

Alabama Baptist.

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Address all correspondence to
HARR, POPS & DEWBERRY,
Montgomery, Ala.

RATES AND INFORMATION.

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The excellent article on the first page, "The Home Relation to Foreign Missions," should be credited to *The Standard*, Chicago. Every Baptist in Alabama ought to read it. Brother, sister, read it and then let your neighbor enjoy its perusal. It is a precious contribution, and is a powerful presentation of the mission question.

Let every church and community in Alabama send a protest to the management and directors of the state fair at Birmingham against bull fights. Then let every one resolve to have nothing to do with an institution that ignores the wishes of the best citizens of the state. By not going yourself, you send up a "keen and feeling" protest. Let none desert their colors.

The labor strikes and riots over the country are opening the eyes of our people to the danger of unrestricted immigration. This foreign element has taken control of most of the labor organizations, and when they fail to force the employers to raise their wages, shorten working hours, hire this man or discharge that one, then comes the boycott, the driving out of non union men, and the destroying of property. The free miners of Tennessee have recently plunged that state into bloodshed because they drove off the convicts and destroyed property. Anarchy and hatred seems to be in the air. Men are heard on every hand to talk wildly about burning up the stores and homes of those against whom they have real or fancied wrongs. It is time for every man who loves his country and his God to counsel obedience to law and love for neighbor. Unless this bitterness is speedily put away, things are in store for us.

BETHLEHEM AND BETHEL ASSOCIATIONS.

BETHLEHEM.

In company with that prince of traveling companions, Dr. S. W. Averett, the Judson president, we held up at Burnt Corn church just in time to hear the conclusion of the introductory sermon, preached by brother W. G. Curry. He has long been known and loved by that people, and they hang with delight upon his words. The duty of examining one's self and one's surroundings as to spiritual things was clearly presented.

Judge Leslie was elected moderator, brother W. T. Nettles clerk, and brother C. C. McWilliams, treasurer.

Most of the churches were represented by delegates, but there was not as good a showing for increased contributions as was desired. Only one of the pastors of the association was present and that one was brother B. J. Skinner.

The numerous visitors were made to feel perfectly at home, and given the liberties of the occasion.

Education, in its various phases, was represented by brethren Averett, Riley, Purser, Hendon and Stewart. A small sum was given for Howard College and \$50 pledged for ministerial education.

The largest crowd we ever saw at an association was gathered on the grounds about the church, but many of them never got into the house, and hence received no benefit from the speeches and sermons.

On the afternoon of the first day, the rain began to fall and continued, more or less, through the night and the next day, so that what promised to be a very successful meeting proved to be almost a failure. The people about Burnt Corn are good people and extended a princely hospitality. There are scores of young people who attend that church, many of whom are without God and without hope in the world, hence there is great responsibility on both pastor and members.

THE BETHEL.

Convened in annual session with Ootagon church. Through many trials and tribulations we reached that point Friday evening, in time to find a home with brother W. K. Thomas and family. We were glad to dismiss our twenty-two year old mule and "stuttering" driver. We had heard of the flat woods, but hereafter in rainy weather we hope to keep out of its borders.

Despite the bad roads and poor crops, the attendance was good, and the meeting a success.

Judge Sam Wolf was moderator and John S. Hecker, clerk.

The churches sent up only small amounts for benevolence, and repeated collections were taken to pay the missionary and colporteur, who has been working in that association. It was deemed advisable not to employ a colporteur, but to refer the entire matter to the Executive Committee.

There is getting to be a dearth of preachers in that body, so there is much work for the few to do.

The Sunday-school statistics were not full, but even put at their best it was admitted that much yet remained to be done, that each child may receive regular instruction in the Word of God.

The mission interests received considerable attention, a map lecture being delivered by brother Kiffin. The missionary sermon was preached by brother Powell, of Wilcox. His text was, "This one thing I do." The sermon was carefully prepared and delivered in a manner calculated to leave good impressions.

We were gratified at the words of kindness spoken in behalf of the A. L. A. BAPTIST. Its good work is being appreciated on every hand.

The people of Marengo county have about recovered from their recent political bitterness and have determined to unite and be friends and neighbors again. Many good men regret that there has been so much unpleasantness, and trust that the spirit of unity is once more settling over the state.

