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When about to commit a base deed, respect thyself if thou hast no other witness.

If we make religion our business, God will make it our blessedness.—H. G. J. Adams.

The true way to gain influence over our fellowmen is to have charity towards them.—Kingsley.

The happiness of our lives depends upon the character of our thoughts.—Marcus Antoninus.

As pleasant things in the world are pleasant thoughts, and the art of life is to have as many of them as possible.—Boece.

Every life is a plane—ascending or descending.

Our characters in this life determine the direction. Character tends to permanence, and this can come but once.—Cook.

The fall of man in Eden made necessary the agony of man's Savior in Gethsemane, and this made possible the admission of man into the paradise on high.—Broadus.

No grace is more necessary to the Christian worker than fidelity—the humble grace that marches on in sunshine and storm, when no banners are waving and there is no music to cheer the weary feet.—S. J. Nichols.

The trouble with some people is that they not only burn the candle at both ends, but they try to burn the candle at each end before the candle is made. It is no wonder that some people are prematurely old; it is no wonder that there are so many physical wrecks when one sees how large is the number of those who are fitting themselves for a life-work and at the same time attempting to do that very life-work before they are qualified.—Standard, Chicago.

The Foreign Mission and the Home Mission Society of the Northern Baptists each received on May 24, \$100,000 from the Sampson estate. Indigent Baptist ministers in Massachusetts received a fund of \$50,000, and \$20,000 was given to aid widows and orphans of Baptist preachers in Massachusetts. The first church Washington City received \$10,000, the Grace church same city \$10,000, and Dr. Judson's church \$20,000. When will some Southern Baptist have the grace to make such a will?—Western Recorder.

According to the Independent, a Hungarian woman of New York city, who recently left the Romish church, is suffering outrageous persecution from those who have sought, but failed to win her back. She receives daily letters and cards from unknown people full of vulgarity and threats. They have even set upon her with stones and knives. It would not be just to charge upon the Catholic church such conduct if this were a single instance, but the fact that such incidents are of frequent occurrence, and that almost every one who leaves that communion is followed by just such treatment, there is no other legitimate conclusion than that it is the essential spirit of Romanism.—Central Baptist.

The persecution by Catholics of those who leave their church is so common that we had not thought it would be denied, at least with the expectation that the denial would be accepted by intelligent people.

From the Converted Catholic. On This Rock Will I Build My Church.

A Sermon Preached by Rev. David James Russell, D. D., Minister of the Collegiate Reformed Church, New York.

"And Simon Peter said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. But I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Matt. xvi. 16-18.

This passage is fighting ground; on it have been waged long campaigns of controversy. "On this rock will I build my church." What rock? The Romish Church says, "Peter. What could be plainer? Does not *Petros* mean a rock?" Here is the foundation of the Papacy. Around the inner border of the dome of St. Peter's runs this passage in letters of gold: "Thou art Peter, and on this rock will I build my church, and the gates shall not prevail against it."

But the rock here referred to is not Peter, for the following reasons:

First. Our text does not say so. The words *Petros* and *petra*, or rock, are not identical: the former is masculine, the latter is feminine; one is a rock, the other a stone. Here is indeed a play upon words; in response to Peter's declaration, "Thou art the Christ, the Son of the living God," the Master said, "Blessed art thou, Simon, son of Jonah: for flesh and blood had not revealed this wonderful truth to thee, but my Father which is in heaven hath revealed it. And I say unto thee, upon this rock I will build my church, and thou shalt receive a new name; *Petros*; a stone hewn out of the rock, because thou hast announced it."

The Apostle John, who was the intimate friend of Peter, was called Theologus, from the fact that he was instructor in theology. His system being, substantially, this: "God is love." The Master might have said to him, "Thou art Theologus, and on this theology of thine will I build my church, and the gates of hell shall not prevail against it."

The Apostle James, brother of John, was an evangelist in that he declared the evangel of salvation. The Master might have said to him, had occasion called for it, "Thou art James, the son of Zebedee; thou shalt be called the Evangelist, and upon this evangel will I build my church, and the gates of hell shall not prevail against it."

Our second ground for rejecting the interpretation which makes Peter, the rock-foundation of the church is, its utter unreasonableness. The church is the great organism through which God is working for the deliverance of the world from sin. It would be preposterous to suppose that God would found this institution upon a man—a fallible man—and Peter of all fallible men. Why are the nymphs weeping by all the brooks and rivers of the earth? The Romans would say, because of the sorrow that befell Phaeton. And what was that? He besought of Apollo the privilege of driving the chariot of the sun for a single day, and it was granted him. He grasped the lines and spoke to the fiery steeds. Away they sped among the glittering worlds, colliding with stars and planets until all space was filled with flying sparks. Then in mercy the father of the gods smote him with a thunderbolt and he fell dead by the river side. The old fable is a mere silhouette of the chaos and confusion that would long ago have resulted in the moral universe, had God abdicated his sovereignty over the church and allowed Peter to take the reins; but happily that he never did.

