.

What then does standing, in that day, upon the Mount of Olives mean? All the necessary conditions of this prophecy were fulfilled, in that day, when Christ stood on the Mount of Olives and ascended to heaven. Zechariah told of the thirty pieces of silver, and in the text above, he gives us the place of the ascension, Olivet.

The work of Christ, taken figuratively, explains all the other items of this prophecy. Jerusalem was enclosed by mountains. And the Mount of Olives stood in the way of all who would approach the city. Then figuratively, Christ by cleaving this mountain into halves, and making a great road between them, opened a way to the gospel—Jerusalem—to the Gentiles and all the world. The work of Christ, taken literally, the mountain before Zerubbabel became a plain, and the middle wall of partition was broken down. And now Jew and Gentile may flee to the valley and through the valley to the gospel—Jerusalem, the church, the kingdom of God.

THE LORD OF DAVID. Luke 13:32. "And the Lord God shall give unto him the throne of his father David." Amos 9:1. "I will raise up David, and close up the breaches thereof, and I will raise up his ruins."

Some take these, and similar passages, in a literal sense. And say, Christ will rebuild the tabernacle of David, restore his fallen fortunes, make Jerusalem a royal city, and in person reign on a literal throne of David, over men in the flesh a thousand years. Christ, in the sense named in the Scriptures, is already on the throne of David, and building David's fallen tabernacle. Joel's prophecy of the outpouring of the Spirit in the last days; and Amos' prediction of the raising up of David's fallen tabernacle, both had their initial fulfillment on the day of Pentecost, and in the triumphs of the gospel that followed. But this prophecy has a progressive fulfillment. The blessings it promised were not exhausted in the apostolic age. Since, the church has had rich instalments of the future of millennial glory. Acts 2:36 explains this prophecy: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." That is, Messiah and King.

The Book Itself.

The sale of the revised version of the Bible has entirely ceased in most parts of the United States.

A little while ago any sort of a Bible was thought to be good enough. Now no one thinks of undertaking the study of the Bible without a Bagster or an Oxford. The sale of these Bibles the past two years has been enormous.

The division of the Bible into chapters as we now have it, was made in the year 1248. But as early as the fifth century manuscripts were divided into parts, each having a title. The oldest manuscript of the Bible now extant in the original Greek are written on vellum, which is made of the skins of very young calves. Some, however, are written on parchment. The Sinaitic manuscript is composed of the finest skins of antelopes, and the leaves are so large that a whole skin is required to make but two leaves.

The great source of the supply of Bibles for the blind is the American Bible Society, which has printed and distributed not less than 13,000 copies of the Psalms, the Gospel and other portions of the Scripture. The letters are raised or embossed, and each is so distinct from all the others as to be at once recognized by the fingers.—*Christian Herald.*

The greatest mistake is, never to be mistaken.

For the ALABAMA BAPTIST.

Methodists and Chickens: A Reminiscence.

Whether it be true or not, this deponent does not affirm, but the idea seems prevalent among the masses that the Methodist clergy have a peculiar fondness for fowls.

Some forty years ago a very quiet, sedate man, not a professor of religion, represented one of the poor northern counties of Alabama in the legislature. He never made a speech, nor was in any way demonstrative till near the close of the session, when he introduced a bill "To encourage the preaching of the gospel." Some one opposed it at once, saying the heading was contrary to the constitution. Church and state are never connected in this free land, nor can there be any legislation for the support of any church or religious creed.

This humble representative remonstrated by saying, "I have been here during this entire session, and have never made a move, introduced a bill or made a speech. I think I might be allowed the privilege of introducing one bill." His appeal touched some sympathetic heart, and a motion prevailed for the bill to be read. Its provisions were that a premium of fifty cents be paid by the county for the scalp of every mink, cat, opossum and weasel that shall be killed in the county he represented.

Some member arose and called on the gentleman to explain what connection there was between the bill just read and the preaching of the gospel. The gentleman, arising, replied: "Mr. Speaker, I live in a poor section of country, where there is very little preaching. The Episcopalians and Presbyterians will not come among us and preach, for we are not able to pay the salaries they demand. It is rather a badly watered region, and as the Baptists want 'much water,' where they preach we cannot get them; but if we can raise the *varmints* down, so as to raise plenty of chickens, the Methodists will come and preach for us."

PHILANTHROPOS.
San Antonio, Tex.

The March of Romanism.

There is every reason to believe that the present aggressive attitude of the Roman church throughout the nation is preconcerted and in response to orders from headquarters. Never before in American history has Rome made such strides as it is making today. In every sphere of life its deadly influence is being felt and it is slowly but surely tightening its coils on the American people. Last week at the city election in Dallas the Romanists elected ten aldermen. This will, we understand, given them a majority in the city council. The people of this city may as well be getting ready to have their children taught by Romish nuns as is the case now in San Antonio. The most remarkable thing about this Roman movement is the fact that good citizens—many of them Baptists—assist in their primary political meetings in nominating these emissaries of the Roman hierarchy. Just because it is done by their political party Baptists and Protestants alike join in forging the chains that will manacle them and their children and aid in sharpening the knives and welding the thumb-screws of the inquisition. Romanism has never changed. It is as malicious and deadly as it was when it burned Huss and Wickliffe and Latimer. It loses none of its fangs by being bred in a more salubrious climate.

In Chicago they have advanced a step further than in Texas cities. St. Patrick's day has been made a holiday by official proclamation. Very soon it will be contrary to law to fail to keep Lent and the next step will be the rack, the dungeon and the scaffold. Dr. P. S. Henson, pastor of the First Baptist church of Chicago, introduced the following resolutions at the Chicago Ministers' Conference: Whereas, The city council of Chicago at a meeting held on the 16th ult., did by resolution instruct the mayor to 'close all the offices in the City Hall on Thursday, March 17, 1892,' and did declare the said 17th of March a holiday; and Whereas, The only conceivable reason for such observance was to honor the memory of St. Patrick, the patron saint of Ireland; and Whereas, Many of the citizens and tax payers of Chicago are neither of Irish nationality nor of the Romish faith; and Whereas, It is utterly foreign to the genius of American institutions to discriminate in favor of any one race or religion. Resolved, That this conference of Baptist ministers imperatively demand, that if the precedent thus established by our City Council is to be followed in the future, that St. Andrew shall have a memorial day in deference to the feelings of our Scottish fellow citizens, that William Penn shall be similarly honored in deference to the Quakers, and Roger Williams in deference to the Baptists, and John Wesley in deference to the Methodist, and John Calvin in deference to the Presbyterians, and Martin Luther in deference to the Lutherans, and if there be any other race or religion that can claim enough votes to be an influential patron at the polls, then the representatives of such race or religion shall have the privilege of naming each a patron saint or reverend ecclesiastic in whose honor the city offices shall be closed once a year, if there be days enough in the calendar to serve the purpose.