The cotton crops in those counties over which we have just passed, are very poor, and give poor hope of better times.

AMONG THE TEACHERS AND THE CHURCHES.

Visiting the Teachers' Institute at Evergreen, Wednesday, August 10, the writer met about thirty teachers assembled. Prof. W. T. Hendon was reading an able paper on School Law when we arrived. This called forth some discussion, showing clearly that our people are demanding changes for the better in our Public School Laws.

The essays and speeches were interesting and elicited close attention. We did not meet brother Stewart, pastor of the Baptist church, but heard from him. He was busily engaged about the Master's work.

Our next point was Demopolis, but on the way there it was our pleasure to stop over a few hours at Uniontown. We met most of the business men of that beautiful city. Uniontown is blessed with enterprising citizens. Our friend, Rev. J. B. K. Spain, is pastor of the Methodist church, and brother J. G. Dickinson has charge of the Baptist flock there, and also of the churches at Gallien and Demopolis. The school prospects are good. Prof. Spessard will be principal of the school next session. We understand that the Board of Education have obtained able teachers for all of the departments. Uniontown has a beautiful building belonging to the Knights of Pythias. It is an honor to the lodge.

After spending some hours pleasantly and profitably, we boarded the train for Demopolis, where we arrived about 8 o'clock p. m. The Congressional Teachers' Institute for that district was in session, but to our disappointment about ready to adjourn, having been in session all the week. It was then Thursday night and we expected to be able to see the teachers next day and solicit subscribers for our educational paper, *The Educational Exchange*, but the only part of the program left was a reception at the Male Academy that night. It was our pleasure to attend this and to meet not only the thirty-two teachers who were in attendance upon the Institute, but also many of the citizens of Demopolis. The Institute was a success throughout the week, and Prof. J. W. Morgan, conductor, with his assisting instructors, Professors J. B. Graham, J. A. Liner and H. C. Gilbert, have cause to be proud of their success. The Demopolis people appreciated these gentlemen and expressed themselves not only in words, but in kind hospitalities.

The week previous to the one at Demopolis, they were together in an Institute at Springville, Ala., under the conductors of Prof. Gilbert. This week they are under the lead of Prof. Liner, at Oneonta, and next week they will conclude their institute work together at Talladega with Prof. Graham as conductor. They are doing good work for the teachers and we congratulate State Superintendent Harris and the teachers on procuring the services of these experienced and practical educators.

But to return to Demopolis; the first ones that we met were Prof. A. G. Irons, president of the Marengo Military Institute, and his charming wife. Prof. Irons showed us his beautiful school building, handsomely finished and arranged for school purposes, with ample accommodations for a large boarding patronage which we think he will have. He is well qualified for this responsible position, and we predict for him much success. Among others whom we met at the reception was Prof. J. W. Beeson, president of that noted school, the Marengo Female Institute. His building also is large and admirably adapted for a female college. His attendance last year was more than one hundred, and it seems that it will be necessary to make additions to his already large building to meet the demand of the coming session.

These two institutions are the pet and pride of Demopolis and it is well they are. Nothing speaks better for a city than its school and church interests, and Demopolis is blessed in both. Bro. Dickinson is doing a good work there, although all the churches have been somewhat disturbed by the "holiness craze" which struck the town some time ago.

One of the greatest temporal blessings that this city enjoys is her Artesian wells. They can conduct this water into their houses by the mere force of the wells. No stand pipe is needed. The water is pure and has added greatly to the healthfulness of the town. A new brick hotel is being erected and will likely be ready for use in October. The people are somewhat despondent over the great and disastrous floods which have attended the rise of their little river—the Warrior—leaving many fields barren and rendering some families in the valley homeless. The town itself did not suffer, being too high.

The business men there, as well as elsewhere, appreciate the character of printing that we do, and much of our time was consumed taking orders for that kind of work.

Leaving Demopolis Saturday morning, we started for Selma, but dropped off at Fausdale long enough to meet some of her enterprising firms and take some orders for printing.

Selma was our next point, and on Sunday had the privilege of hearing Bro. A. J. Dickinson; both in his Sunday-school class and in his sermon. It is good to hear him. He is an able preacher, as most of our readers know, and yet quite a young man.

