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ALABAMA PULPIT.

Authority of the Scriptures,
As Set Forth in the First Article of Baptist Faith.

[Read by Rev. J. S. Dill before the recent Baptist Congress at E. Lake, and reprinted for publication.]

"We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; and therefore is, and shall remain to the end of the world, the supreme standard by which all human conduct, creeds and opinions should be tried."

This article of our faith is first in place and importance. It is the basis upon which rest every other article of faith. From the Scriptures we derive the doctrines we cherish, and upon its authority the entire superstructure of our faith rests. The present tendency of our times, both inside and on the outside of our own denomination, demands a firm and positive stand upon this great doctrine of the Scriptures. From every other article of faith, from our creeds, and from so-called friends, there appear, in many directions, tendencies that undermine this clear statement of the authority of the Scriptures. I take it, therefore, that this is a timely occasion to speak upon this all important theme.

The statement of the doctrine of the Scriptures handed down to us by our fathers in this article of faith, ought to be to us all thoroughly satisfactory. Without attempting an iron-clad theory of inspiration, it presents to us a clear and forcible statement of a complete inspiration. Should our theological disputants of today seek to recast this statement, they would, in efforts to set forth pet theories, find themselves in a hopeless tangle. In attempting, therefore, to emphasize the proper attitude of the believer toward the Word of God, I direct your mind to several important considerations.

I. We all need an authoritative stand and of religious truth.

In this age it is indeed a consolation, a sovereign balm to the soul to have something that is fixed. There ought to be a few things in this world that do not move, and concerning which there is absolute certainty. In nature, the "Polar Star" is the only thing that is even relatively fixed, but thank God for that. The child imagines the earth to be flat and solid and stationary. The sky seems to meet the earth, and these stand firm. But soon he learns that the earth whirles on its axis and whirls in its orbit around the sun. The moon and planets and stars are ever changing. The mighty system whirles on in its grand and never ending revolutions. But the "Polar Star" is fixed, at least, relatively. And whether on the wild desert or the trackless ocean, in the wilderness or the city, we can take our bearings by the North Star. You can count on certain on this, at least, and men and nature need the "Polar Star."

When we turn to the great world of mind and spirit, and undertake to follow the light of man's reason and the speculations of intellect, do we not find confusion worse confounded? Not only are they in a mighty whirl, but there is continual jarring and clashing. The orbits of men's thoughts and speculations are not fixed, and there are collisions and wrecks. In every department of human thought—philosophy, art, science, religion—what shifting sands are there! How many stars of philosophy have risen all glorious—then lost their orbits and darkened to their doom! How many meteors have flashed across the sky of human thought! How many revolutions has science turned within the memory of those who hear my voice to-day! In religion, the need of all needs is the polar star of truth, a fixed standard by which to gauge all things. Without it, we are hopelessly lost; we are wandering stars with no sure orbit; we are ships without rudder or compass or chart, at the mercy of the wild waves that launch in fiendish joy, and that to our longing questions, shout back like grim goblins of despair.

Religious truth must be spoken with authority. The preacher who stands before his people with an unsettled message, with a changing and shifting theology, has best not preach at all. Either let him speak with authority, or keep silent. The highest compliment to Mr. Spurgeon came from the editor of the Review of Reviews in the form of a criticism. He said that, unlike Mr. Beecher, he did not in his last

years change his theology to suit the age. Mr. Spurgeon, from the time he entered London as a boy preacher, until he was laid to rest, had the same great fixed truth measured by the standard of God's Word. These he preached with authority, and in this was his power. In religion we need a fixed and authoritative standard, and will have no other sort.

II. Our authoritative standard is a fully inspired revelation from God, in which is no error, and from which is no appeal.

In our sinful condition we could not devise a positive system of religious truth. There must be a revelation from without, or else we grope in darkness. Now, this Bible has upon it the imprint of a divine revelation. Even its enemies acknowledge that it is more than human.

It is necessary that this revelation be complete and perfect, so far as it undertakes to reveal the truth. There must be in it no error. If there were errors, and it were not absolutely true in every particular, there would be no way to separate the true from the false. The human mind could not be relied upon to accomplish such a task. Only witness the efforts of the higher critics in this direction. Once acknowledge that there is an admixture of error in the revealed Word of God, and you are soon without a Bible. The critics would disagree. What one maintains, another denies, and what last year they establish, this year they overturn. One of the critics has recently decided that the only Psalm written by David is the 109th Psalm, which is ascribed to Moses in our Bibles. Another has decided that the Bible as the Word of God, not only containing the truth, but the truth with no mixture of error. I contend not so much for a theory of inspiration, as for the fact of full inspiration. I contend not so much for how it is inspired, but that it is completely inspired. Any tendency away from this, places one on the downward drift that leads to the worse form of rationalistic speculation. He launches forth upon the wild waves and there is no fixed star to guide his course. Surely, my hearers, this our standard of truth has stood firm against all that have conspired to overturn it. The smoke of error gathers about it, and it may be obscured for a time, but then rises purer and grander. Near Puget Sound there rises, 14,444 feet above the water, solitary Mount Tacoma. At certain seasons of the year, when the farmers are clearing the land and burning the brush, the dense smoke shoots from view the mountain. But soon again the smoke is lifted, and there rises grand as ever the rocky face of the old mountain. So stands the Word of God. At its base rages the smoke of error's conflicts, and we cry, "How long, O God, how long!" But one after another the smoke is lifted, and the smoke clears away, and there stands grand and clear the mountain of God's Word.

III. Having this authoritative standard of truth, we have at command an errorless test by which to submit all that claims to be the truth.

Instead of sifting God's Word, we are to use the Word as the filter to test "whether these things are true." In stead of testing this revelation by the standard of human judgment, this is the infallible test, the unerring standard, by which to measure all human creed and conduct.

I. We need not then fear to examine our own traditional grounds of belief. Necessarily we all have a traditional faith. It comes to us from our mother's milk. It is a solemn duty of parent and pastor to teach their doctrines to the children. But be sure to teach them as a fundamental doctrine their duty to test the doctrine for themselves by God's Word. Let not the children grow up to be Baptists merely because of Baptist pedigree. Let each one submit his traditional faith to God's standard, and to what he is in creed and conduct, because God says so.

II. We need not, then, fear to give a candid examination into the new views that claim to be truth. This was the spirit in which the Bereans met Paul. They had no fear of being carried away by false teachings so long as they had the Scripture as an infallible standard. Let us not reject that which claims to be the truth, because it does not accord with our ideas.

III. We must we, with open mouth and closed eyes, swallow that which is new, simply because it is new, and belongs to an advanced age. New or old, test it by the standard.

This is peculiarly an age of peculiar views. The brother with peculiar views has a front seat. There are new views of inspiration, by which the critic is more inspired than the Word. There is the "new theology," which is distinctively "very old." There are new views of atonement, in which, for the salvation by blood, we are offered a "salvation by example." We have a new doctrine of regeneration, and instead of a revolution by God's grace, we are saved by "resolutions." There are new views of eternal punishment that strike out "eternal." Our attitude as Baptists to all this tendency of the age is to cling to this first article of our faith, and submit all to the authoritative standard of God's Word. Let this be our bulwark "against every wind of doctrine."