Resolved, Further and finally, that if in the judgment of the city council it be not expedient thus to memorialize all nations and faiths, we urgently

insist that they shall memorialize none, but severely let religion alone in their official capacity and address themselves honestly to their legitimate business.

The Standard trusts that our people wake up to the dangers that are among us and that, like dynamite bombs, are liable to explode at any moment. There is no accident in this aggressiveness of Rome. It is no more of an accident than were the streams of blood it caused to flow in ages past. It is coincident and co-ordinate, and the aggressiveness of Romanism has its direction from the pope and the college of cardinals. The foreign element is largely Roman Catholic and each succeeding year sees the increasing thousands land upon our shores. Foreign immigration is bad enough by itself, but when these immigrants combine with ignorance with the superstitions of Rome they are more to be feared than the locusts of Egypt or the serpents that infested the camps of Israel. The supreme test of true American manhood was not made at Bunker Hill nor at the Battle of New Orleans nor at Bull Run or Gettysburg. It is yet to be made and the days when it will be tried by fire are close at hand. When Rome reaches up to fasten its clutches on religious liberty and raises its hand to strike at freedom of thought and conscience, then will the supreme test of American manhood have come. God hide from our eyes the day when these things shall come upon us, and let us not forget that every vantage ground conceded to Rome, whether in politics or along ecclesiastical lines, opens the door for destruction to come in and invites the overthrow of our blood-bought heritage of liberty to worship God according to the dictates of our own conscience.—*Baptist Standard.*

Fifth Sunday Meeting.

Program for the fifth Sunday meeting of the Central association, to be held with the Delectic church on the 27th, 28th and 29th of May, 1892:

Friday, 10 a. m.: Devotional exercises, by Rev. O. C. Swindall.

11 a. m.: Sermon, by Rev. J. H. Colley, alternate, Rev. Tandy Moon. Subject: Experimental Christianity. Dinner on the ground.

2 p. m.: Church organization; its object, etc. Rev. A. J. Raina, J. M. Johnson, L. H. Hastie and O. C. Swindall.

4 p. m.: Granting church letters of dismission. Short talks from all.

7:30 p. m.: Sermon by Rev. D. S. Martin. Subject: The gospel of Christ to the world.

Saturday, 9 a. m.: The duty of the pastor to instruct his people concerning missions, and the best way to accomplish it. Revs. R. A. J. Cumbe and W. R. Whately.

Saturday, 10 a. m.: The centennial of modern missions and how to observe it, so that God may be most glorified. Revs. J. M. Johnson, R. A. J. Cumbe and J. D. Hughes.

11 a. m.: Sermon by Rev. C. S. Johnson, alternate, J. M. Johnson; subject, Christ a missionary. Dinner on the ground.

2 p. m.: Church discipline. Revs. G. E. Brewer, D. S. Martin.

3:30 p. m.: Hindrances to missions, how to overcome them. Rev. T. A. Kelley, J. H. Colley and C. S. Johnson.

7:30 p. m.: Sermon by Rev. W. R. Whately; subject, Paul as a missionary.

Sunday, 9:30 a. m.: Sunday-school talks.

10 a. m.: Christian education. Addresses by all.

11 a. m.: Sermon by Rev. G. E. Brewer; subject, John 17:18—As thou hast sent me into the world.

All the churches of the Central are requested to send one or more to take part in our meeting; no limit to delegation. We welcome all visiting brethren. Come, brother editors and secretary, come.

W. J. D. UPshaw, Com.

Pins That Stick.

God will forgive your sins, but He expects you to pay your debts.

Sometimes there is a good deal of pride in telling how big a sinner you used to be.

It takes some people a long while to find out that poor health is not religion.

There are some people in the church who would hurt the devil's cause a good deal if they were to leave it.

Talking about "so many hypocrites in the church," is only a roundabout way of bragging on yourself.

The devil never goes into a warm prayer meeting to invite people to attend a dance or go to the theatre.

Before you undertake to pray the Lord's Prayer very loud in church, be sure that you are not selling goods with a thirty-five-inch yard-stick, or potatoes with a seven-quart peck-measure.—*Ran's Horn.*

The man who lives under a habitual sense of the divine presence keeps up a perpetual cheerfulness of temper, and enjoys every moment the satisfaction of thinking himself in company with his dearest and best friends. The time never lies heavy upon him. It is impossible for him to be alone; but his heart burns with devotion, swells with hope, and triumphs in the consciousness of that presence which everywhere surrounds him.—Spectator.

For the ALABAMA BAPTIST.

Business Sense.

Who is a wise young man? He will look ahead in a financial way; he will lay up something for the future. The unwise will live up to the last cent of his income every year. If he receives \$100 a year, he will live on it; if \$500, or \$5,000 a year, he will live on it—he will spend the last dollar of it. He will do this for years and years, and years, thinking (if the reflection comes into his mind at all) that, after a while, when he gets into better circumstances, or receives a larger income, he will then begin to "lay up something for a rainy day."

Whereas, the wise will begin and lay up something the very first year of his business life, and he will increase his savings as his income increases. He decides that if he has lived on \$100 or \$500 for one year, he can do so for another year, and so he saves up regularly his \$10, or \$100 or \$1,000. Before a very great while he has a competency for himself and family, although his expenses may grow, or his earnings may cease, or old age may come on when he can no longer make money.

Then, too, the wise young man will invest his earnings in real estate, securities, or in something equally reliable, where they cannot be lost. It is far better to do this, on a small per cent profit than to invest in uncertain risks, on the promise of a very large per cent. Wild speculation is the bane of commercial life, and the unwise are easily drawn into it. The wise will make a safe investment, and then he is certain of his money when he wants it.

Moreover, a wise young man will not run headlong into debt. He will live within his income, and will not borrow money except under dire necessity, or where there can be no failure about returning at the appointed time. Debt—a hasty, unrighteous submission to debt—binds many a young man's "nose to the grindstone," and keeps it there, for the most or all of his life. "The borrower is a servant to the lender." Every man should keep even with the world, anyhow; then he will have a chance to rise. With debts due and unpaid, augmented by interest every year, hanging to him, as a mill stone, how can he rise? Every married couple should consult together about what they may own in one, five, ten, forty years hence, and agree to saving up, for this purpose, as much as possible, beginning the very first year. Neither will have a right to spend money unnecessarily, and

at least, until they get plenty ahead.