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WHAT ABOUT THE WIDOWS AND ORPHANS' HOME? Has anything been done, as yet? Shall we feel behind other denominations in so grand and good a work? Shall the orphans of Baptist parents be thrown upon the cold charities of the world?

Let our people contribute to the Home for the poor and homeless. Such an institution will prevent suffering and prove to the world that the Baptists are ever ready to provide for the needy in their midst. See the grand work Dr. Buckner, of the Orphans' Home of Texas, has done, and let us feel the inspiration of that grand man's work and life, and strive to do as much for Alabama.

Six miles east of Dallas is a small farm with an immense, rambling, two-story wooden building, which is the home of some two hundred and more orphan children, from one to twelve years of age, a dozen ranging to sixteen, but the majority were toddlers. There is no legal obligation resting on any one to feed and clothe these helpless orphans, but the generosity of Texas has seen to it that they have had something to eat and to wear. Half a mile away, on a little twenty-acre farm, is the home of Dr. R. C. Buckner, the founder of this Buckner Orphans' Home. From their little farm, which is well tilled, Dr. Buckner gets his living, while he, without pay, devotes most of his time to the large family of orphans, whose home bears his name. The Home is chartered under the laws of the state and has its regular officers, and superintendent.

The Mercantile and Financial Times, of New York, prints the following concerning the Home:

Up to the present time 700 orphans have been enrolled and 225 of the number are still under the care of the institution, within its walls besides the hundreds it has placed with families under contract, retaining the right to remove them in case of abuse or neglect in matters of health, morals or education.

The Home now owns extensive buildings and some 500 acres of land (its only endowment) and all its property is deeded to it and held in its own name perpetually. Though it is dependent upon voluntary contributions for its funds, the Home has never been embarrassed by any debt. When there is any deficiency for the time being, Dr. Buckner's hand goes into his own pocket, and it is a matter of official record—as we find on reference to a clipping in our editorial scrap book—that he has spent thousands of dollars in a single year out of his own resources. Attention is called to the following summary of the last annual report:

Cash received from all sources during the year, \$22,547.56. Expended on support and education of the children, including all running expenses, \$9,261.

On construction of new buildings, \$13,335.57. Total expenditures, \$22,597.13, being \$49.56 above receipts. The new building will require about \$16,000 additional before it can be made ready for occupancy. This will be the main building and will increase the capacity of the institution to 600 children.

After deducting twenty children transferred to private families during the year, and one death, it leaves an increase of 73, making the number of inmates (October 3, 1919), 203. Of these 60 are in regular school, and 30 in the kindergarten.

As to the religious denominations represented by these orphans, it stands from the beginning as follows giving the relative proportion by the order in which they stand on the list as to numbers from first to last:

Non-professors, Methodists, Baptists, Cumberland Presbyterians, Disciples, Presbyterians, Episcopalians, Catholics, Infidels, Jews, Lutherans, Salvation Army.

Nationalities are represented thus:

Americans, English, German, French, Swedes, Greeks.

It is impossible to over-estimate the value of the work that is being done by such an institution as this under the wise and faithful administration of such a man as Dr. Buckner. The fruits of it will be felt by this nation for generations yet to come. All honor to those who are concerned in it in any way!

For political purposes, we suppose, a great cry is raised against Gen. Morgan, Indian Commissioner under the present administration. We are told that it is now "explained" how these harmless people, (the Indians) had been deprived of their legal rights on account of their fidelity to the Catholic faith," when it is a notorious fact that the money appropriated by the government was used to make Catholics out of them rather than intelligent citizens.

Gen. Morgan is the right man for the place, for he has withheld nothing and published the truth about the "Catholic way of doing things." It is nothing uncommon for him to be criticised and condemned by the Catholic press on account of his fidelity and faithfulness to the constitution, which forbids the intermeddling of church with state affairs, and appropriating money for the maintenance of a religious sect.