IV. Having this authoritative standard and let us faithfully use it as such. I. By continually and carefully studying it to know the truth. If an infallible standard, consult it upon every question of conduct or creed. As the carpenter trusts not to his own eye, but upon every beam and each timber plants his spirit level, so in the edifice we would build to the glory of

God, faithfully use the gauge he has given us.

Are great moral problems facing us to-day? Does the vile whisky traffic threaten the very life of our nation, and the mighty wave of Sabbath desecration sweep before it a solemn command of our God? Let the Christian turn to the Word and there know his duty to God and fellowmen. In this intensely active age, while the car of our human destiny rushes on, God gives to us our "running orders." They are written "so that he that runs may read." Let us see to it, then, that our car is on the right track and is running according to the orders he has given us. Else there will be disaster ahead.

2. By letting the Scripture mean just what it says, even when in conflict with our own ideas.

Too many make the Bible conform to their ideas, and not their ideas to the Bible. Do not go to the Bible with your mind made up as to what it ought to teach.

We can't prejudge as to what a divine revelation ought to teach, else there would be no need for such a revelation. Avoid, if possible, the error of first throwing your own theology into the Bible, and then going to work to dig it out. If the world would give half the energy to a simple and faithful reception of the obvious teaching of the Bible, that has been given to us to explain away its natural meaning, the world would find it easier to believe in the truth than to day be nearer the truth. It is hard indeed to give up our own ideas, and to humbly say we were mistaken, but when in conflict with the Word of God, the sooner the better.

3. By letting the Scripture mean what it says, even when in seeming conflict with itself. God's thoughts are not as our thoughts, and what is human conflict may be divine harmony. If God's Word teaches a doctrine, believe it, whether you explain it or not.

Here, in God's Word, there stands before us the doctrine of "whoever will," for it declares, "According as he hath chosen us in him before the foundation of the world, having predestinated us unto the adoption of children by Jesus Christ, according to the good pleasure of His will."

And over against it there arises the free gospel that is heralded to "whoever will." It is not for us to decide whether the human mind shall harmonize the relation of these truths in order to be able to believe them. They rise as two great mountain peaks from the solid bed of Scripture, and whether or not the finite mind can strike to their foundations and see the harmony, it is ours to believe them. In the San Geronimo pass, that opens the way through the Sierras for the stream of travelers from the East, I spent a few days of last summer. On either side of the pass rises a mountain peak. Here towers 14,000 feet Mt. San Jacinto, and on the other July day more (iron spot). Here, on the other side, rises also 14,000 feet, old Grey back, with its mystery of forests and its beauty of snow-crown. Each seems to vie with the other to speak forth the praises of God, as they reflect the glory of the morning sunlight, or change into a hundred hues the mellow twilight of a cloudy day. Does anyone doubt that these two opposing mountain peaks rest upon the same great bedrock of the mighty Sierra Madre system?

Must you tunnel the mountains before you believe they unite in one solid foundation, and are linked to gether in the same chain?

So it is that in the mountain pass that leads us to the clearest views of God's truth, there rise two opposing peaks. Here rises "God's electing grace," and as I gaze upon it I am filled with amazement at its beauty and its marvel of mystery, for its summit touches the very heaven of heaven, and it glows with the glory and majesty of the great God. Here rises "man's freewill," and the glory of a salvation that reaches to all the earth, and preached to "whoever will," and this mountain is all radiant with love that would not that any should perish, but that all should come to him by Jesus Christ. Are these two doctrines opposed to each other? The human mind cannot unravel their foundation, but both rise from the bedrock of revealed truth. There is an underlying harmony, a linking to gether in their force, that fix them forever in the same great chain of divine truth.

May we not to-day lift our hearts to God in devout thankfulness for his revelation? Shall we not treasure it more, study it more, love it more, and follow it better?

The helpfulness of preaching depends as much on the help of the speaker. It is only by giving close attention that it is possible to profit by any public address. To sit on the platform and see a congregation during a sermon, is liable to move you to indignation at the audience, and fill you with sympathy for the speaker. Let it be even the best of speakers, a number grow heavy with sleep, here and there throughout the audience are those who continually whisper to each other, another class who read the hymn book, many others who seem to be trying to consider anything but what is being said by the speaker are continually staring at the faces of the audience behind and on either side of them. "Take heed how ye hear."

Surely, nobody can always know what is right. Yes, you always can for to-day, and if you do what you see of to-day, you will see more of it and more clearly to-morrow.—Ruskin.

It is with a fine genius as with a fine fashion: all those are displeased at it who are not able to follow it.—Pope.

Centennial Receipts

At the Office of State Board of Missions from April 1st to April 18th.

Buena Vista,	\$ 22.30
Helena,	6.41
Fort Deposit,	33.87
Indian Creek,	4.05
Antioch,	1.05
Honolulu,	6.20
Rutledge,	10.75
Lavaca,	9.75
Mt. Zion,	22.50
Dadeville,	3.50
Camden,	21.62
Bethlehem,	3.50
A Friend,	1.00
Mr. Lebanon,	7.35
Owichee,	3.50
J. Moore and wife,	2.00
Goodwater,	14.30
Headland,	15.02
Salem,	8.00
Amity,	10.50
Camden Hill,	10.00
Savannah,	15.00
Horeb,	7.50
Orville,	34.00
Sunday-school, Orville,	5.00
Working Circle, Orville,	11.00
Catherine,	9.50
Canan,	10.50
Miller, Ore,	10.65
Ellis,	8.00
Midway,	8.00
Hoboken,	4.45
Deep Creek,	27.15
Pine Level,	14.00
L. A. Society, Georgiana,	6.00
Beulah,	13.00
Concord,	3.70
Sleep Creek,	40.32
Rehoboth,	10.00
Ramer,	11.68
Mr. Lebanon,	6.70
Glennville,	2.03
Smyrna,	10.40
Hopewell,	3.16
Loverne,	10.40
Thomasville,	8.53
Bassett's Creek,	4.15
Enon,	1.35
Cane Creek,	1.35
Pine Hill,	1.35
Jackson,	20.00
Pineville,	2.00
Plantersville,	1.87
L. A. Society, Providence,	10.00
Subsides, Providence,	6.00
Mr. Gilead,	12.70
Deatville,	8.45
Perote,	2.05
Union Subsides,	2.05
Mr. Gilead, Selma Ass'n,	25.50
Children's offering,	1.70
Town Creek,	12.68
Benton,	6.00
Gordonsville,	5.00
L. A. Society, Evergreen,	50.00
Enon,	1.35
Selby,	20.00
Crowell,	15.00
Selma,	334.92
Providence,	25.00
Lovingsboro,	21.00
Enon,	7.00
Verbera,	1.00
Hawkins Hill,	8.00
Pineknob,	18.10
J. Snell, Sr.,	5.00
Mr. Pleasant,	18.00
Evergreen,	100.00
China Grove,	15.00
Macedonia,	3.55
Mr. Z. On,	5.00
Liberty,	11.00
Perote,	30.00
Indian Creek,	6.05
Subsides, Montevallo,	15.00
Pineville,	15.00
Bethlehem,	25.50
Burnsville,	6.55
P. M. Calloway and wife,	15.00
Cedar Bluff association,	20.00
Haynesville,	26.50
Midway,	8.45
Fort Deposit,	2.00
Miss Belle Knight,	2.00
Mulberry,	13.15
Mr. Carmel,	3.40
Rbenezer,	2.67
Calera,	21.33