What, then, was this rock? The good confession which Peter made, "Thou art the Christ, the Son of the living God." At this time our Lord was pursuing his journey through Caesarea-Philippi, his face set steadfastly toward the cross. He greatly desired his disciples to be informed as to his divine character and mission, but as yet they had not been able to bear it. He was now moved to inquire, "Whom do men say that I am?" To this they gave various answers. "But," he questioned, "Whom say ye that I am?" Then Peter witnessed his good confession: "Thou art the Christ, the Son of the living God." It was pursuant to these words that Jesus said, "Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee; but I have given him his new name *Petros*, in recognition of his valorous words. The truth here announced was in the nature of a great discovery. The disciples knew indeed that Jesus was a wonderful personage, for they had heard his sermons, had seen his miracles, and had taken note of his unique character. But it remained for Peter to discern the fullness of the truth: "Thou art the Christ, the Anointed One, the Messiah," whom kings and prophets longed to see, and died without the sight. Thou art the Christ, from all eternity ordained and anointed to save the people from their sins. The heart of Balboa stood still with amazement when, from the crags of Panama, he saw

the Pacific ocean stretching far into the distance. A marvelous discovery indeed, but not comparable with this which burst upon the ravished vision of Simon, son of Jonah. It was the mightiest of all truths. In it were wrapt up the incarnation, the atonement and the resurrection. It had been hidden from the eyes of the wise and prudent, to be revealed to this fisherman. The Rabbi had not apprehended it; Jesus of Nazareth seemed to them as a root out of dry ground, and there was no beauty that they should desire him. The philosophers by the Labyrinth little dreamed that this Jesus walking before their eyes was the veritable Son of God; their eyes were hidden that they could not see it. But Simon Peter grasped the glorious truth. The garment of this Nazarene prophet, a man of the people, the King of the kings disguised in flesh, fluttered aside for an instant and his royal ermine was disclosed to view. Now all his miracles were clear as day; the secret of his wondrous sermons was explained; and his life was perfect in all many graces. The great discovery was made. Eureka! "Thou art the Christ, the Son of the living God."

I. This interpretation of the words of Jesus, making his own headship to be the foundation of his church, is consonant with reason. It is respectfully submitted that the other view making Peter the rock, is not reasonable. The history of the church is written in two volumes: one entitled Sinai, the other Calvary. The Law was given on Mt. Sinai, and formed the basis of the Old Economy. That law was written by the finger of God himself, the same God who afterwards, robed in flesh, endured the agony of the cross. He stood in the midst of that economy of law, the rock foundation of the ancient church. It would be preposterous to say that Moses was the foundation of that church, since his only connection with the law was that of an intermediary who carried the tables down the mountain side, and broke them by the way. The Gospel was proclaimed from Calvary, written by the pierced hand of God himself; the incarnate God, who stood then, and stands forever in the midst of that Gospel, the rock foundation of the Christian Church. And what part does Peter take in this? The part of a herald only, leading the little company of apostles whose numbers were destined to be multiplied into that great procession of evangelists whose feet are beautiful upon the mountains because they carry the glad tidings of life. Nor is there any warrant for interweaving the name of Peter with that of Christ in the primacy of the church. If Phidias was banished for placing his name in the corner of the shield of Athens, what shall be said of the presumption which places Peter in the seat of the only begotten Son of God?

II. The view here advanced is consonant with Scripture. The divine revelation is given in two volumes, which we call the Old and New Testament. The Old Testament is full of Christ from the promise in Eden, "The seed of the woman shall bruise the serpent's head," on through psalm and prophecy until the Messianic word fades out in the expiring gleam of Malachi's torch. And where does Moses stand in the Old Testament? In the midst of the camp, with his hand uplifted toward the brazen serpent, the prophetic symbol of Christ crucified, crying, "Look and live!" The New Testament likewise is full of Christ from its opening picture of the child in the manger to that vision of the Apocalypse, where the great multitude encircle the throne of the Crucified One, singing, "Thou art worthy to receive honor and power and dominion, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us kings and priests unto God." And where stands Peter in the New Testament? In the midst of the Pentecostal congregation, speaking not of himself, but of another: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved among you by miracles and wonders and signs, him have ye taken and with wicked hands have crucified and slain; whom God hath raised up, saying, Sit thou on my right hand until I make thy foes thy footstool." Thus Christ is everything, and Moses and Peter are nothing save as they wait upon him. As of old it had been written, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation; that he believeth shall not make haste," so it was written in the Church of the new dispensation, "Other foundation can no man lay than that which is laid, which is Jesus Christ."