Finally, a wise young man will be a Christian, and will give cheerfully of his earnings, ten per cent at least, to the cause of Christ, every month or year. He, himself, is the Lord's, and all he has is the Lord's; and it is his duty and pleasure to pay back to the Lord out of his own, not as a gift, but as a debt due to him. "What hast thou which thou didst not receive?" All a man is and all he has comes from God. He that acknowledges this, and uses a large per cent of his earnings for the Lord's glory and for the good of mankind, will, as a rule, have the Lord's help in making more and more. "There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty."

J. B. H.

For the ALABAMA BAPTIST.

Regeneration and Conversion not Synonymous.

Worcester, the standard exicographer, defines regeneration to be a "renewal or renovation of the affections, by the spirit and grace of God; birth, by grace to a Christian life; new birth, as in Titus 3:5."

Conversion, says the same author, is "a change from one state to another;—transmutation—change from one religion to another." "The conversion of the Gentiles." Acts 15:4. Thus it is seen that conversion is simply a change of mind, and not a change of heart; being "born again," "born from above," as is regeneration.

One can be born naturally but once; so in like manner the new birth can occur only once. To pass "from death to life, from the power of Satan unto God," is that transformation of the heart's affections by which "old things pass away; behold all things become new." This is wrought by the Holy Spirit who "quicketh whom he will."

Conversion, on the contrary, is a change of mind, wrought by a change of circumstances, or experience, by mental action or reasoning. This occurs frequently in the minds and purposes of persons in life.

Regeneration, a change of heart by the Spirit of God, involves conversion; for a birth from above carries with it a change of purpose and reformation of life, though one may be converted many times and never regenerated.

The Savior said to his impulsive, self-possessed apostle, "Simon, Simon, behold Satan hath desired to have you, but he may sift you as wheat: but I have prayed for thee that thy faith fail not; and when thou art converted, strengthen thy brethren." Luke 15:31-32.

Simon Peter was a regenerated man—"called of God," long before this juncture, but he needed to be converted from the error of self-sufficiency, and the severe ordeal through which he passed soon after, when he denied his Master, even to oath, did convert him from that error.

110, he exhorts his brethren thus: "Give diligence to make your calling and election sure; for if you do these things, ye shall never fall."

How cautiously, how tenderly he entreats them, saying, "Beloved, seeing ye know these things before, beware lest ye also be led away with the error of the wicked, fall from your own steadfastness."

J. T. S. PARK.
San Antonio, Texas.

A New Church.

At the regular conference of the Insey Baptist church, held on the second day of April, 1892, the following preamble and resolutions were introduced by Bro. Thomas Bonner and unanimously adopted:

Resolved, That the church hereby is now completed and ready for occupancy; and whereas, we believe it should be set apart and dedicated to the service of the Lord; therefore be it

Resolved, 1. That the first Sabbath in May, 1892, be appointed as the time for holding a dedication service, and that all the ex-pastors and former members of this church now living and in reach of us, be invited to be present and aid in said service, and that we may have a reunion of church and pastors.

2. That in connection with said dedication service we hold a Centennial service, and request Bro. W. B. Crampton and G. E. Mize to be with us and aid in said service.

3. That a copy of these resolutions be sent to the ALABAMA BAPTIST and Southern Baptist Record, with the request that they be published.

4. That a committee of three be appointed to arrange a program for the occasion, and a committee of three be appointed on reception and entertainment.

Committee on Program—Thos. Bonner, T. J. Mason, H. M. Mason. Committee on Reception and Entertainment—J. M. Mason, W. H. Giles and J. E. Gunn.

Program for dedication and Centennial services to be held at Insey Baptist church on the first Sabbath in May, 1892:

Saturday before first Sunday, 7:30 p. m., preaching by Eld. G. E. Mize; alternate, Eld. G. A. Davis.

Devotional exercises Sunday morning 9:30 a. m., by Eld. G. W. Fagan; alternate, Eld. Joe Causey.

Dedication sermon, 11:30 a. m., by Eld. J. H. Hamblin; alternate, G. W. Knight.

Centennial service, 2:30 p. m., Eld. W. B. Crampton, S. O. Y. Ray and J. M. Phillips.

Prayer and benediction, 4:30 p. m., O. D. Bowen; alternate, G. M. Parker.

Misquotations of Scripture.

We cannot too strongly emphasize the importance of quoting the Word of God correctly. In the last chapter of the Bible there is a fearful warning pronounced against those who "add to" or "take away from the words of the book of this prophecy."

The apostle Paul was recounting to the elders of the church at Ephesus his fidelity and earnestness, when saying that though "bonds and afflictions abide me, none of these things move me, neither count I my life dear unto myself," etc., etc. "For I have not shunned to declare unto you all the counsel of God." Acts 20:27. Has not every reader usually heard those who were avowing their faithfulness to their ministerial vows say, "I have not shunned to declare the whole counsel of God?" All should remember that "All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

J. T. S. PARK.
San Antonio, Tex.

The Talladega News Reporter is not only a live newspaper, but one whose editor has convictions on moral questions. Speaking to his people about whom they should elect to fill their offices he utters the following: "The third and almost equally important a tribute of the good servant is a thorough mastery of himself, particularly in the matter of strong drink. Though he may be honest and able, yet if his appetites deaden him to the sensitive influences of these, he is no longer a man, but the willing tool of those who know his weakness. It may be well enough in social life to be 'hale fellow well met,' treating here and drinking there and lowering one's manhood to any element to be agreeable, but in business life it is vastly different. The temporal existence is a serious, business existence, laugh it aside as we say, and the man who handles it with the trembling fingers and drowsy brain of an inebriate is wholly unfit for any position of trust."

One of Our Missionaries.

What a moment it was for Pruitt to stand for the first time before the Convention of Georgia Baptists, and tell of his work in China. Though scarcely able to overcome his emotion, he spoke with earnest simplicity and power. He spoke of the joy of his home-coming. He spoke of the greater joy anticipated—that of returning again to his chosen work.

He presented views of China and the Chinese which came somewhat athwart many of our popular conceptions. We cannot easily look upon China as the great nation it is, thinking of the few natives from there seen in our cities. Yet China is a great nation. Great in the extent of her territory, great in her population, great in the intellectual capacity and attainments of her people, great in her government, great in her history, great in prospective destiny, and great in her spiritual life. Mission work in China, too, is of great difficulty. The language is hard to acquire. There is an utter absence of any foundation upon which to build. When Paul and the Apostles were carrying the gospel abroad they found almost everywhere synagogues, and in them Jews or proselytes who, from Old Testament Scriptures knew something of the one true God. Among the Chinese there is no proper knowledge of the one true God, no sanctuary, no Sabbath, no true prophet. Into every fibre of the Chinese character, thought, custom, must be wrought new principles, new life. So the work can but be slow.