In support of such a claim by the *Catholic Advocate*, comes the following wail of woe:

"It is but a few weeks since that we published the action of the Rev. Gen. Morgan toward a tribe of peaceful Indians on the Pacific coast; the forcible deposition of their honored chief and the substitution of a scoundrel in his place by an under-strapper of Morgan; the seizing of Indian children who were progressing in learning in the Catholic school and their deportation by force, despite the protests of their wailing parents, to a Protestant institution, where they will be detained at a remote distance for years, away from home and kindred. There is no redress for the Indian; he is entitled at all events to be called an American, whether or not he possess the right of citizenship, but there is no way for him to obtain justice against the salaried ruffian, the pet of President Harrison, who invades his home with the power of the United States."

With the publication of such charges as these, we know there must be a "very large grain of truth" in them. The schools are conducted by "Protestants," the *Advocate* informs us. Pray, tell us if they are not conducted in the same manner and by the same methods as our public schools? Isn't it "the same old spirit abroad in the land" against the public school system of the United States? The "wail of woe" continues:

"Not long since we were obliged to expose the conduct of this man in expelling a girl from a contract school, in the depth of winter, on a charge of infamy in character and destitute of foundation. He alleged that the nurse had a man secreted in the school for improper purposes; he added that the sisters were uncleanly in their persons. The president's appointee, sure of his appointee's support, endeavored by calumny to blast the fame of these devoted women, whose pure lives win the respect of every denomination of Christians; whose unselfish self-sacrifice gains the respect of the heathen, even in the barbarous wilds of central Africa. There was no man secreted in the school; there was no man about its precincts; the sisters' dress and surroundings were such as befitted their character. But the seal of Morgan's doom was upon them; they were evicted in the frost; there was no appeal from the decree of the president's pet."

Heaping insult upon injury, the *Advocate* continues, Gen. Morgan has touched the "holy of holies" of the Church of Rome:

"In another instance he expelled the members of a Catholic teaching order from a contract school; he tore down the cross which surmounted the building; he left the place a desert as to religion. Recently he reduced the per capita pay to an Indian contract school of the rate allotted to a Protestant contract school class beside it, and the miserable sum was as befitting to harass the sisters and their pupils."

Then, as an appropriate closing to his denunciatory article, the editor says:

"Since his appointment he has acted liberally toward Protestant schools among the Indians. In this he was right, but he has insulted every Catholic with whom he came in contact."

Which we suppose is all the more "galling" on account of placing Catholic schools and public schools on the same footing.

Well, we must all admit that President Harrison deserves credit for appointing such an Indian Commissioner, and Gen. Morgan deserves great credit for administering the office in so impartial a manner.

C. G. Lynch, Russellville, Aug. 16: I wish the officers of every Baptist Sabbath school in the Muscle Shoals association to send me by the middle of September an annual report of the school. Let it be as complete as possible. Report as far as possible, enrollment, average attendance, collections, how these collections have been appropriated, how many teachers, if the older members of the church attend Sabbath school, average number of visitors, and anything else they can report about their Sabbath school. We wish to make a complete report to the association when convened at Decatur on Friday before the 1st Sunday in October. We hope any person seeing this will aid us in getting the desired information.

FOLLOWING THE CROWDS.

The *Age Herald* says that "great crowds will flock to the State Fair to see the bull fight."

We are informed that "the bull fight will not be a part of the fair proper, but will be a side show," thereby adding an additional attraction for the people. "You can go in to see the fight if you want to, or you can stay out—but most people will want to see it." The spectators will be protected from the wild bulls by a high wall. "The brutality of bull fights will be obviated as much as possible by introducing amusing features. A man of straw will be hung up in the ring and the bull allowed to gore it to his heart's content."

This is one of the glowing features of this relic of barbarism of the Middle Ages, and the amusements of course will be first class. It will be less criminal on the part of the directors because "the bull fighters at the fair will be experienced and trained Mexicans, and will be able to cope with the wild bulls;" that is, these men are artists and experts in their line of business, they know how to entertain the people, and if one should be killed it wouldn't amount to much, as they are only following their calling. "There will be (only) about a dozen Mexicans, and they will bring with them a car load of wild bulls. The sport will be given just as it is in Mexico, and all who long for a trip to Mexico to see a bull fight can see it in its native form at the fair." This feature of the fair will be very elevating and inspiring to the people of Alabama, who desire to witness one of the innocent games of the highly cultured and refined people of our sister republic. The bull fight will be almost as uplifting and elevating in tone and morals as the cocking-main which was at one time sheltered by the exposition in this city, but was destroyed by a bill of the last legislature. Wouldn't it be better, since the management is bent upon educating the people in the way of the lost arts, to run excursion trains on the Sabbath to see the fight and make Alabama a typical Mexico? Wouldn't it be well to have a hanging or two—just to draw the crowds?