III. This view, furthermore, is consonant with history. In point of fact there never was a time when, by the great body of believers, Peter was regarded as the rock foundation of the church, or as her primate, or as the Vicar of God. His primacy was disputed among the twelve when they contended as to which should be greatest in the kingdom of God. His authority, which never reached a claim of infallibility, was called in question when Paul withstood him to the face, and the co-presbyters of Peter decided against him. The man chosen to moderate the first of the great councils was not Peter, as it would have been a logical necessity had he been regarded as primate, but James, the pastor of the Jerusalem church. In the Council of Nicea, A. D. 325, where the great controversy was respecting this very question, there was no mention of Peter's primacy, but everything centered in the headship of Christ. Nor indeed was the proposition of a Papal supremacy, founded on the primacy of Peter, ever formally suggested until the closing in the shadows of the dark ages. Its formulation precipitated the Reformation. It was in the city of Rome, under the shadow of St. Peter's, that Luther, climbing the Sancta Scala, heard, as it were, a voice from heaven declaring to him the great doctrine of a standing or a falling church—the doctrine of justification by Faith in the only begotten Son of God. In all this, history agrees with Scripture in the proposition that there is no primate whatsoever aside from Jesus Christ himself, except that Anti-Christ whom Paul calls the son of perdition, who exalteth himself above all that is called God, and as God sitteth in the temple of God, and is worshipped as God.

From the proposition that the Church is founded on the headship of Christ we proceed now to three important inferences:

First. Here is the basis of Church unity. All denominations are practically one in Christ, and they are one in nothing else. In view of the recent encyclical of Leo XIII. calls upon all the "separated" brethren to come under the ægis of Rome; that is, in an acknowledgment of the primacy of Peter. In vain equally are all the manifestoes put forth by the Anglican Church looking to the union of all denominations upon the basis of the historic episcopate; that is the hierarchy proceeding from the Twelve as Vicars of God. The only lodestone in all the universe which can gather up and bind together the various parts of the great fellowship is Jesus Christ, who said, "I, if I be lifted up, will draw all men unto me." No church can be ruled out of the charmed circle if it acknowledges the supremacy of Jesus. There is already a practical and effective unity among all bodies of believers that can say, "One Lord, one faith, one baptism, one God and Father of us all."

Second. The catholicity of the Church also rests in this same proposition. No proclamation of good tidings can be of universal application unless it rests upon the universality of the grace of Jesus Christ. Who is Paul? Or who is Apollos? Or who is John Calvin? Or who is Leo XIII.? Who are all these hierarchs? Let Christ be all in all. There can be no substitution of the name of Peter for that of Jesus Christ on the cornerstone of the Church until it shall be announced from heaven, that God so loved the world that he gave Simon Bar-Jona to redeem it. There can be no gathering of the nations under the shadow of the Vatican until it can be truthfully said, The blood of St. Peter cleanseeth from all sin.

Third. Here, also, is our assurance of the perpetuity of the Church. Because it rests upon the rock of ages, the gates of hell shall not prevail against it. The words of Luther at the dedication of the Wittenberg Chapel were wisely spoken:—"Now must Christ be everything to us; and to whom Christ is everything, all else is nothing. He is made unto us wisdom and righteousness and sanctification and redemption. He is all and in all." And because the Church is thus centered in the personality of Jesus, his word is her personal guarantee of safety.

Oh, where are kings and empires now, Of old that went and came? But, Lord, Thy Church is praying yet, A thousand years the same.

Unshaken as the eternal hills, Immovable she stands; A mountain that shall fill the earth, A house not made with hands.

From the Florence Herald. The Alabama Educational Association.

The A. E. A. will meet in Talladega, July 2-4. It is earnestly hoped that every progressive white teacher in Alabama will attend.

An interesting program has been arranged. The railroads will sell round trip tickets at one fare. Board can be had at \$1 to \$1.50 a day.

Wednesday, July 3d, has been designated as "Superintendents' Day." Every city and every county superintendent in Alabama is urged to be present, as matters of great importance and of far reaching influence will be discussed.

The Alabama Chautauqua will be in session in Talladega during the month of July, and members of the A. E. A. will have the benefit of their lectures at reduced rates.

Those desiring to arrange board in advance may write to Hon. J. B. Graham at Talladega. For program drop a card to the undersigned.