If holy ambition be a proper term and a proper incentive, Pruitt sees in preaching the gospel in China a broader field for that ambition than is to be found elsewhere in all the world. Crises come in the civil affairs of nations when men exhibit a heroism that will be honored by generations yet unborn. Would we give unto the Lord highest honor, and have his honor rest upon us? Then may we be able by faith to see the glory of the present opportunity in Foreign mission work, and may we go forth to share that glory.

How can we resist Pruitt's appeal? He is right about it. The best thing that could be done for the work in our own state would be to take one hundred of our very best men and put them in a foreign field. Georgia would be enriched by it beyond all computation.—*Christian Index.*

The Scourge of France.

[From Le Petit Journal, Paris, July 13, translated for the Voice.]

It has been said with truth that, of all the dangers menacing our agricultural population at the present day, the gravest and most difficult to fight against is alcoholism. No one can have been a resident of a country district without being struck with the development of this scourge during the last thirty years, the deplorable effects of which are everywhere visible. The habit of saying that was so long the strength and the glory of our tillers of the soil, is gradually disappearing. The money box of the liquor sellers swallows up, sous by sous, the wages that formerly, in the form of silver pieces, were hidden away in some corner of the clothes press, to be brought out when enough was accumulated for the purchase of a new pair of shoes.

seriously impaired. In the villages the women are reduced, like the wives of workmen in the towns, to haunt the doors of the drink shop in order to rescue the bread of their children from the alcoholic gulf. In most of our hamlets the drunkard, who was formerly the exception, has multiplied by contagion. Once the peasant never entered the cabaret except on a Sunday to leisurely sip a few litres of wine and play a long game of cards or bowls for the scot. To-day, when idle and when going to work, whether it is a holiday or not, the rural laborer never meets a comrade without inviting him to take a glass—a glass of brandy, he it understood. One glass means two, for it is only common civility to call for another, and if, as often happens, friends drop in, each one treats in his turn; until the man, who came in just to take a nip, goes away charged with a half-pint or a pint of spirits almost always adulterated. This guzzling of spirits (and what spirits! for the country tavern-keepers do not hesitate to sell the most frightful mixtures for gain) is not a rare occurrence. Repeated daily, it becomes pernicious in the last extreme. When a young man begins drinking, only to do like the rest, habit soon makes it a necessity, and rapidly he becomes imbruted. The agricultural laborer is only willing to work for the sake of procuring the pleasures of new carousals. Deprived of liquor he is stupid and brutal; when drunk he is transformed into a savage beast. Tied to this animal, who covers her with blows and even refuses to give her food, the unhappy wife loses courage and sometimes takes to drink in her turn. So much the worse for the children! They will follow the example of their parents.

A Small Congregation.

Dr. Lyman Beecher, one stormy, snowy night, preached to but one hearer, who went away before the doctor could speak to him. Twenty years afterwards, in a pleasant village in Central Ohio, a stranger accosted Mr. Beecher, saying:

"Do you remember preaching some twenty years ago, in such a place, to a single person?"

"Yes, sir," said the doctor, grasping his hand, "I do, indeed, and if you are the man, I have been wanting to see you ever since."

"I am the man, sir; and that sermon saved my soul—made a minister of me, and yonder is my church. The converts of that sermon are all over Ohio."

There is no greater mistake than to suppose that Christians can impress the world by agreeing with it. No; it is not conformity that we want; it is not being able to beat the world in its own way, but it is to stand apart and above it; and to produce the impression of a holy and separate life—this only can give us a true Christian power.—Dr. Bushnell.

Central Committee

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

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

PRAYER CARD—APRIL.

Cuba.—"The Isles shall wait upon me." Missionaries, 22; stations, 17; churches, 6; members, 197; Baptists, 210; Sunday-schools, 7; average Sunday-school attendance, 679. Contributions from Cuba, \$2,000.

Study Topics.—Work that has been done, work that needs to be done. Encouragements and discouragements. Advantages and disadvantages. This and his fellow laborers. A girl's school.

Alabama Baptist

MONTEGOMERY, ALA., APRIL 23, 1926.

Address all correspondence to
HARRIS, POPE & DEWEES, Inc.,
Montgomery, Ala.

RATES AND INFORMATION.

Subscription Price—\$2.00 per year, in advance. To ministers, regularly in the service, \$1.50.

The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.

Outstanding—Over 100 words in length are charged for at the rate of 2 cents a word. Remember this when you send one for publication. Count the words and send the money with the notice.

Advertisements—Will find it to their interest to write for terms. This paper has a large circulation in Alabama among the 100,000 white Baptists.

For First Class Printing—Send to the Alabama Printing Company, Montgomery, Ala. (C. W. Hays, J. C. Pope and J. M. Dewees). Everything printed, from an envelope to a first-class book, newspaper or magazine. Price list sent on demand.

ONLY ONE WEEK!

WHAT about missions, brother?

Read Bro. Crumpton's letter.

TELEGRAPH Bro. Crumpton, "We have raised—dollars for Foreign Board" or "Home Board." Don't fail to say for which Board, as he will telegraph the amount to headquarters before he gets your letter.

AN Episcopalian asked a Baptist what "Baptists did about Easter." "Just what the Bible says," was the answer. "But," replied the Episcopalian, "the Bible says nothing about it." "Yes," said the Baptist, "and that is just what the Baptists do about it, nothing."—Western Recorder.

The Bible and Colportage Board has a notice elsewhere. Read it. The circulation of Bibles and Testaments and other good literature is what is needed in Alabama. The Board proposes to be in the forefront in this grand work. Let us all help the Board as much as we possibly can.

AN exchange suggests that it is not so much old men wearing out in the ministry as old sermons. That is, a preacher will become mentally indolent and preach the same sermon over and over without adding any fresh material, until people withdraw from his congregation and "let his prospects dry up."

LET every member of the Farmers' Alliance read the article on the first page, under the heading of "The Scourge of France." If they are truly desirous of remedying the greatest evil that confronts the farmer, let them resolve upon banishing the whisky traffic. The "traffic" is more damaging than all the tariffs and all the taxes.

It may be an old, foggy notion, but we have always felt, and that feeling is deepened by each passing year, that the house of the Lord should be kept sacred for his worship. It is not right to use the church for literary, political or social gatherings. Such use of it lessens the spirit and feeling of reverence for the house of God. Let us so use these meeting houses that all who cross its threshold will feel that they stand on "holy ground."