Amount last week, \$1604.07

Total, \$324.74

Total, \$5228.81

Birmingham Missionary—
L. A. Society, Bessemer, \$ 6.35
W. B. W., First ch., B'ham, 37.50
L. A. Society, Pratt Mines, 12.50
L. A. Society, Elyton, 6.10
Pastor A. D. Southside, 4.15

Amount last week, \$ 66.50

Total, \$399.66

Chapel Fund—
L. A. Society, Deep Creek, \$ 5.00
Evergreen, 100.00
Mrs. J. W. Stewart, 10.00
Mrs. Bruner, Evergreen, 4.00
Buena Vista, 2.60
Fort Deposit, 5.50
Sunday school, Deep Creek, 5.00
L. A. Society, Evergreen, 20.00
L. A. Society, Montevallo, 5.00
Ann Hasselbine-S., Judson, 5.00

Amount Home and Foreign, \$162.10

Chapel Fund last week, \$478.99

Total Chapel Fund, \$ 641.09

Total from April 1 to 18, 1892, 67.67

Previously reported, \$540.19

Grand total to April 18, \$6372.86

Impressions of the Centennial Work.

What the Workers Say.

Dear Baptist: I devoted something like two weeks to the Centennial work in the South Bethel association. Several of our pastors were along. The campaigns were conducted by brethren S. O. Y. Ray and G. W. Parker. The meetings were well attended. The collections in our association

amounted to something over \$300. But this, I consider, as least among the benefits resulting from these meetings. A fine missionary interest has been aroused. It has proven what I have always believed, that our people will give when they are taught for what purpose they are giving, and that results attend their giving—blessing at home and abroad. The Lord is in this work.

My impressions of the Centennial movement as I have observed in the meetings I have held are:

First: That pastors have very generally failed to instruct their people in reference to the great facts of the movement.

Second: That the movement will accomplish more by way of educating the people for further aggressive work, than it will in the present increase of funds and workers.

Third: That the movement be not impeded by pastors who are out of sympathy with the missionary idea, it will result in a great advance among Baptists in their efforts to spread the gospel.

Fourth: Notwithstanding the interest the people show in the movement, it is strange and painful to see with how little consideration they treat so great an obligation.

Evergreen. J. W. STEWART.

I have spent two weeks in Centennial work, holding from one to two days at each church. These meetings have all been interesting, enjoyable, and I think profitable. The collections have been very good. The people responded willingly and nobly.

This work will prove a great blessing to our churches. A great work has been accomplished in educating our people, and stimulating them to greater activity in the Master's work.

A deep spiritual interest has manifested at each point, and it looked as if the meeting ought to be continued. Our people only need to be instructed, and they will do their duty.

Bro. J. M. Thomas, of Bessemer, was with me the first week, and Bro. J. D. Dula, of the second. May God bless the efforts of his people, in extending his kingdom and the salvation of many souls.

Calera. J. G. LOWREY.

Dear Baptist: I have been asked to give my impressions of the Centennial movement. I will be rather hard, as my work for the most part was in Kentucky, yet closing under quite different and rather peculiar circumstances in Alabama.

First: I think the special effort, made apart from the money raised, has been gained, has raised greatly help us. The movement was wisely planned, and nothing short of God's hand has controlled it. These special efforts, as in other things, are calculated to wake up, give confidence in ourselves and create in us longings for greater things. A great cause is upon us. We must and shall undertake these things. We need training. I am sure that these special efforts to do more and greater things should be made often.

Second: It has thrown our pastors together in a very peculiar and helpful relation. Their work and aim have been one, and consequently it has unified their sympathies. They will work together better hereafter in associations and conventions.

Third: Then our churches have greatly enlarged their acquaintances with the brethren over the state and the South. This will give a wider interest, and will make them more eager to follow up our denominational work both in our papers and in our general meetings. They know more of the men.

Fourth: Our knowledge of missions, both from the teachings of the Bible and the practical workings, has been wonderfully increased. The special effort to prepare tracts, speeches and newspaper articles, has brought about a great deal of reading, studying and praying. Then the people have acquired a sufficient amount of accurate knowledge, from this great stir, constant and many sided presentation of the subject, as it is hoped, to cause them to seek more. What we have done will make us love the work more. May God bless the movement everywhere, and to every church.

Bessemer. J. M. THOMAS.

Dear Baptist: I have for some weeks past been, more or less, constantly engaged in "the Centennial Work," and as my labors, and my observation of the labors of others, have left impressions upon my own mind, I thought it might not be altogether unprofitable to write these impressions for public perusal.

First: I am impressed that few people realize the magnitude of the work of evangelizing the world in which we, as the Lord's people, are engaged.

Second: That notwithstanding its magnitude, and its almost innumerable population, owing to rapidly increasing facilities for travel and communication, the "task of the century" are drawn much closer together, and are much nearer related, than the masses have been wont to suppose.

Third: From the above I deduce the conclusion that more can and will be done in the next decade for the Christianizing of the heathen, than has been done in the last century. The "set time" of the Lord is surely come, when God will bless and honor Baptists as he has never before done, because of the educational advantages growing out of this Centennial movement, both to our own people and to people of other denominations.

Fourth: We are encouraged, and many others are taught to regard Baptists in a new light, and with increased respect, as our history is brought

out, and as our statistics, numerical and financial, are developed; and more especially as the Scripturalness of our claims is established.

I am furthermore deeply impressed with the fulfillment of the promise, "Lo, I am with you." Surely God's Spirit is working upon the hearts of the people, and opening their eyes to see and their hearts to realize that the Savior's chief appointment of work, to his churches, was involved in the great commission, "Go ye into all the world and preach the gospel to every creature."

And another impression with me is, that our people are not a stony people, when convinced that the demand for money is backed by the teachings of the Divine Word; and that what the great Baptist family needs above all other things is thorough, definite education on all points of duty and Christian work. If this were faithfully given by the pastors of the churches, and then our boards were represented through special agents, who should visit the churches and strengthen the work of the pastor, a more rapid and thorough development would be the result.

In some measure this is done by agents of the boards at associations and conventions, but the masses are not reached at associations and conventions as they would be, if the agents visited the churches.

Thomasville. WM. A. PARKER.

Centennial Trip.

Nothing has given me more pleasure than this trip from Wetumpka to Prattville, among my former day brethren and over my olden time breaking ground. In Wetumpka, Judge Austin's was my happy home for the time. Delightful reunion, to me, indeed, was that enjoyed with the Judge, his elegant mother, wife, and family. Sorry to find Mrs. A. Jr., in feeble health. May her former health and happiness soon be restored.