Suppose the fair management exhibits the blocks and slabs of the old historic cities of Mexico, upon which the bodies of human beings were thrown and their hearts torn out and left bleeding and quivering and festering and decaying. Suppose the directors have presented a scene like this—it will draw the crowds and make things interesting. Moreover, we imagine the people will rejoice at such a sight and sing the praises of the fair, and cry out, "Great is Diana! Great is Diana!"

Now, as "the management claims that the low price of admission to the fair does not allow the fair to pay the expenses, and that some outside attraction must be utilized to draw the people," suppose they get several well known men—men of influence and high standing in Alabama—to engage in duels with pistols or swords or daggers, and let all the school teachers and pupils go and enjoy themselves. Of course they will all go, especially if they know that they must sustain an institution that may have to go under without their influence and support, and which will be ennobling in character and elevating in morals—because premiums are offered in the educational department of the fair!

Now in this day comes a wise one saying, "As to the laws bearing upon bull-fights, there is no law in Alabama upon the subject. The nearest approach is the law forbidding cruelty to domestic animals, but the wild bulls are not domestic animals." Since it is absolutely necessary to have the fight, we can argue, if the law objects, that neither the Mexicans nor the bulls are animals—they are only objects to be butchered for fun! There should be no limit to fun and amusement. We are too cosmopolitan in character to consider the shrinking of a few men and women from the sight of blood. This feature of the fair will elevate the people and advertise us.

Then, to crown it all, "the moral feature of the bull fight must be all right, for the pulpit has not raised its voice against it." And we directors and management don't see why they should. We are only following the example of a people who stand high on the plane of civilization and refinement and culture. If we can only attain unto the present standing of Mexico within the next hundred years, we shall have done our loved Alabama a great service and many will rise up and call us blessed. Then, surely, the pulpit will not advocate a going backward of a hundred years, when we are bringing out to view the innocent in amusements and pastimes, and are giving prominence to the lost arts. But if our invitation is, Come, and the pulpit is, Stay away, we feel sure that the people know who are their friends in progress and who are narrow and cranky, and they will resolve quickly whom they will obey. Our invitation is to saint and sinner.

Rev. H. Adams (a "father in Israel") of Lower Peach Tree, was called to his reward Aug. 10th. He was a useful life. For many years he preached throughout the bounds of the Bethel and South Bethel associations, baptizing many converts and helping to ordain the young ministers. Special memorial services were held in his honor by the Bethel association at which time several brethren told how he had helped them. He is gone, but his works will follow him.

Rev. W. A. Whittle, pastor of the Second church, Birmingham, has been in Forest Home for the past ten days, holding a meeting. It was a great meeting. The audiences were large and the interest deep. The church was greatly revived, with eighteen additions to the membership. Forest Home is one of the finest communities in the state, and we rejoice with these good people in this great refreshing from the Lord. Bro. Whittle returns to his charge in the Magic City this week.

FIELD NOTES.

The Lincoln Sunday-school is in mourning over the death of Bro. G. T. Gibbs.

And the secular press say that "the pulpit has not raised its voice" against the proposed bull fight at the State Fair.

We are glad to state that Bro. J. M. Waller is up from a protracted case of fever. He is now at East Lake.

Who is "Landmark"?—Reader, Well, guess. He is one of our best men. See if you can't tell that by his writing.

Rev. J. W. Hamner has resigned the pastorate of the Baptist church at Lumpkin, Ga. He is now at Five Points, Ala.

Is religion true? If it is, have our political scramblers—preachers and laymen—got it? If they have, what makes 'em do so?—W. W.

We acknowledge the receipt of an invitation to the marriage of Miss Mattie Glascock and Mr. Lewis A. Smith, Aberdeen, Miss., Wednesday, September 7th.