THURSDAY, April 21st, was the day on which Montgomery entertained a large excursion of business men from Georgia. These excursionists were given a free trip by the authorities of the S. A. M. road, who have just begun running passenger trains over their line. It was our pleasure to meet many of the visitors. They all expressed themselves as being delighted with Montgomery, and they were especially gratified at the hospitable manner in which our citizens greeted them.

DR. EATON tells of meeting a brother who professed "sinless perfection." He had not sinned for five years. The Doctor remembered that this same man used to be very high tempered, so he concluded to test him by flatly denying his word. The perfect brother flew into a rage and wanted to fight, whereupon Bro. Eaton explained and apologized. No doubt the sanctified brother believed he was exercising "righteous indignation" and felt justified in what seemed to be to him "rebuking a fool according to his folly."

GEORGIA has a strong, talented, whole-souled, eloquent young minister in the person of Rev. S. Y. Jameson, of the West End Baptist church, Atlanta. For nearly two weeks he preached warm, spiritual sermons at the Adams Street church. Coming just at the time he did, when the city was full of conventions, he said to his credit and the power of his loving messages, that good congregations assembled and heard him gladly. Though there have been only some twelve or fifteen additions to the church up to the present, yet many are impressed and are inquiring the way of life. The church was revived and we are sure better work will be done in the future. For ease in the pulpit, grace in movement and fluency of speech, coupled with an easy delivery and eloquent periods and striking illustrations, one seldom sees a young man who excels him. Then the beauty of it all was, the deep piety which pervades the soul of the young soldier. He preaches now but "the old, old story" of Jesus and his love. God's blessing be with him.

"EVERLASTINGLY" at it is the best motto for a Christian. This means both in the sense of religion and business. If you have any religion at all, it will pay you to be everlastingly at it. If any business, keep at it with all your might. It is the idle man or the idle woman whom the devil employs, and he is particular that the indolent one be found in the church. A religion that is worth anything at all, is worth living seven days in the week. It is needed behind the counter on Monday as well as in the Sunday-school and church on the Sabbath.

COL. HIRAM HAWKINS, of Barbour, president of the Alabama State Fair, Birmingham, will make the fair a grand success next fall. Already the sale of privileges has reached about \$12,000, and the Colonel says the figures will reach \$20,000 by November. There will be no expositions east of the Mississippi, in the Southern States, this year, hence the State Fair at Birmingham will boom and prosper. One of the chief features next fall will be the great education exhibit, for which \$500 will be provided in premiums. The fair deserves success.

THE Michigan Advocate illustrates the power of an aroused public sentiment by telling how a citizen's "indignation meeting" held in Detroit revolutionized the municipal affairs of that city. There are always enough of truth-loving, law-abiding people in any city to hold in check the lawless and rapacious horde who care for naught but self-aggrandizement. If once sentiment can be aroused. The man who seeks to lead it will be ostracized, abused and threatened by the wicked, but he serves his people well who in the fear of God seeks to overturn evil.

THE Alabama Christian Advocate finds it true that many of the Methodists of this state do not read their church paper. Even business men who take the Advocate carry it to their stores or offices and never let their families give the benefit of reading it. The same trouble exists among the Baptists. Our town Baptists, who are usually able to take papers, are the most careless in reading religious papers. They read the dailies, trade and professional journals, but find no time for reading nor take any interest in the papers which seek to keep Baptists posted concerning church matters. Pastors admit that only from the reading members can much help be gotten for the enterprises of the denomination. This being true, surely they, as the leaders, should use all laudable means to enlist the members.

ONE of the vows taken by every young Methodist preacher is: "I will never be unemployed." There is much in that promise worth constant consideration. Life is so short that unless one is constantly employed he can accomplish very little. And then a minister of the gospel, above all men, should feel, ever, "I must be about my Father's business." Constant employment will raise him in the estimation of others.

Then to be "triflingly employed," is the occasion of making preachers become stumbling blocks. Some preachers imagine that they do much to win their people and the world to them by spending a large part of their time sitting around the stores whittling sticks, discussing politics, gossiping or playing checks or dominoes with the unemployed. A thousand fold more respect would be paid them if their leisure was spent in their studies, reading the Bible and those books and periodicals which would enable them to go into the pulpit on Sunday with a sermon full of strong meat for hungering and thirsting people.

Brethren of the ministry, the times are so full of evil that you dare not be "unemployed."

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

Style B. Bound in White Parchment Cloth. Full Gilt Edges. 1.50

Style C. Bound in full Red Russia, Full Gilt Edges. 2.00

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.

Spurgeon received into his church between 15,000 and 20,000 members, and founded over fifty chapels in various parts of London.

THE LAST WEEK.

April 30th, 1892, next Saturday, is the day appointed for closing the books of the Home and Foreign Boards. Brethren who take collections on Sunday can send me a night dispatch to Marion, telling the amount of money to follow by mail, and at 10 o'clock next morning I will make my last remittance from Alabama, by telegraph, to the two boards. I think the books can be kept open till 12 o'clock of the 2nd, Saturday being the 30th and Sunday the 1st of May. Now let everybody do his best on this last call.

We are several thousand dollars behind with Foreign Missions. The last report I had put us within about twelve hundred dollars of the amount for Home Missions.

W. B. CRUMPTON.
Marion, Ala.

We commend the following article from the New York Ledger to every young lady who reads this paper. We print it with the prayer that God may use it to save some poor girl from the mistake being made every day by the pure, but over confident girls:

There are few things in life which appeal more strongly to thoughtful and sympathetic persons than the unfortunate attachment formed by young and innocent girls for men of dissolute habits. It seems impossible for their young hearts to give up the objects of their devotion. To marry such men seems the very worst kind of destruction to everything good, while to give them up is the most heart-rending sorrow. No girl should marry a man who has allowed her to see him in a state of intoxication. Of course, he says he will reform, but will you just sit down and think about it, and try to understand how, after you are married, he would go out among his old friends again, and they would go to the saloon, and if he went with them, would he be able to refuse liquor? It's a hard case, and you will find it very difficult to give him up; but you, poor child, just think what it would be to have him come home intoxicated, maybe to beat you, or, if you offended him, possibly kill you in his drunken rage. Don't do it. Think of something else; let your parents send you away. Go to school, and study art, music, or anything you have a taste for, or find some poor children with drunken fathers, poor little things whose fathers promised to reform before they married some trusting girl. Do anything, be anything rather than become a drunkard's wife.