Our congregation was much enlarged at the Baptist church, of course, by the generous Methodist preacher in suspending services at his church. A more attentive congregation I have seldom preached to than that assembled at 11 o'clock Sunday morning. Bro. Hare agreed to follow after and take the collection. Bro. H. ad dressed the young people at 3:30 Sunday evening. Dr. E. Eger preached at night.

Mount Hebron.—Monday evening finds the pastor of thirty years ago standing in the old church yard. What an elegant new church house they have built! A large congregation for a dark night assembly. Preach at 11 o'clock. Sunday morning, at three and a half miles, by my mistake, and the hour's preaching, two and a half miles back home with Bro. Rogers and family, might seem quite a distance, by night, but for the compensation the pleasure afforded back at church Tuesday morning.

Preached at 11 o'clock. Sunday night, at 11 a. m., taking the collection: I address the young people's meeting at 3:30 p. m. Full house. Preach at night. The generous Methodist preacher turns over his congregation to us. This gives us "all we can manage." Grand old town, great church going people. Way, the men and boys go to church in Prattville. In many places, in some sections, it looks as if the Lord had taken away the kingdom from the men and given it to the women. With my departed wife's niece and family mainly, Judge Booth and family largely, and many other beloved friends, occasionally, I find most pleasant homes here.

"God be with you till we meet again," was tenderly rendered Sunday night at the close of the sermon, while everybody, it seemed, extended the hand to the preacher, promising thereby to do our duty to God and man, and to try through sovereign grace, to meet in heaven.

P. S.—Special mention is due sisters Barron and Pressley, for kindly conducting me in their buggies, each in turn, and in person, till I reached Bro. Hudson's, whence sister H. favored me with conveyance and a friendly young man to drive me on to Prattville, but who was thanked and excused on overtaking the hack. Sylacauga. W. W.

An Old Georgia Preacher.

Dear Baptist: Sunday night last I spent with the aged brother of Rev. C. C. Willis. This aged brother has rather an extraordinary history, in some respects. He has just passed his 84th anniversary. He is quite feeble, but is not entirely confined to his room. He has been determined to preach the gospel, and speaks of making an appointment for such service at his house. He says he has no fear of the future, and sometimes says he wants to go home.

He is still a member of Bethel church, where he first joined; has never been a member anywhere else. As has been stated heretofore he has been pastor of Bethel church fifty-two years. He has been married twice; he baptized his present wife, to whom

he has been married, I think, about forty-seven years. He is the father of eighteen children, of whom, he has baptized sixteen. Of these, eight were sons and eight were daughters. In all, he has administered the ordinance, he told me, to thirty-four of his immediate descendants, including those mentioned above, and his sons-in-law and daughters-in-law.

According to his recollection the Columbus association was constituted in 1829. Of this he was moderator eighteen years, and never missed but one single session of this body until his health failed him a year or two ago. I think he doesn't remember how many he has baptized and married, but he told me he had officiated at the marriage of a good sister of Bethel church, four times, and three of these times in the same room.

G. D. BINTON.

Literary Notices.

Twenty-five Letters to a Young Lady. A new edition. By A. P. Graves. D. D. 12mo, 135 pages. Price 75 cents. Philadelphia: American Baptist Publication Society, 1420 Chestnut street.

This is a series of practical letters largely shaped by questions suggested by the author's niece and others. They treat such topics as Love, Spheres of Usefulness, Ideas of Life, Manner of Dress, Reading, True Happiness, etc. They are dealt with in a plain, direct way, with the sole thought of good to those to whom they are addressed. A deep religious spirit, it is needless to say, runs through them all.

Baptism Discovers Plainly and Faithfully According to the Word of God. By John Norcott. A new edition corrected by Charles Had don Spurgeon. 18mo, 69 pp. Price, 5 cents. Philadelphia: American Baptist Publication Society, 1420 Chestnut street.

Mr. Spurgeon tells us in his preface that this discussion of an old but ever present subject comes to us from an English Baptist who was in exile for his faith in Holland more than two hundred years ago. It has all the quaintness of the period, and scripturalness too. The position of Baptists as based on the New Testament teaching with reference to baptism and its subjects, and the false position assumed by those who antagonize that position, are most forcefully and convincingly set forth. Especially suggestive is the arrangement in parallel columns of the contrasting claims for acceptance of believers' and infant baptism, based on both scriptural and rational grounds.

Thanksgiving at Earle's Rock. By Mary E. Bradley. 12mo, 288 pp. Price, \$1.25. Philadelphia: American Baptist Publication Society, 1420 Chestnut street.

The plan of this story by

Alabama Baptist.

MONTGOMERY, ALA., APRIL 27, 1925.

RATES AND INFORMATION.

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OUTGOING—Over 100 words in length are charged for at the rate of 3 cents a word. Remember this when you send one for publication. Count the words and send the money with the notice.
ADVERTISING—Will find it to their interest to write for terms. This paper has a large circulation in Alabama among the 100,000 white Baptists.

In reporting the dedicatory services of the West Montgomery Baptist church, in our last week's issue, we failed to note the fact, that the First Baptist church, by a unanimous vote of a conference of the church, was represented on that occasion, by a committee duly appointed and accredited to bear to the West Montgomery church its fraternal greetings and congratulations. The committee was composed of brethren T. L. Jones, W. B. Davidson, C. D. Bayne and J. G. Harris. We make this correction or amendment to the report, so that our readers may know the deep interest manifested by the First church for its young and prosperous sister.

CHEERFULNESS is one of the best tonics for both body and mind. A merry heart maketh a cheerful countenance, says the wise man. The spreading of a thankful temper amongst all with whom we associate, is a benediction. Emerson says, "Do not hang a dismal picture on your wall, and do not deal with sables and glooms in your conversation." Beecher takes up the same line of thought: "Away with these fellows who go howling through life, and all the while passing for birds of Paradise. He that can not laugh and be gay, should look to himself. He should fast and pray until his face breaks forth into light." Talmage then takes up the strain: "Some people have an idea that they comfort the afflicted when they groan over them." Don't drive a hearse through a man's soul. When you bind up a broken bone of the soul, and you want splints, do not make them out of cast iron. It was said of Cromwell that hope shone like a fiery pillar in him when he had gone out in all others. Cheerfulness is the sunshine that brightens every heart, and cheers the despondent. The devout, consecrated child of God is always cheerful.

PASSING-DOWN Commerce street to the depot, we overtook a little boy about ten years of age, struggling along with a large and heavy valise. He was tired. Looking up into our face he said, "Mister, won't you carry this valise for me?" "Yes," said we, and taking it, we inquired why he asked us to aid him. He replied, "I was tired." We asked again, "Is that all?" "Well, I thought you looked like a man that would help a little boy." That was the highest compliment we ever expect to receive; in fact we can think of no higher. The truth of the matter is, many of us notice the young too little. Immersed in business affairs, we look after the grown up people to the neglect of the little boys and girls that we meet. Every grown person ought to encourage and inspire confidence in the hearts of the young. Let them know that you are noticing them, and that they are the special objects of your guardian care and interest. We have passed little boys on the streets of Montgomery, to whom we would speak kindly, and the little fellows would stop suddenly, as if astonished to have been spoken to by a man. Why is this? Simply because business men on our streets, in the cars, on the highway, don't notice children. No man hath cared for my soul, may many a child say.