Chas. K. Powers, Ex. Com. Committee. State Normal College, Florence, Ala.

For the Alabama Baptist. Marion Military Institute.

The commencement exercises of the Marion Military Institute were inaugurated on Monday, June 3d, with a prize drill, the contestants being Company A, Capt. H. B. May, and Company B, Capt. A. J. Pettway. The beautiful campus of the Institute was crowded with spectators, who watched the drill with ever increasing interest to the end. The prize was awarded to Company A, of which Miss Katie Woodfin was sponsor, and Misses Seawell and Partridge Maids of Honor.

On Tuesday afternoon, the battalion drill and dress parade came off according to program. We have never seen a better drilled corps or a more looking body of young men than upon this occasion. Their soldierly bearing and perfect movements showed not only well disciplined bodies, but well disciplined minds. Maj. J. H. Gilkeson is commandant of Cadets, and to him is due the credit for the excellence of these drills.

On Wednesday, June 5, in the beautiful chapel of the Institute, the eighth annual commencement exercises were held. The program, (opened with prayer and interspersed with music) was as follows: Address of Welcome, Otis M. Hendricks, of Fayetteville, Ala.; Genius vs. Criticism, Joseph H. Davies, of Gallion, Ala.; A Plea for the New Woman, H. B. May, of Montgomery, Ala.; The Advanced Woman, James B. Shivers, of Marion, Ala.; Blessings of the Late Panic, Amos T. Mize, of Marion, Ala.; Alabama's Inducements to Immigrants, Thos. H. Jones, of Greensboro, Ala.; American Ideals, Offa L. Shivers, of Marion, Ala.; Delivery of Medal to the winner in the individual prize drill, Jos. B. Stuckney, of Greensboro, Ala.; Farewell, Address, Albert J. Pettway, Gee's Bend, Ala.

Full diplomas, with title of Bachelor of Science, were given to Otis M. Hendricks and Albert J. Pettway; diplomas, with title of Graduate of Second Degree, were given to Jos. H. Davies, H. S. May, Jas. B. Shivers, Amos T. Mize, Thos. H. Jones, Offa L. Shivers and Jos. B. Stuckney. Certificates in one or more schools were then presented to five or six young men.

One feature of the occasion, the individual prize drill, between eight of the drilled men, four from each company, was of intense interest. The medal was awarded to Cadet D. B. Avinger, of Lowndes county, Ala., and honorable mention was made of Cadet R. C. French, of Natchez, Miss. The Superintendent, Col. J. T. Murfee, stated as an interesting and significant fact, that those two young men were both of high class standing, and of excellent scholarship, and both had perfect conduct records. Hence the drill was an illustration of both bodily and mental training, which should always go together. It may be observed that this medal was presented by one of the graduates, and that all the other speeches were made by the graduating class. This was but carrying out the plan of training here, where the young men do practical work. Col. Murfee is giving to this school the benefit of the matured wisdom and experience of forty years as an enthusiastic educator of young men, and his success the past year is gratifying to all the friends of the M. M. I. throughout this and neighboring states.

For the Alabama Baptist. Ray's Ramblings.

I was with pastor Pipkin at Town Creek, Dallas county, the second Sunday. This church has preaching twice a month and Sunday-school every Sunday in the year. They contribute at every service. I spent a night each with Dr. J. W. Stewart, Bro. Robert Hardy and sister Pearce. I enjoyed the trip very much. Bro. Pipkin is justly proud of this church, and they appreciate him very highly.

COLLIERNE.

We had a good congregation at Collierne on Monday, and two services with dinner on the ground. I met Bro. Fortune, the pastor, who has for fourteen years lived in their midst and served them as pastor. He had many good things to say of them. This is a fine community, and when our white people move back from town to their country homes it will be one of the best communities in the state.

After a pleasant night spent at the home of Bro. Edwards I was off for Gordonville, in company with Bro. Ed. Lyon and some young lady friends. We had a good congregation here also, and two services. Mrs. M. E. Bell is the superintendent of the Sunday-school, and is doing all she can to hold the church together till they can get a pastor. This was at one time a very wealthy and prosperous community, but alas! very little remains of its former prosperity except the rich lands. The slabs in the cemetery, and rush since the war for the towns, tell the story. They will make an effort to get Bro. Haygood to serve them until he goes away to school again. I hope he will do it.