Mr. Herbert Welsh, Cor. Sec. Indian Rights Association, sums up the whole matter in the following words:

"The removal of the Utes will be a declaration that the government in Indian refuses to permit the settlement of Indians upon their lands in severalty, and that it will bar the way to education and civilization for the Indian whenever the greed of white men demand the enforcement of this cruel policy. The friends of the Indians in this contest ask on behalf of the Utes nothing which is sentimental or Utopian; only that the Government will protect them in those rights which are necessary to prevent their ultimate extinction, that it will be true to its own fundamental policy, and that it will not stultify itself. The friends of the Indians are perfectly willing that the surplus lands contained in the present Ute reservation in Colorado should, under proper restrictions, be thrown open to white settlement. They only claim that the Indians themselves should have standing room and living. What have the people of the United States, north and south, east and west, to say in response to this very moderate and reasonable claim? Will they remain quiet and utter no word of protest in the presence of so great and cruel a wrong? Will they permit this handful of people, wholly dependent for existence itself on the good will and integrity of a powerful nation, to be transported to a tract of country seamed with deep and inaccessible canons, already the refuge of murderers and outlaws, and in which only the savage instincts of the Indians will be developed, and where they may readily become a pest to surrounding whites?"

"THE HABIT OF WORK."

General Booth said the secret of success in the Chinaman's life is to be found in the one word, Work. These almond-eyed people are everlastingly at work. Night and day, they seem never to tire, and it is no wonder that they send home from this country vast sums of money. In our large cities much clamour is raised against this people, and our national congress is urged at each session to pass laws prohibiting them from coming into America, on the ground that they come into hurtful competition with American labor. But the most of this clamour comes from the great unemployed masses, who spend their time and their earnings around saloons. Those who have not the habit of work constitute the anarchists, the law breakers, of every community. In every neighborhood there are to-day numbers of boys, young and old men, who have not learned the habit of work. They meet day after day and night after night and discuss together the business, condition, character, etc., of every man, woman and child in that section. It is from this class that also come the slanderer, the drunkard, the liar and the thief. With great anxiety men and women are asking, "What will become of our country with this rapidly increasing element?" The father and mother who fail to encourage in their son the habit of work are guilty of gross injustice to the son and to the world. It is the habit of work that has given to the world its greatest thinkers, speakers and writers, as well as the greatest successes in other lines.

In Chicago the Catholics are taking "advanced steps." St. Patrick's day has been made a holiday by the authorities. The Baptist Standard says: "Very soon it will be contrary to law to fail to keep Lent and the next step will be the rack, the dungeon and the scaffold." Dr. P. S. Henson, pastor of the First Baptist church, Chicago, at the Baptist Ministers' Conference, introduced the following resolutions:

Whereas, The city council of Chicago at a meeting held on the 16th ult., did by resolution instruct the mayor to 'close all the offices in the City Hall on Thursday, March 17, 1892,' and did declare the said 17th of March a holiday; and

Whereas, The only conceivable reason for such observance was to honor the memory of St. Patrick, the patron saint of Ireland; and

Whereas, Many of the citizens and tax-payers of Chicago are neither of Irish nationality nor of the Romish faith; and

Whereas, It is utterly foreign to the genius of American institutions to discriminate in favor of any one race or religion. Therefore,

Resolved, That this conference of Baptist ministers imperatively demand, that if the precedent thus established by our City Council is to be followed in the future, that St. Andrew shall have a memorial day in deference to the feelings of our Scottish fellow-citizens, that William Penn

shall be similarly honored in deference to the Quakers, and Roger Williams in deference to the Baptists, John Wesley in deference to the Methodists, and John Calvin in deference to the Presbyterians, and Martin Luther in deference to the Lutherans, and if there be any other race or religion that can claim enough of influence to be an influential patron at the fair, then the representatives of such race or religion shall have the privilege of naming such a patron saint or saint and ecclesiastic in whose honor and ecclesiastic shall be closed on the year, if there be days enough in a calendar to serve the purpose.

Resolved, Further and finally, that if in the judgment of the city council it be not expedient thus to memorialize all nations and faiths, we urge insist that they shall memorialize none, but severely let religion as in their official capacity and add themselves honestly to their legitimate business.

What we have said time and again in these columns about the Catholics is being literally fulfilled.

It is to be deplored that "the" Indian Committee of the House agreed to report favorably to the providing for the removal of the Southern Ute Indians from fertile lands in Colorado to wild and desolate lands in Utah, and have thus adopted the "moving on" policy, the ultimate object of which is the destruction of the Indian, not by merging him into civilized life, but by exiling him from it.

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SUNDAY ITEMS AND COMMENTS.

The Baptist Courier quotes and heartily endorses this paragraph from the Southern correspondent of the National Baptist:

"It is understood that the trustees of our Southern Baptist Theological Seminary will, at the next session in Atlanta, be called to elect a successor to the lamented Manly, who for so many years held the Chair of Old Testament Interpretation in that school of the prophets. I hear of no 'candidates' for the place. Indeed, 'candidates' for such a position is unknown among us; as it is generally understood that the place should seek the man, not the man the place. If it were known that a man was a candidate, I presume that the fact would weigh heavily against him."

Yes; even in the political arena there are some offices of such dignity as to make "candidates" for them a rather precarious proceeding. In 1869, when the famous Judge Stephen A. Douglass took to "stumping the country" as a candidate for the presidency, many persons regarded his course as decidedly erratic, and it is extremely doubtful, to say the least, whether his stump speeches, able and ingenious though they were, really resulted in gaining many votes for him and his wild doctrines of "quarter sovereignty."

Suppose that the justices of the United States Supreme Court were to be nominated by party conventions, and then should take the stump and canvass the country for votes, who does not see that the proceeding would be utterly incongruous? Far distant be the day when we shall have any "candidates" for the professorships in our Southern Baptist Theological Seminary!

In commenting upon a review of Professor C. H. Toy's book, "Judaism and Christianity," the Baptist Courier says:

"It is possible for the critics to say—and some of them do say—that Jesus had no opportunity to become acquainted with modern science; and there may be a certain kind of plausibility in this view. But when the Master says of Moses, 'he wrote of me,' when he quotes Deuteronomy, and calls it scripture; when he quotes Genesis and calls it the word of God,

when he quotes the prophecies of Isaiah, and says that they are fulfilled in him, the Son of Man and the Christ; then it is inconceivable that the Jesus does not know what he is capable of; and unless he was capable of pretending to be familiar with things of which he was really and profoundly ignorant, then we are forced to this dilemma: he was right in these statements, or else he is no sort of authority in Biblical interpretation. The last horn of this dilemma is the one upon which the most inexorable logic has forced the most advanced Biblical critics; and a very sharp pointed horn it is. In our own day, we find it hard to respect the preacher, who, in the most authoritative style, expounds texts of whose meaning he is manifestly ignorant; and it is extremely difficult to save Christ's personal character, and make it respectable, in the light of the 'advanced' criticism, provided the results of that criticism be accepted."