This returning prodigal, in the parable, presented a most distressing and pitiable appearance. We imagine he was almost hatless, shoeless, clothesless, penniless. Foot-sore, tired and hungry, with a sad heart he draws nearer and nearer the old home, the home of his childhood, the once happy home. But a few months ago, with a light and joyful heart he had left his father's house, well dressed, plenty of money, buoyant with hope. He launches his life-boat and goes away to a far country. For a while all goes smoothly; the gay and giddy crowd flock around him; with lavish hand he spends his money in the banquet hall, the merry dance, the mid-night revel. Careless about the future, he goes by, and soon he finds his money gone. Now that his money is gone, his friends forsake him. Friendless, penniless he moves about the streets. He hath sown to the wind, now he is reaping the whirlwind. He comes to wailing, then he comes to himself. And finally he comes to his father. Beautiful illustration of the sinner passing through the degrees, so to speak, of regeneration. When the sinner comes to want, then he sees his need of a Savior, and he comes to himself. No sooner does he pass through these gradations, than he determines to do his duty, and the promise is, "and him that cometh to me, I will in no wise cast out."

REV. J. S. DILL.

This brother occupies the pulpit this week, but not with a sermon, in the technical sense. If, however, he had taken his text from the Bible, instead of the Baptist articles of faith, we would have said that he had preached a good sermon.

Bro. Dill was born in Dallas county, Alabama, in the year 1856, and is a son of Prof. T. J. Dill, of Howard College. We do not know at what age he united with the church, but it must have been quite early in life, as he was ordained to the ministry in 1875, being then in his nineteenth year. In that same year he graduated at Howard College, and four years afterwards at the Southern Baptist Theological Seminary. His first pastorate was at Montevallo, and the next at Auburn; then successively at Union Springs, Tuscaloosa, Goldsboro, N. C., and Los Angeles, California. The fact of his having been called to those pulpits is sufficient evidence of our brother's high standing in the ministry.

THE ORPHANAGE SUCCESS.

Mrs. Clara Ansley, Evergreen, writes: "The Home is a success, for it is doing the Lord's work in the Lord's way. Some of our friends would perhaps feel better satisfied if there were more children here, if it had opened with a grand blast of trumpets and a dozen or two children playing ragged and dirty. As it is, I am glad to take things more quietly. I am glad to have the opportunity of bringing the few children we have under my influence, and under God, wholesome discipline before more come in. However, send any orphans needing our care along. We are ready for them."

DR. TICHENOR writes: "Alabama has given to date, April 21st, For General Work, \$3670.38 For Centennial, 1719.82

Total, \$5390.20
She gave to the Home Board last year, \$6,210.70. Of this there was for general work, \$4,700. She is, therefore, behind on this account about \$1,000. Let us have every dollar Alabama can raise. We need it. We will hold our books open by special request until noon, May 2d."

Dr. Tupper writes: Alabama has contributed to date, April 22, for the Centennial fund, \$3,521.24.

This makes total for Centennial fund, received by these two boards to the dates given, \$5,241.06. Not a little of this was sent direct to the boards, and must be added to the \$6994.46 reported by Bro. Crumpton. Add to this, \$1,000 just forwarded from First church, Montgomery, \$970 just reported by telegram from First church, Birmingham, and \$213 from Union Springs, and we have a total, aside from amounts sent directly to the boards, of \$7,377.46.
It will be seen, then, how we stand so far as amounts reported go. One Sunday remains for collections. Let us make the most of it. The books will be held open until noon, May 2d.

SOUL PROSPERITY.

In writing to the "well beloved Gaius" John is most cordial in the expression of the wish that his friend might "prosper and be in health" even as his soul had prospered. The clear inference is that the "well beloved" of John had attained to a very high degree of spiritual prosperity.

We are not so much concerned now as to the meaning of the text as we are with the reference here made to the prosperity of the soul. Around this let us gather a few thoughts that may be of profitable contemplation. All prosperity, of whatsoever kind, is derived from certain abundant sources. To this rule the soul, in its development, is no exception. Its inexhaustible source is the infinite grace of God. Its nourishment and strength depend upon the vitality of the relations which knit us to God.

One of the channels through which this grace is transmitted is prayer. A man of prayer is a man of power, of piety.

When the great patriarch would save the doomed cities of the plain, he prayed. When Jacob wrestled and prayed, he became a prevailing prince. Daniel's cool courage and moral strength came from his loyalty to the duty of prayer. The change between the persecutor and the chosen apostle was divinely indicated, "Behold he prayeth."

On the contrary, no soul prospers without prayer. The cultivation of closet religion is certain to result in a prosperous harvest of spirituality.

Another means of spiritual growth comes through meditation. No great work is accomplished in the field of human activity without reflection and meditation. The wise commander, before he would go awarring, sitteth down and counteth the cost. The master builder knows, from reflection, what he must do before the sound of the hammer is heard. Every great work requires sober, serious reflection and meditation.

How applicable is this to the work of nourishing the soul. No soul attains to great truth without meditation. In these stirring,

ringing times, there is a great demand for wide-awake Christian men and women. But there is a greater demand for meditative Christians.

Still another means of soul growth is found in the careful and prayerful reading of God's Word. It reflects the thought of the Infinite. It tells of God and no less of man. Revealing God to man, it also reveals man to himself. When one looks into the Bible, he looks into the thought and heart of God. Oh, for a generation of reverent Bible readers! Shall we mention one other—that of dutiful attendance upon the sanctuary? This, too, is a fruitful means of grace. The sanctuary is hallowed by the special presence of God. No man can go to the house of God in the proper mood without being benefitted thereby.

Shall We Continue the Campaign?

It has been taken for granted from the first, by the Centennial Committee and the State Board of Missions, that the Centennial campaign in Alabama will extend to the State Convention in November. Would it not be well for the Southern Baptist Convention to pass a resolution asking that Centennial work in all the states be continued until the annual meetings of the several state organizations? Montgomery. GEO. B. EAGER.

FIELD NOTES.

Bessemer Baptist church has recently had a series of good meetings. The Sunday schools of Alexander City expect to have a union picnic in May.

Rev. W. J. Johnson, of Kentucky, has accepted the call of the First Baptist church of Huntsville.

Troy First Baptist church held a meeting on Sunday for the purpose of considering the matter of calling a pastor.

T. F. Farrell writes a card in regard to his paper, but does not give his post-office, and the post mark does not tell us.

The Tuscaloosa Baptist church has elevated its baptistry, so that baptisms can be witnessed with ease by the entire congregation.

To a new subscriber at \$2.00, we send the ALABAMA BAPTIST and the able and valuable book of Dr. J. L. Burrows, "What Baptists Believe."

Florence Times. Rev. W. S. Brown commenced last Sunday night, at the Baptist church, a series of sermons on the Exodus. The course will run several weeks.

Rev. R. M. Hunter, of Jasper, has been actively engaged in Centennial work in the region about him, and we expect to hear something from him on the subject.