After a pleasant night's rest at sis-

ter Bell's I left for Hayneville. Bro. Lawrence Brady was kind enough to carry me. Bro. G. S. Anderson is pastor. I was indeed sorry I did not meet him. Here, too, we had two services with good congregations. They are looking forward to the meeting of the association with a great deal of pleasure. They said, tell the brethren to come; we have plenty room for them, and we want to have a good attendance. I spent a pleasant evening with Mr. Hugh Caffee and his charming family, and the night with the sisters Williams at "the preacher's home." The outlook for our church is very promising.

Thursday morning, in company with Mr. Hugh Caffee, I came into Lowndesboro. We had two very pleasant services, but not many at church; the young people had gone fishing and some of the old folks had gone to take care of them. I enjoyed the hospitality of brethren Dickson and Meador and spent a pleasant hour with Dr. Cilly, "the pillar of the church." Bro. Elliott is doing a good work here, and is much appreciated.

The Methodists will have Mr. Caradine, the "holiness man," to hold a meeting for them soon. Well, I told our people to "cling to the old time religion," as it is better than any of the new-fangled notions that are coming around in these times. S. O. Y. RAY.

Miss Kelley to Friends.

A private letter from Miss Willie Kelley at Shanghai, China, to two young lady friends, contains so many good things, I furnish extracts for publication. They will be of great interest to her many friends.

"God only knows how very happy I am. Whenever I think of how good it is to be here, and what a privilege I am enjoying above so many others who are more eminently fitted for the work, I exclaim, 'Truly God has chosen the weak things of this world to confound the mighty.'"

Oh, all me with thy fulness, Lord, Until my very heart overflows. In kindling thought and glowing word Thy love to tell, Thy praise to show. "I know you both would prefer my writing about some one else besides myself, wouldn't you? As the days go by, things grow kind of commonplace to me, and I am not so full of writing as when I first came; and then, too, I keep so close at my books that my mind is all filled up with them."

"I went down to my school yesterday, and it was so very warm, and the streets so narrow and packed and jammed with people, I could scarcely stand up when I got there. The streets are just about six feet wide, and with high walls on each side, not a breath of air, but the very vilest. The people throw everything out in the streets, cook there, eat there, and almost sleep there. Their miserable little shanties open right out on the streets, dirt floors, and maybe eight or ten people packed in one room. No wonder they are such a miserable corrupt people; any people would be so, having always lived under such circumstances. Oh, for more workers and for more means! The condition of these poor creatures is enough to melt a heart of stone. There is a bright side, though; many of them are trying to do better, and the Gospel has done and is doing great things for them. Our church members take as much interest in Christian work as Christians do at home, and we have a great deal to encourage us."

In a postscript Miss Kelley adds: "The weather is very warm, and they tell me the thermometer gets over a hundred in the shade in the summer. Mrs. Tatum is afraid she will have to take poor little Eva to Japan, and Mrs. T. is quite run down herself. No wonder the missionaries get sick, China is so dirty! We live right on the canal, where they throw all the sewerage and everything. If the tide didn't come in and wash it out I don't know what would become of us. It doesn't seem to hurt me, though. I have gained thirteen pounds since I came. My face looks like the full moon."

For the Alabama Baptist. The Baptist History.

I have just read Dr. Riley's History of the Baptists of Alabama, and can say with the utmost sincerity that I regard it an exceedingly valuable contribution to Baptist literature. The author certainly has a decided aptitude for such work. One of the most striking features of the book is its accurate portrayal of the pioneer preachers of Alabama, and its appreciation of the work they did in laying the foundations for the future growth of the denomination. It is a worthy tribute to a generation of godly and self-denying men who were scarcely known beyond the precincts of the churches to which they devoted their lives. It is very evident that Dr. Riley has been conscientious in his statements. He has sought to be truthful and accurate rather than pleasing. Many of the men about whom he has written were friends and fellow-laborers of my father. His statements are in entire accord with those which I have heard from my father relative to these same men. I am also pleased with

the clear and felicitous manner in which he has described the rapid development of the denomination in educational and missionary enterprises, and the men who were conspicuous in leading the churches away from the narrowness and blindness of the men who set themselves in opposition to progress in any form. The skillful arrangement of the materials in hand and the fresh, lucid and vigorous style of the writer render the book exceptionally entertaining and pleasing. It should be in the home of every Baptist family in the state of Alabama. Pastors could not find anything more effective in stimulating denominational pride and zeal than the circulation of this book among the people to whom they minister. I shall be surprised if the work fails to have a considerable sale in other states on account both of its value to the denomination at large, and also of the fact that many Alabamians have removed to other states.

Atlanta. J. B. HAWTHORNE.

Duties of the Members of Alabama Sunbeam Societies to Their Leaders.

An Essay, by R. B. Whitaker, Oswichee, Ala.