And then comes the following pointed and pertinent illustration:

"For example: If the book of Jonah is not historical, then Jesus did not know what he was talking about when he made 'the sign of Jonah' so prominent as a type, or an emblem, of Christ's resurrection. Again: If Daniel was not a prophet, how could Jesus intelligently and honestly speak of the abomination of the desolation spoken of by the prophet Daniel?"

It is as clear as daylight that our canonical Old Testament constituted 'the Scriptures' in Christ's day, and that Jesus always treated these 'Scriptures' as the word of God. Some of the very books which are most credited by advanced criticism are the books which Jesus continually quoted as authoritative."

The Religious Herald is evidently not in love with that "dashing" writer, Maj. J. W. Powell, whose daring speculations have now and then filled quite a large space in the Forum. Here is a bit of the Herald's criticism of the redoubtable advocate of evolution:

Major J. W. Powell, in his rather obscure and confused treatment of "The Humanities," says: "In the course of human evolution man has become a creator, and his power of invention, slowly developed through the ages, has created the chasm between him and the brute." It seems, then, that the doctrine of "evolution" does not conflict with the doctrine of "creation," and of a personal creator, that it simply transfers the creative power from God to man! It is well known that Mr. Charles Darwin regarded it as very difficult to believe in a personal, designing Creator, in the light of the "Origin of Species." When Asa Gray, the famous Harvard professor, remonstrated with his friend, Mr. Darwin, on the atheistic tendencies of some of his views of the "Origin of Species," Mr. Darwin replied that he had no intention of arguing in favor of atheism, but that he could not believe, and so could not honestly say so. Now, if the remarkable science which we have quoted from Maj. Powell be true, it settles a number of questions with which some thinkers have found great difficulty in dealing.

And the editor then propounded quite a series of questions, which, whether you can answer them or not, are certainly worthy of the most serious reflection:

1. Whence did man get his trading capacity? The lowest savages, who have no established standard of value, no coins, no currency, do trade one with another, and one thing for another, while no brutes ever trade.

2. Whence did man get his musical capacity? He is the only tuneful animal in existence.

3. Whence did he get his universal and yet peculiar reverence for the dead of his own species?

4. Whence did he get his conscience?

5. Whence did he get his joking capacity, i. e., the faculty for making and enjoying a witicism?

Major Powell answers all these somewhat difficult questions with one and the same pithy sentence—*Man created them.* Truly, he out-lesies Leslie. Leslie's "Short Method" with the Deist has long been regarded as a marvel of condensation, though it is a pamphlet of considerable size. But Major Powell's short method with the Theist is here put into one sentence, and that sentence is compressed into three words.

Tacitus and Montesquieu are marvels of diffuse writing, when compared with this portentous brevity.

Apocryphal to this third question, we have now and then seen floating paragraphs in newspapers, describing the "funeral customs" of the lower animals, but we are satisfied that this is all made ground. We know of no brute that ever shows the slightest respect to the dead body of one of its own species.

A correspondent of the Central Baptist thus disposes of some arguments (?) which are often overworked:

"The statistical method" of interpreting (if we may call it so) is getting decidedly into fashion among a certain class of exegetes. An expositor of this class will carefully consult his concordance, and then will inform his audience, or his readers, that such a word, or such a subject, "occurs so many times in the Bible," and that this other word, or subject, is mentioned only so many times (not nearly so often), and then he will conclude, or else expect you to conclude, that the former word, or subject, is more important than the latter. On just such ground as this a grave argument has been urged against the Baptists, because "immense" and "immersion" are both absent from the Bible! A Kentucky Baptist preacher, in discussing this latter point, says: "The argument is that if immersion were of any importance, then surely the word would have been used in the Bible. But suppose that the word immersion was pending in the legislature of Kentucky, a member had said, 'Mr. Speaker, I cannot believe

that gambling is a matter of any serious consequence from a moral point of view, because if it were, the Bible would have said something about it; and, after a careful search, I am prepared to say that gambling, bet, wager are words, not one of which can be found in the Bible."

"By the statistical method," says the same preacher, "it is easy to prove that it is more important to be a Baptist than to be a Christian, since the word Baptist is found some fourteen times in the New Testament, and the word Christian is found only three times." I do not regard this last argument (?) at all conclusive in favor of the Baptists; but it is worth as much as any of the "rock" arguments in favor of infant baptism.

Yes, the statistical argument is exceedingly precarious; and you never know when or how it may be turned against you. We once heard a well-known Baptist preacher say in a speech before the General Association of one of our Southern States, "Nothing tells so many lies as facts—except figures," and the sentence evidently waked up a good many of the delegates who heard it. The multiplication table and the rule of three are not liable to "corners," and they have a singular way of being on both sides of almost any question that can be sprung.

FIELD NOTES.

Only one week!

Read the first and fourth pages.

Dr. J. R. Graves has celebrated his 72nd anniversary.

Last year is said to have been one of prosperity among the French Baptists.

Maj. J. G. Harris lectured at the First Baptist church last Sabbath morning.

Next Sunday is your last opportunity for contributing to missions before the books close.

The Ladies' Aid society of the Northport church have given the church a nice organ.

A fifth Sunday meeting is to be held with the Eclectic church on May 29th. See program.

Thanks to the Hayneville brethren who say that the ALABAMA BAPTIST is growing better all the time.

The church at Geneva has not yet secured a pastor, but the members carry on a good Sunday school and prayer meeting.

Rev. J. W. Elliott speaks encouragingly of his work at Hayneville. He reports large congregations present last Sabbath.

The Baptists, Methodists and Presbyterian ministers of Ireland are unitedly working against Roman Catholic domination.

School trustees or communities desiring teachers for a summer school, should apply to The School Agency, Montgomery, Ala. No charges.

Only efficient teachers of good character can enroll in The School Agency, Montgomery, Ala. If you need such a teacher write that agency.

Married, at the home of the bride's father, Mr. Henry Velvinton, near Hatcher, Ala., April 21, 1892, Mr. James Hatcher to Miss Laura Velvinton.

The Columbia Recorder says that under the ministrations of Bro. W. M. Burr, the congregation of the Baptist church in that town is increasing in numbers.