T. P. Gwin, Oxford: I am serving four churches this year: Eudora, Weaver's Station, Eastaboga and Sedden. Our best wishes for our ALABAMA BAPTIST.

Fayette News, April 20. Rev. Charles Bilenhus, a converted Jew, and a citizen of Tennessee, is in town, and is holding a series of meetings at the Baptist church.

The ministers and deacons of the Baptist churches of Lauderdale county will meet at Mount Union church, near Cloverdale, on Saturday and Sunday, April 29 and 30th.

Brethren, when you have "business with this paper, write to the ALABAMA BAPTIST, and not to the Printing Company. The two firms have been entirely distinct for several months.

Camden New Era: The exercises by the Missionary Band last Sabbath were very instructive. The subject was Japan, and many interesting facts were told about this great missionary field.

A correspondent of the Opelika News writes from Ridge Grove (Farmville church) that Rev. J. P. Hunter delivered an able and interesting discourse to a large and attentive audience yesterday.

Alexander City Outlook: Rev. C. S. Johnson left last Monday for the state of Texas, to be absent two weeks. He has received a flattering call to two churches in that state, but has not yet decided to accept.

Remember, this paper and Home and Farm for \$2.00; this paper and the Southern Cultivator for \$2.25; this paper and the Fancier, a poultry journal, for \$2.05; this paper and ALL the others for three dollars and ten cents.

On Thursday, April 23rd, Hon. Jere Merritt, Judge of Probate of Geneva county, and Miss Sallie Fleming, were united in marriage, at the residence of the bride's parents, in Geneva, Ala., Rev. D. C. Culbreth officiating.

Evangelist Pearson objects to anything like counting the number of converts at his meetings, on the ground that it looks too much like glorifying himself. With some so-called evangelists the "counting" appears to be the "dominant impulse."

Carrollton Alabamian: The ladies of Pikesville will give a festival for the benefit of the Baptist church on Friday evening, May 5th. Everybody should attend and encourage the noble effort. Besides aiding in a good cause, you will be pleasantly entertained.

J. F. Ray, Bangor, April 23: We have a fine Sunday school, about fifty in regular attendance. The writer preached at the 11 o'clock service, today, from John 3:16, to an appreciative audience. The Baptists here are slowly but steadily growing in number and influence.

G. W. Dalbey, Union Springs: Our two weeks meeting resulted in the addition of six young people to the church by baptism. Bro. W. H. Smith did the preaching, and held the close attention of fine congregations from the beginning to the end of his eleven days stay with us.

Russell Register, April 22: At the Baptist church in Seale last Sunday afternoon at 4 o'clock, in the presence of a large crowd of friends and relatives, Mr. R. A. Ware and Miss Mollie Cato were married. Rev. C. W. Hare performed the ceremony in his usual smooth and happy style.

Abbeville Times: A parlor entertainment, consisting of songs, recitations, and a drama, called "The Mouse Trap," will be given at Mr. J. B. Ward's residence, on Friday night, the 28th inst., in the interest of the Baptist church. Everybody is invited to attend.

Married—On the evening of the 19th inst., at the residence of the bride's father, Rev. J. B. Appleton, Mr. Henry Stevens, of Etowah county, and Miss Lillie Appleton, of DeKalb county, Rev. James May, of Walnut Grove, officiating. May heaven's smiles rest upon them through life.

Dear sister, all the boards and all the general committees must make their reports at once. Has your society sent in its report to the central committee, or to whomsoever you make reports? If not, let the report go up at once. It is important for this matter to be attended to right now.

A letter from Selma to the Advertiser says: "The congregation of the First Baptist church of this city have decided to erect a new Baptist church in the Eastern portion of the city and employ a minister to take charge of it. They expect to have the edifice completed and in charge of a minister by September next."

Bro. J. R. McLendon sends us some valuable Baptist history, loaned by his father, Rev. G. G. McLendon, who is one of the oldest Baptist ministers now living in Alabama. As soon as the Centennial pressure upon our columns is relieved, we will give attention to the historical and other matters that are now in waiting.

Brethren and sisters, don't forget or neglect that matter. If your pastor wants to go to the Southern Baptist Convention, see to it that he is supplied with money and suitable apparel. He doesn't need a gold head cane, but a good umbrella might be useful. Do your duty toward your pastor, and then if he doesn't do his duty, why—*you* know what ought to be done.

J. M. McCord, Verbena, April 22: We closed a fine meeting at Rozean last night. It continued eight nights, no service in the day except Sunday. The members are in a better condition spiritually than I have ever seen them. Nine were added to the church by experience and one by letter. 1 go to Wilsonville to-night, and expect to remain over after Sunday, and preach at night next week.

On Thursday, April 23, Bro. J. R. Teague died at his home in Oxford, in the 41st year of his age, after an illness of five months, with typhoid fever. He was one of Oxford's most esteemed citizens, and one of her oldest and most successful merchants. He was an honored and consistent member of the Baptist church, and also a member of the masonic order and the military company.

Evergreen Star: The new papering on the Baptist church changes the appearance of that building considerably. It was a neat job.—The entertainment and supper for the benefit of the Baptist church given by Mrs. Farnham, resulted in raising \$30.—Tuesday night, April 25th, the Evergreen amateurs will present the interesting and laughable comedy entitled "Between the Acts," for the benefit of the Baptist orphanage.

Camden New Era: Rev. I. A. White, of Orville, filled his first appointment in the Baptist church of this place last Sabbath morning. He had a large congregation, and his discourse showed thoughtful preparation and was delivered in a most earnest manner. He is a young man of ability and his work here is begun under most favorable circumstances. His church has just been handsomely papered, and will be painted soon.

It is curious how much time is required to get one fact out of the public mind and put another in it. Frequently the announcement has been made in these columns that the office of the ALABAMA BAPTIST is at No. 26 Commerce street, up-stairs, and yet our friends, when they come to town, continue to go to the old location where they had been so long accustomed to find the office. They say they had seen the notice of change of place, but it had not impressed them.

J. E. Bell, Georgiana: The Centennial meeting at Prattville, on the second Sabbath in April, was an enjoyable occasion, and was crowned with success. We were delighted to greet Bro. W. Wilkes, who was once pastor here. It was delightful to see him meeting and greeting many of his old flock. Bro. W. preached one of his fine sermons on Saturday night to an excellent congregation. Bro. W. M. Harris, of Montgomery, preached Sunday at 11 o'clock. Collection about \$50.

L. M. Bradley, April 24: Yesterday was a good day with us at Ashford—three services morning, afternoon and night, all well attended. The afternoon service was for the children. The people are much encouraged with the idea of having a new church soon. Capt. John T. Davis, of Columbia, has donated a large and beautiful lot in the center of the town. The building committee will begin putting the material on the ground this week, and we confidently expect (D. V.) to occupy the church in July.

The Baptist Young People's Union, of Huntsville, is doing good work. They have sent a box to a missionary to the Indians valued at \$53, helped to raise \$70 for a new church carpet, given \$10 to the Centennial fund and quite a sum toward current church expenses. They take twenty-two copies of the paper, the Young Peoples' Union, published in Chicago. When Rev. W. J. Johnson, the pastor elect, comes next month, he will be apt to find this young peoples' society a great aid in church work.