Rev. W. R. Ivey, of Scottsboro, preached a good sermon for the Sabbath morning. Pastor Harris is in Georgia visiting his mother.

The Baptist Banner, a six-column folio paper, will be published weekly in the interest of the Baptists of Kansas, Nebraska and Colorado, beginning September 6th; Rev. W. B. Lile, editor and manager.

Married, at the residence of the bride's father, on Sunday morning, August 14th, by W. Wilkes, Dr. John E. Berkstresser and Miss Minnie Lou Edwards. A happy couple—may they ever so continue.—W. W.

Dr. Z. D. Roby has just begun work at Seale, as pastor. The brethren desire to have a grand Baptist meeting. Read the interesting invitation, published elsewhere, and resolve to go and "do your best" for the cause.

Rev. W. W. Kidd, aged 82 years, died near Childersburg, July 28th. He had been a follower of Christ for forty-two years. From his conversion he began to speak for Jesus. Having spent his years in usefulness, he has been called up higher.

The Adams Street Baptist church requires a "certificate of good standing" from member who places himself under the "watchcare of the church." If the person who applies for "watchcare" is in good standing with his church, we suppose there will be no trouble about his getting the "certificate of good standing."

The best way to raise money for church purposes is for professed Christians to go right down into their pockets and give. This contriving of plans and devices for getting money from the world, while holding back your own God-given substance, is not according to the divine law of giving—it is not giving at all.—W. W.

Rev. H. C. Compton desires an educated young preacher to take charge of his churches, one of which is in Forkland and the others in the country surrounding, his work to begin in October. "The churches will board him and horse, and pay a very good salary." Correspond with Rev. H. C. Compton, Forkland, Green County, Ala.

All persons wishing to attend the Troy association, to be held with Shiloh church, beginning Friday before second Sunday in September, should send their names to Bro. S. Fleming, Bar's Mill, Ala. He will see that they are met with conveyance at Prouty Station on the Ala. Midland R. R. It is hoped that there will be a large attendance.

Bro. W. D. Hubbard preached at the First Baptist church last Sabbath. His text was, "I count not myself to have apprehended, but this one thing I do, I press towards the mark." Lessons were drawn from the life of the great man who uttered those words. From the day he met Christ his one, single purpose was to be Christlike—to know Christ and to be found perfect in him.

It is stated that in North Carolina, in 1840, there were 12,000 anti-mission Baptists, and 24,000 Missionary Baptists. They were then called anti-effort and effort Baptists. There are still 10,000 anti-mission Baptists in that state, while the number of Missionary Baptists has grown to 300,000. Naturally those who strive hardest to send the gospel to others will themselves experience the greatest growth.—The Exponent.

W. J. D. Upham, Eclectic, Aug. 18: I have just closed a very interesting meeting of nine days at Harmony (Sunday-School) by the aid of the church—sixty experience, three restored, and three by letter. The Lord abundantly blessed us with his presence. We left many troubled on the account of sin. This is a promising field of work; plenty of hard work to do. I feel very much the need of the prayers of the brethren in my labors in these parts.

Rev. H. Adams (a "father in Israel") of Lower Peach Tree, was called to his reward Aug. 10th. He was a useful life. For many years he preached throughout the bounds of the Bethel and South Bethel associations, baptizing many converts and helping to ordain the young ministers. Special memorial services were held in his honor by the Bethel association at which time several brethren told how he had helped them. He is gone, but his works will follow him.

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W. A. Hobson, East Lake, Aug. 18:

The week following the fifth Sunday, I was with Bro. Stinson in a meeting at New Prospect. We had a good meeting. There were eleven accessions by baptism. While many others were roughing over politics, this pastor and his people were quietly worshipping the Lord. This was Bro. Stinson's last meeting. Administering baptism Saturday afternoon, he went to his home expecting to leave again Sunday morning to begin a meeting at Lincoln. Sunday morning, when dressed and about starting, he suddenly dropped dead. It was a privilege to be with Bro. Stinson in this his last week's work. He seemed full of the Holy Spirit, and his prayers were warm with holy fervor. Although he was in apparent good health, yet it was evident that he thought the end might be near, for he was threatened with heart failure. He frequently prayed for those of his own household who were not Christians. May we not hope that this prayer will be answered, and that the children of this faithful servant may turn their hearts to their father's God? May the God of all grace comfort the sorrowing family.