There is a reciprocal relation between the leader of a devotional meeting and those who are led. The duties of the leader are varied and important, but those of the members are none the less important. My experience and observation have taught me that some of our members consider mere attendance at a meeting the sole duty incumbent upon them, unless they feel inclined to join in the singing.

What should be expected of the members? Common courtesy requires them to be punctual in attendance. We should be present at the hour appointed for meeting, unless providentially hindered. Some people have a chronic habit of being behind in everything. They are never punctual in business engagements, in social appointments, or in religious meetings. When such people do reach a religious meeting, they are so late they do not become interested in the meeting themselves, and by their late arrival they may impair, and perhaps destroy, the interest of those who come early. Of course "it is better late than never," but "never late" is much better. Bear in mind, a member that is loyal and earnest will seldom be tardy in attendance. A member that is punctual is probably an obedient one. A true soldier of the cross will yield a willing obedience when he is called upon by the leader to read, speak or pray. This he will do promptly, and nowhere is promptness more desirable than in a religious service. The example of two or three who are willing to do what is required of them may so influence their associates as to make them efficient missionary workers.

Another important thing to impress upon our minds is the feeling of personal responsibility for the success or failure of each meeting we attend. With such a spirit there would be no awkward pauses when the leader asks, "urgers and almost implores the members to take part in the exercises. If every one would do right in this matter, the leader's dilemma would not be to get some one to speak, but to furnish time and opportunity for all to speak who would wish to do so. The leader should carefully and prayerfully study the mission topic, and give a talk at the meeting. Each member should study the topic, and from one time of meeting to another should read missionary literature, and think of something to illustrate some phase of the subject that might benefit the society, if told or read in its hearing. Just before the meeting, what has been prepared should be arranged and classified so as to be told in a pleasing and instructive manner.

If all, or one half the members would act on these suggestions, the leader's work would be reduced to its proper sphere, and he would only have to direct or restrain the spirit of the meeting, and dull and uninteresting ones would be unknown in our societies. If the whole of our bands would meet all these requirements, what a power for the evangelization of the world Alabama Sunbeams would become!

Let us be true to our name, and penetrate the darkest recesses of the spiritual world with the light of the Gospel of the Son of God, even as the material sun sends his beams to "earth's remotest bounds."

Why is it that all of the members do not perform all of the duties named? Why is it we do not take more interest? Is the standard too high? Are the duties too many, or too difficult? "No, no!" you say, and I repeat most emphatically, "No!" The duties which God puts upon us are never too high.

We need to be entirely consecrated to the service of the Lord, and to have a deeper Christian experience. For this we should pray at home, and at the meetings. One's intellect, and not one's feelings, should guide him in the decision of questions involving right and wrong. Furthermore, a duty performed even under protest, is followed by a feeling of satisfaction which goes far toward making one feel equal to "taking up the cross"

next time. On the other hand, a refusal to heed the voice of duty leads one farther in the wrong direction, and the evil becomes rooted in his nature.

Let none of us dare to neglect this valuable means of grace, and may the prayer of each one of us be—

"Use me, Lord, use even me. Just when thou wilt, and when and where, Until thy blessed face I see; Thy rest, thy joy, thy glory, share."

Central Committee.

PRAYER CARD.—JUNE.

China.—Behold * * * these from the land of Siam. * * * Missionaries, 38; Native assistants, 23; Stations, 57; churches, 13; membership, 1,077; baptisms, 122; schools, 14; scholars, 335. Contribution, \$1,580.52.

Study Topics.—The importance of China as a mission field. The work already done there. The stations occupied by our Foreign Board.

The necessity of enlargement in the work. The special value of women's work in China. The duty of American Christians toward the Chinese in this country.

HWANG HIEN, P. O. CHEFOO, N. CHINA, February 19, 1895.

My Dear Miss Armstrong: I wish I might meet with the sisters when they gather at Washington next May. Just what we may be doing at that time it is more than usually difficult to foretell. The presence of war with its uncertainties makes it impossible for us to plan for the future. We realize as never before that "we know not what a day may bring forth."

We have decided to stay at home rather than accept the offered protection of consul and gun-boats at Chefoo. We are not willing to leave our fellow Christians at a time like this, and we do not feel that we are running any great risk in staying here. We have no need to fear the Japanese for ourselves, and if they do care to perpetrate as were practiced at Port Arthur, we trust that our presence here would do good, and be some restraint upon them. We realize that the Chinese populace is always an uncertain quantity, and that Chinese soldiers are

very rough and immoral element—when defeated and routed, are an unpleasant factor with which to deal. Indeed, the Chinese themselves fear them worse than they do the enemy, and fly from before their approach, leaving the road so bare of inhabitants that the soldiers are obliged to commit depredations to secure food. Against these possible fears we try to prepare. Other troubles which we experience are much the same as afflicted our mothers nearly thirty years ago. Scarcity of money, no market in which to buy even the necessities of life, and the breaking up of schools, and all other ordinary occupations, are all strong reasons why we desire a speedy coming of peace.