Birmingham Age-Herald: "At the installation of Rev. Mr. Gray at the First Baptist church, Dr. Hale remarked that the patron saint of the contribution box was St. Nickolas. Dr. Gray amended it by saying that the true patron saint was five times less than that, and was Alexander the copper smith."—Well, the preachers may perpetrate their little jokes, but the nickel and the copper cent will continue to drop into the hat from the fingers of people who give dimes and dollars for worldly enjoyment.

W. N. Huckabee, Camden: I think every church I preach to has met its pledges to the Centennial fund. I know Pineville, Buena Vista and Bell's have, and I am quite sure Rock West has. Isn't this good! How many churches can report the same? At Buena Vista on Sunday the largest per cent of the membership took the Lord's supper I ever saw at one time. I think I can see some signs of returning life. Thank God for the devoted women in my churches. May the Lord bless the BAPTIST and his cause.

Rev. J. R. Conger, of Hackneyville, Tallapoosa county, and Rev. C. W. Buck, of Saleem, Lee county, have shown their friendship for the ALABAMA BAPTIST and their interest in the welfare of the people, by successful efforts to increase the number of our readers. Dr. Buck sends a number of names from the new church at Langdale, the factory village in Chambers county. Thank you, brethren. One pleasant fact about these kindly acts is that they may be repeated over and over again, and they do good all the time, and we never tire of them.

J. B. Appleton, Collinsville, April 22: In the last issue of the BAPTIST, under the head of Centennial contributions, I see you have two dollars placed to the credit of Mrs. J. B. Appleton, which is a mistake. I sent her name, (Mrs. Harriet A. Appleton) and I suppose Bro. Crumpton took it for granted that it was my wife. Please correct. We are having very unfavorable weather for vegetation, quite a frost this morning; sufficient, I think, to kill all tender plants. Hope to give you a good report of our Centennial meeting.

"P. S.—Grandfather is in poor health, so he asked me to write this note for him. He hopes to take the paper as long as he lives.—Lutie McGraw—"No apologies or explanations were needed, dear young friend, for your writing the letter. Grandfather Fluker is fortunate in having such a secretary. We hope he will soon be well again, but it would be very nice for you to continue to do his writing. It is quite probable that you write a better hand than he does, anyhow, as he is getting old, and has probably done a good deal of hard work in his life, so that his nerves are not very steady now. We are gratified to know that grandfather is pleased with the paper.

John C. Orr, Hartselle: In reply to Bro. Whately's filing at the convention, in the BAPTIST of April 6th, I want to say that I think I am a Baptist, and I advocate and attend State Sunday school conventions to learn of the grand men who take part in them, how to get more enthusiasm and work into a Sunday-school, than most of us lazy Baptists usually get in our Sunday-schools, if we have any. My observation has been that about half the Baptists take no stock in Sunday-school work, and but little in any other church work, as I see it. We, as Baptists, lie around and bank on our correct principles, whilst other denominations go to work and put theirs into practice.

J. W. M.: Married—In the Baptist church at Six Mile, Bibb county, April 12th, Mr. J. E. Mattison, of Calera, and Miss Estella Pratt, of Six Mile; and at the same time, Mr. Henry Farrington, of Gurnee, and Miss Arvagna Arnold, of Six Mile. Rev. J. M. McCord performed the double ceremony. The first couple left at once for Calera, where the groom conducts a successful business; the second couple went to Gurnee, where the bride found a home ready furnished and waiting. The church was handsomely decorated, and a large number of friends and relatives witnessed the nuptials. It is pleasant to add that the four young people are all Baptists in good standing.

The Baptist Ministers' Conference at Opelika gave Bro. Stodghill what we suppose to be the hardest question that has come before him in a long time. At the next monthly meeting he is to answer, "What can we do to develop the interests of the denomination in the country districts?" We do not wish to appear officious in the matter, but we take the liberty of saying that if anybody knows, or even partly knows, how the thing mentioned may be done, he may do much good by telling it to Rev. J. R. Stodghill, of Five Points. To our view Bro. S. has to answer the biggest question now before us, and it is pressing and serious—all of which constitute the reason for our apparent mediocrity.

D. C. Culbreth, Geneva, April 20: On Tuesday, the 18th, while I was thirty miles away on a preaching tour, the death angel entered our house and carried away the spirit of our little Virginia Jeffries, aged two years. I reached home twenty-four hours after her death, to find Alma, our six years old daughter, threatened with the same fatal disease (congestion). Verily the ways of the Lord are past finding out.—Yes, dear brother, and there is nothing else to do—nothing that can be done—but to say, with such faith as we can command, "Thy will be done." "Now we see through a glass darkly," and oh, so dark! some times is, but some day, sometime, the mists will roll away. The grace of the Lord Jesus Christ be with the sorrowing father and mother.

A correspondent of the Carrollton Alabamian makes the announcement that "Eld. A. J. Coleman has been appointed to preach at Bethany Primitive Baptist church each 21 Sunday, during this year, and at Oak Grove, near Fairfield, each 31 Sunday."—Our attention is attracted by the statement that the brother "has been appointed" to preach at these churches. That sounds like mission work under a mission board, or some other appointing power. Our anti-missionary brethren are getting on the right line. The wonder is that with so much sound doctrine as they have, they should have remained off the line so long. Rev. W. D. Powell makes the statement that they now have missionaries in Mexico, who are sent out and supported by the members in the Southern States.

The treasurer of the central committee on Woman's Work for Alabama, has forwarded to Baltimore her annual report. It is with regret that we learn it is not as large as the report of last year, notwithstanding the increase to be expected on account of the distribution of chapel cards, and other means used for collecting the Centennial fund. This is a disappointment, and we think it is largely due to the apathy of the societies regarding their quarterly reports to the central committee. Of course, as a state we take a laudable pride in ranking with our sister states, and especially when we are persuaded the work has been done, and that it does not appear, is owing solely to the in-advance of societies in the matter of systematic reporting. Let us do better in future, sisters. We have divine instruction on this point, inasmuch as he said, "Let your light shine," and again, "No man liveth for himself," but for the good of his kind and the "glory of God."

The Sunday question is pressing for settlement. Recently a Presbyterian church in Columbia, S. C., suspended a young lady member because, as an employee in the telephone exchange, she did a little work on each Sunday morning. The case was appealed to the presbytery, and the action of the church was sustained. A resolution was adopted requiring all church members to quit work on Sunday, or be disciplined. Many of the employees of the railroad, telegraph, telephone and other companies doing business for the public are members of churches in the different denominations, and if they should all be required to quit working on Sunday, or suffer exclusion from their churches, a good many would lose their present means of support, while many others would quit the church rather than lose their places. Thus the number of Christians engaged in the public employments would be lessened, and the number of immoral employees increased. What would be the result? Verily the conflict between the church and the world is becoming more intense and more complicated every day.