Only twenty seven true bills were returned by the grand jury of Hale county, and the Watchman believes that prohibition is responsible for the absence of crime.

Send Bro. Crumpton a telegram by 10 o'clock next Monday, May 2nd, stating the amount raised for missions on the day previous. Be sure to state whether Home or Foreign missions.

Our dear brother, Rev. J. H. Curry and family, are deeply troubled by reason of an afflicted child. They need the prayers and sympathies of all our people. Pray that God may give grace sufficient for the hour.

Rutledge placed her liquor license at \$500. The dealers resolved to pay and now the town is free. If her authorities will keep their eyes open, they may indict these same regular saloonists for running blind tigers.

Bro. J. B. Small, of Board's, Pickens county, has our thanks for a list of subscribers. He writes that he is endeavoring "to circulate the paper, but the devil and politics are pressing hard against us at present."

Bro. A. T. Sims, of Georgiana, was called to Howard College last Monday by a telegram announcing the serious illness of his son, who has suffered a relapse. The Lord sustain the sufferer and comfort the father's heart.

Sister M. L. B. Woodson, after spending a delightful winter in Florida, has returned to Alabama, and is now at Selma. She is yearning for the brethren and sisters to move on in the establishment of our Widows and Orphans' Home.

On the first page is announced the dedication of the Insey Baptist church for the first Sabbath in May. Since printing same, Bro. Bonner writes that the "dedication and centennial services have been postponed until the fifth Sunday in May."

What could be more quenching to spirit of praise than the custom of sitting in one's seat and listening to the artistic trills and quavers of mercenary musicians, instead of standing up to "praise the living God with heart and soul and voice"—Loomis.

H. R. Schramm, New Decatur, Ala., is building up, under the weather, a new church, and I understand is going to boom, and so I suppose that our church will boom also.

If your school needs a good teacher for another year apply to The School

Agency, Montgomery, Ala., before the best teachers are engaged for another year. They will recommend to you a good teacher, with no charge. State what you require in a teacher and what you will pay.

G. H. Thigpen, Oak Streak, April 23: I expect to subscribe for my paper all the time, because I get double value for my money, and because it is clean. Long live the BAPTIST. When my subscription expires, notify me; it does not make an honest man mad to dun him.

H. R. Schramm, New Decatur, April 22: Married, on Wednesday night, the 20th of April, at the bride's home in East Decatur, Ala., Mr. A. F. Wilks to Miss Sarah Scott, the bride officiating. Both of the parties live in East Decatur. May peace and happiness attend them through life.

In regard to the serious charges brought against Rev. J. E. Smoot, of Midland City, a Methodist preacher who has seen the notice in the papers, asks us to say for him that he doesn't believe a word of it, as he went to school with Rev. Mr. Smoot and knew him as an upright and honorable young man.

Do you expect for your present teacher to remain with your school for another year? If he or she is a good teacher make no change, but if a change is to be made, write The School Agency, Montgomery, Ala., and state what you require in a teacher. A good teacher will be recommended to you.

We regret to know that Bro. Frank Allen, superintendent of the West Montgomery Baptist Sunday-school, met with the misfortune of breaking an arm a few days ago. We are glad to know, however, that he is improving. But a broken arm doesn't seriously interfere with his work in his school. He is up and "about the Master's business."

THE churches are warned against an impostor who has been about Columbus, Ga., and Phoenix City, Ala., for some time. He passed off with the churches, was licensed and ordained to preach, all within a couple of months. He is a handsome, clean shaven man, of some twenty-five or thirty years of age.

Rev. N. B. Williams, of Chattanooga, preached two interesting sermons at the Baptist church, Collinsville, Ala., on Sunday, the 10th of April. He also visited the school and entertained the pupils with a talk on China. Mr. Williams was formerly a missionary to Canton, China. We feel profited by his visit into our midst.—Fort Payne Journal.

Rev. W. E. Lloyd has done a good work in Auburn, taking that church when it was small, in numbers and leaving it now one of the best in many respects in our state. Dr. Lloyd is not only a companionable gentleman and friend, but one of our best preachers. His sermons are full of thought and command the respect and attention of all who hear him.

Memphis will do herself proud and reflect credit on the whole South in the magnificent celebration which she is to give at the opening of the great trans-Mississippi bridge on May 12th. The city will be gorgeously decorated for the occasion and every feature of entertainment conducted on a magnificent scale. The railroads will offer reduced fare and an immense attendance is expected.

M. M. Wood, Bessemer, April 22: The Guard of Honor, Mrs. Dr. Purser's Sunday-school class of the First Baptist church of Birmingham, on the 10th inst., decided to support three preachers at the coming session of the Theological Institute. What other class or Sunday school would do likewise? This one has on its roll some of the best business men in Birmingham. They have confidence in the work of the Institute.

W. W. Harris, Louisville Ky., April 20: I read the paper with more interest now than while I was in the state; but, perhaps, this grows out of a desire to be where my heart is. I have accepted a call to the pastorate of Rosedale church, Kansas City, Kansas. This puts me a long way from home, but there are so many souls there to be lost or saved that I could not pull against G. d's hand, which I believe directs the way.

"By what authority doest thou these things?" I mean by what authority does one pastor leave his field of labor and go into other pastors' fields and take collections for missions, not being sent out by any board or committee? We gave him this authority: "We do not know his brother, we suppose the brother in question was endeavoring to meet the demands of the mission cause. There's no question about the work needing to be done."

Bro. Townsend has let out the contract for the building of the West Montgomery Baptist church and is confident he will be able to preach in it by the 4th of July. He hopes the brethren throughout the state will forward donations to help along the work. So far he has received not a dollar of help from any sister church or from any of the brethren outside of the city. This is not as it should be, and he hopes better things in the future from the Baptists.—C.

G. W. Dalbey, Union Springs, Apr. 23: The Lord has given us a gracious revival. This is the twenty-second day of a series of meetings. We have received fourteen for baptism and five by letter. Last night we had twenty-five forward for prayer. Through the valuable services of the sweet singer of the gospel, Bro. J. A. Brown, of Chattanooga, Tenn., we also had in the third week three good sermons from Elder Stout. The influence of the Spirit's work has spread largely over the entire town.

A boy nine years old went to a public school in Chicago drunk. An officer coaxed the little fellow to tell where he got the liquor. The child pulled out a bright picture card from his pocket on the edge of which were some small squares, some of which were punched. He explained that

was a beer card which was given to the boys. Every punched hole represented a drink of beer, and the boy who had taken the most drinks in a month gets a prize. The prizes were a pistol, a story book of the Three Devils and a whisky cocktail. Nothing short of the fire