W. H. Connell, Bessemer, Aug. 18: At Enon, in the Shelby association, I had the pleasure of joining Bro. N. J. Lucas, pastor, and his church in a protracted service at Sunday. The interest was good, several professions, some accessions to the church by experience. Many rejoiced, among whom were the mother and mother-in-law of Bro. Lucas; also his daughter, just in her teens. Both the old sisters made great demonstrations of the "even down to old age shall all my people prove," etc. The mother-in-law has not seen the beauties of nature for twenty years, but she gave the clearest evidence of a sight by which she sees God. She praised him loud, and invoked his blessings upon the mourning friends that filled the altar for prayer, with that earnestness which will take no denial. The dear little girl shows more evidence of a Christian heart than any whom I have met before. When she felt that her efforts were not successful, she would cry, "Lord, why can I not succeed?" When she realized that she prevailed, she would glorify God in an audible voice. Bro. John Lowrey, of Calera, was with us a short while and preached two good gospel sermons. Shelby is my home and I love her people and love to work with them.

W. R. Ivey: Our school, "The Scottsboro College and Normal School," opens August 30th. Our enrollment last year was 297. We have enlarged our buildings and added to our faculty. The faculty will consist of thirteen members. The location is high and healthful. The entire expense of board, tuition and incidentals, in the literary department, is about \$77 per term of five months, or \$154 per year. We have secured (as new members of the faculty) the services of J. M. McIver, a man of wide experience and marked success in the past; Miss Ella R. Watt, of Pine Apple, Ala., whose success for the past few years in *Academy*, *Ala.*, has shown her to possess far more than ordinary talent; Miss Lillie Bledsoe, in the music department, has students all over Alabama, Tennessee, Georgia, Mississippi, Arkansas and Texas, who will bear testimony to her worth as a teacher, she has her department well equipped with instruments, three of which are concert grand pianos, selected by a competent judge, direct from the factory for this school; Mr. A. St. C. Dunstan, whose testimonials are unsurpassed, graduated some few years ago at Auburn, Ala., was assistant teacher there for two years, then took a special course in the sciences in the Johns Hopkins University, has in his department a fine chemical and philosophical apparatus. These new teachers, in connection with able members retained of the old faculty, enable us to give young men and young ladies maximum of advantages at minimum of cost. I would be glad to give any information about the school. Our cause is looking up in North Alabama.

G. A. Chunn, Jasper, Aug. 20: I closed a very interesting meeting at New Prospect church, two miles west of Jasper, on the second of Sunday in this month. The Lord was with us in the power of his Spirit, and we were made to sit together in heavenly places in Christ Jesus. The church was greatly revived, and difficulties of long standing were settled. Six precious souls found peace with God, and perhaps at an early date will unite with the church, and follow their Lord in baptism. At the close of the meeting at New Prospect I was invited by Bro. Hunter to assist him in a meeting in West Jasper, and preached for him until Thursday evening, when we closed our meeting in West Jasper. Bro. Hunter is doing a grand work in that growing town. He is the right man in the right place. During my stay in Jasper I was the guest of Bro. Hunter and wife. I found sister Hunter to be a very pleasant lady; in fact, she is a perfect type of the true Christian woman. May the Lord bless brother and sister Hunter in their work in Jasper.

It is a principle held by all professed Christians (except Quakers) that baptism is prerequisite to church membership, and there is no representative of any sect, who has affirmed that unbaptized and churchless persons are no exception, save in the fact that they recognize nothing less than Bible baptism, on Bible conditions. The doors of Baptist churches stand open to all who will come along the gospel path to the door the Master opened. Baptists put the table just where Jesus placed it—with baptized believers—hence those who do not come along the path, through the door, are not included. There is no exclusion in such a case, because the terms are alike to all. All are invited, and if they come not in at the door, Baptists do not include them, they exclude themselves.—Arkansas Baptist.

The Baptist Orphanage.

Will our brethren do anything toward establishing an orphan's home in Alabama? Only two months remain till our convention, and so far as I can learn nothing has been done. I fear our brethren are waiting to do something very grand at the beginning and will let a good