Nearly thirty of our Christian friends, refugees from Tung Chow, are here with us now. It is with great difficulty that we get grain for our daily wants. A wealthy Christian at Beigo supplies us for the present, though the authorities of her village are very unwilling that any grain shall be sold outside their own town.

Though the Japanese cannot be along here yet even if they come at all, business has completely stopped. Most of the people, poor as well as rich, have moved away, some to the west, some to the south, and some to the bleak, unprotected mountain tops, where they encountered a foe more unrelenting than the Japanese. Many have died of cold. We can scarcely buy a piece of common cloth at the store, for the merchants have all their goods packed away, ready to fly at short notice.

As no one will take silver in exchange either for food or the necessary copper cash, it is only through the extreme kindness of our banker, who offers to loan us all we want for a year or two, that we have any cash for our daily necessities.

Yet with all this the Lord is making our path an easy one, and actual hardship we have not yet known. We have, so far, had no chance to prove good soldiery by enduring hardness. Our most serious troubles, perhaps, arise from the excess of confidence that the Chinese insist upon imposing in us. Hundreds want to come to us for the security which they fancy remains with us; and many well-wishing friends insist upon giving color to the malicious lies of our worst enemies, and by their faith in us foster the idea that we are all powerful with the Japanese—in other words in league with the enemy.

We pray for the Spirit of our Lord upon you who have so much responsibility in the work of missions. Your perplexities must be many, but they cannot be more numerous than are the promises of light and guidance.

Yours with love, ANNIE S. PRUITT.

Alabama Baptist

MONTGOMERY, JUNE 20, 1895.

Directory for the Baptists of Alabama.

OUR BOARDS.

The State Board of Missions, located in Montgomery, W. B. Crumpton, Corresponding Secretary, Montgomery, Ala.; Book Department—J. B. Collier, Secretary, Montgomery, Ala.; Geo. B. Eager, Pres., Montgomery, Ala.; Messengers and their Post-offices—W. M. Harris, Greenville; G. W. Ellis, Theo. Welch, T. L. Jones, Geo. B. Eager, Judge Jon. Harrison, W. B. Davidson, Montgomery, Ala.; J. Dickinson, H. S. D. Mallory, Selma; W. M. Burr, Dothan; J. A. French, Talladega; L. O. Dawson, Tuscaloosa; W. C. Cleveland, Columbus; P. T. Hale, Birmingham; W. C. Bledsoe, Lafayette; W. E. Hudson, G. W. Ellis, A. Adams, Jackson; M. F. Brooks, Brewton; N. C. Underwood, Clayton; J. P. Wood, Troy; J. J. Taylor, Mobile.

WOMAN'S CENTRAL COMMITTEE—Mrs. T. A. Hamilton, President, Birmingham; Mrs. G. B. Eager, Vice President, Montgomery; Mrs. M. C. Brown, Secretary, Selma; Mrs. G. M. Morrow, Treasurer, Birmingham.

BAPTIST YOUNG PEOPLE'S UNION OF ALABAMA—Prof. P. H. Mell, Auburn; President; W. D. Dunlap, Birmingham; Secretary and Treasurer.

OUR SCHOOLS.

Howard College, East Lake, Ala.—A. W. McGaha, President.

Judson Female Institute, Marion, Ala.—S. W. Averett, President.

OUR PAPERS.

The ALA. BAPTIST, Montgomery, Ala.

A sure way to put good books into the homes of the people is for Baptists to help the Bible and Colportage work of the State board. Bear this in mind, brethren.

THE sermon printed this week does not offer a new interpretation of the scripture considered, but the matter and method of the preacher are strong and fresh, and the sermon is suggestive and inspiring.

If you are interested in the time and place of meeting of the associations, it would be well to cut the schedule out of this paper and preserve it. It will not be printed of ten—space is too precious.

THE trustees of the Girls' Industrial School are still investigating propositions for its location. The opportunity to bid for it will close on the 24th of this month, as the trustees expect to report their decision on the 25th.

At the recent commencement of Howard College, honorary degrees were conferred as follows: Doctor of Divinity, Rev. Fred D. Hale, of Owensboro, Ky., and Rev. W. H. Smith, of Columbus, Ga. Masters of Arts: Prof. C. P. Fountain, of Texas and H. J. Willingham and W. H. Payne, Alabama. We salute the brethren on their new honors.