According to the custom of evangelist Pearson, the union meetings—

which have come to be called the Pearson meetings—were suspended from Friday night till Sunday night. One reason for the suspension which Mr. Pearson gave was, that he could do more work by resting one day in seven than if he worked all the time. Another was, that the pastors might prepare for their own pulpits, and occupy them on Sunday morning. The great crowd of people on Sunday night showed the deep interest which the meeting has excited in Montgomery. The attendance was estimated all the way from three to four thousand. Our own estimate was three thousand five hundred. That large audience was held as still as if it had been but a handful. The sermon was on faith, and it was simple, clear and powerful. The preachers present were delighted with it. It is a wonderful gift bestowed upon a man of delicate appearance, that he can speak for more than an hour so as to be heard by a great multitude of people, and also to have the mental and spiritual qualifications of interesting and persuading so many of them in the right way. The meeting will continue through this week and the next.

Coming down to the office, the other morning, we came up within a few steps of a man who was reading the morning paper as he walked along. The side walk was so smooth and even that he felt no need to look where he put his foot. But he placed one foot on a fresh orange peel, and that foot shot out from under him as suddenly as if it possessed of an evil spirit. Instantly the man sat down upon the side walk; he was a short, fat man, and he rolled over on his side, all in a heap. But he held his newspaper in one hand, his walking cane in the other, and his pipe in his mouth. He scrambled to his feet as quickly as possible, and in response to a remark of sympathy from us he only laughed and said, "Oh, that is nothing," and went on reading his paper and smoking his pipe. No one appeared to see it, at any rate, no one laughed, that we heard, otherwise the man himself might not have laughed. But we record the incident as affording an example of good temper and self-control. Many men would have exploded right there and then, and would have been in bad humor for hours. Not many men—or women either—have the grace, or the good temper, to laugh when they slip and fall on the side-walk, especially when it is through the carelessness of some one else in dropping an orange peel.

One More Appeal.

British Baptists, though poor, have closed their Centennial collections with \$65,000 more than the \$500,000 they set out to raise for foreign missions. Our Northern brethren have raised nearly \$800,000 of the proposed \$1,000,000 for foreign missions, and are in a fair way to raise the balance. Shall we of the South fail of the \$250,000 pledged by us for home and foreign missions? Dr. Eaton, chairman of our General Committee, says that so far the total of individual and church pledges is "considerably less than \$200,000," and adds: "Would it not be a blessed thing to be able to report at Nashville that the whole \$250,000 was secured? What an inspiration it would give to all our mission work, and what an encouragement to go forward! Can times be too hard for 1,311,000 white Baptists in the South to raise this special fund? Let us not deceive ourselves. In we fail, it will be because we are willing to fail. If there is a deficit at Nashville, it will be because many of our preachers and people have held back and have not done what they might have done. The figures in another column will show what Alabama Baptists have done toward raising their quota. Can we not make one grand rally between now and the 30th, and carry the total up to at least \$100,000? Then we can certainly hope to raise the balance of the \$15,000 by the meeting of our State Convention in November. Oh, brother pastors who have not done your duty in this matter; oh, churches and Sunday-schools that have been indifferent or negligent, won't you arouse yourselves, and on next Sunday make a supreme effort for this blessed cause? Press the matter home with all earnestness, and give every man, woman and child under your influence an opportunity to make a thank-offering to God, "according as the Lord has prospered him!"

GEO. B. EAGER, for Cen. Com.

The time was when Baptists were accused of being opposed to education. Whatever may have been true in the past, Baptists are now in the front, educationally. For instance, in this country the Baptists have nineteen theological schools, the Presbyterians fourteen, the Episcopalians thirteen, Methodists eleven, Congregationalists ten, and other denominations range from five down to one. The Roman Catholics have twenty. So it seems that Baptists have a larger number of theological institutions, and we believe a larger number of students for the ministry than any other Protestant denomination.—Ex

Many parents who profess to be church members, have never let the child hear them ask a blessing at the table, and to hear the parent pray would so astonish the child as to make it believe that the old gentleman was about ready for the asylum.—Free Will Baptist, (N. C.)

The Last Sunday.

Only one more Sunday and five more days in which to collect Centennial gifts. The last week in the political campaign, it is said, decides the issue; and so it waxes warmer to the close. Every voter is teachd and urged to "do his duty" at the polls. Infinitely greater issues are involved in this campaign. Shall we be less enlisted and active than the political worker? Will not every pastor and Sunday-school superintendent in the state, who has not done so already, take a collection for the Centennial Fund next Sunday? And will not every church and every man of you who have subscribed previously, say up? Don't let the 30th find you idle or recreant in this grave matter!

GEO. B. EAGER, Chm'n Central Committee.

News Items.

A \$25,000 hotel is to be built at Opelika.

Thus far the fruit and field crops are quite promising.

The miners in East Tennessee are again giving trouble.

Opelika is about to begin the building of a cotton factory.

The state medical association has been in session at Selma.

Montevallo and Calera want the court house of Shelby county.

A negro caught and carried to Wetumpka a catfish weighing 51 pounds.

Ex-Congressman Davidson, of Perry, is said to be a candidate for governor.

One day last week, over fifty convicts were sentenced in the city court of Montgomery.

Jim Rencher will be hanged at Eutaw on the 12th of May, for the murder of Hairston.

Amos Hodge is sentenced to be hanged at Brewton, for murder, on the 26th of May.

The store and goods of S. A. Thomas, Nixburg, Coosa county, were burned last week.

It is said that Natusulga and the rock quarry and the railroad are on the eve of another boom.

From Macon county, Doc Bellamy goes to the penitentiary twenty five years for killing W. A. Gentry.

It is said that the railroad from Montgomery to Tuscaloosa and thence to Columbus, Miss., is certain.

C. L. B. Marsh, who was for many years conductor on the Western railroad, died recently in Mississippi.

Foreign war ships continue to arrive at Fortress Monroe, Va., and the naval review promises to be a grand affair.

Wm. Arnold, at Anniston, weak from sickness, had a quarrel with a negro and dropped dead from excitement.

The Conecuh grand jury returned 20 true bills, and report but one person in the poor house. Conecuh is a prohibition county.

The agricultural department at Washington is sending out Egyptian cotton seed to leading farmers, to see if that cotton will grow in the South.

It is said that Secretary Carlisle refuses to be controlled by Wall Street, and that the money changers are doing all they can to give him trouble.

An ex-Confederate soldier was refused burial by the health department of Chicago, giving as a reason, that we are not burying dead rebels today.

J. C. Williams, of Clayton, under the Keeley treatment at Boltaula, inquired that, in his sleep, he was fighting some one, and cut himself very seriously with a knife and a razor.

The Austrian government refuses to receive Max Judd, who was appointed by Mr. Cleveland to represent this government over there, because Judd was formerly a citizen of Austria.

Last week made a terrible record of storms. Midland City, in this state, and towns and farms in Mississippi, Arkansas, and other states south and north were desolated, and many people, white and black, were killed.

Three ships, made like those used by Columbus when he discovered America, have arrived at Fortress Monroe, Va., where they will form a part of the great naval display, and afterward go to Chicago for the World's Fair.

At Scranton, Miss., one night last week, Mr. Joe Cook, book keeper for J. P. Clayton, was made to give up