Do not become angry, brethren, if your contributions to our columns are culled and trimmed before they are printed. We cannot find room for all that is really interesting, much less for that which is not so. In doing the best we can to make a good paper, the Revising Pencil must run through many lines in which the writer felt special interest.

DR. C. T. BAILEY, editor of the Biblical Recorder, Raleigh, N. C., died June 5th. He was a native of Virginia, but had lived for many years in North Carolina. Dr. Bailey was a strong man, and made himself felt in denominational affairs. He was courageous enough to express his opinions, and his paper was outspoken on public questions. His loss will be seriously felt.

DR. B. H. CRUMPTON, who delivered the baccalaureate address at Howard College at the recent commencement, on his way home sent us quite a cheerful message as to the prospects of the Howard. A meeting had been held to consider the interests of the College, and Bro. Crumpton felt that the friendship manifested for the old school was of such practical character as to assure it a vigorous support and prosperous career in the future.

There promises to be trouble at the coming B. Y. P. U. A. Convention at Baltimore over the colored brethren. They are asking admission to that body, and the question is, what is to be done? So far as an evasive answer has been given, but the colored brethren are not satisfied with this and are pressing their case, as they have a perfect right to do. They are entitled to a square answer and they ought to have it. We hope they will continue to press their case until the matter is squarely decided one way or the other. Send your messages to Baltimore, then, colored brethren, and let them be either squarely accepted or else squarely rejected. Then you will know where you stand. An evasive, time-serving policy never did succeed among Baptists and never ought to succeed.—Western Recorder.

We had not read of the trouble above mentioned, and know nothing of it. It gives us no pleasure, but to our mind there is in the

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A copy of Holman's New Self-Pronouncing Sunday-school Teacher's Bible and the ALABAMA BAPTIST for one year—all for the small sum of Three Dollars and Fifty Cents! It is a regular Teacher's Bible, gilt edges, limp cover, with concordance, subject index, and many pages of useful information which assists in understanding the sacred Word. A prominent feature, as the title indicates, is that the pronunciation of proper names is given, so there will be no difficulty in reading them. Send us three dollars and fifty cents and get the Bible and the ALABAMA BAPTIST. If you have already paid for the ALABAMA BAPTIST for the current year, but want a copy of this Bible, send three dollars and twenty-five cents to J. B. Collier, Montgomery, and the book will be sent you by mail. The printing on the pages is 14 by 16 inches.

Any life that is worth living must be a struggle.—Dean Stanley.

FIELD NOTES.

A number of Field Notes and a few communications are crowded out of this issue.

The report of receipts by State Board of Missions for January will be found on fourth page.

John T. Hixson, wife and little son, of Blooming Grove, Texas, are visiting Rev. J. O. Hixson at Union Springs.

Rev. S. O. Y. Ray will preach at Fort Deposit tomorrow (Friday) night, and at Mt. Willing on Saturday night and Sunday.

We are sure that members of Sunbeam bands, and other societies also, will be interested and benefited by the excellent essay on the first page.

Rev. J. W. O'Hara, one of the promising young preachers of Howard College, requests us to send his paper to Cardiff, Jefferson county, among Baptists as a preacher and writer.

AT THE AUBURN COMMENCEMENT.

On the great day of the recent commencement exercises at Auburn College there were two incidents which are of special interest to Baptists, and one that will be gratifying to Christians generally. The first was this:

The occasion was made memorable by the presentation of a gold headed cane to Dr. L. T. Tichenor, formerly president of the college. It was the gift of his old students present. Prof. Thach made a happy little presentation speech, to which Dr. Tichenor made a feeling response.

The second is thus reported: Dr. Brown's baccalaureate was short, but touching. He recalled the time when he had stood up to receive his college degree. By his side had stood one who had risen to great eminence as a scholar and a Christian—Rev. Dr. Broadus, lately deceased. He held up the great man's example as one worthy of emulation.

The third incident was the address of Hon. H. A. Herbert, secretary of the navy, to the graduating class, more particularly that part of it in which the distinguished speaker impressed upon the young men the importance of clinging to the religion of the Bible, and also the fact that Christian ethics will be to them a necessary factor in the solution of the problems of social order and political policy which those whom he addressed must encounter as they take their places as men in the world. It is a source of gratification to all good citizens that a high official of the government should so earnestly and so intelligently urge upon a class of young men just starting out in the world the principles of the religion of Jesus Christ as a necessity to them in meeting the responsibilities and discharging the duties of good citizenship. We have room for only the first part of this passage in Mr. Herbert's address:

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