

THE ALABAMA BAPTIST.

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JAMES C. SUMNER.

[Mrs. E. A. Givhan, a noble Presbyterian lady of Oxford, sends us the following letter, which has been in her possession for twenty-six years. The young man mentioned had relatives in Alabama, many of whom are still living, and will appreciate the letter.—Ed.]

CHARLESTON, TENN.,
Aug. 27th, 1862.

My dear lady: At the request of my mother I take my pen to tell you how the death angel shadowed our home with his dark wing.

The forty first Alabama regiment came here something near three or four weeks ago. I am happy to say they met with friends at every point as soon as they landed. Quite a number in the regiment were sick, and the number daily increased. Some eight in number were brought to my father's house, among them your son. My mother visited them regularly three and four times a day, and when your son first saw my mother, he said to her, "You must be my mother now," and she told him that she would. He seemed to love her so much after that, and would often have her called back to his side, before she could get down the steps from first leaving him. He was impressed from the first that his illness would be unto death, and the persuasions of his friends, together with the influence of my mother, could not in the least change his mind regarding that. One evening he grew so happy. The river of love in his heart for God overflowed, and his lips gave utterance to only the most beautiful and purest of words. He said he would die, but death for him had no sting. He had her get the Bible and open at the 23rd Psalm and he repeated every word after my mother as she read it. Then he asked her to read the 14th chapter of St. John; she told him she would, but he must not talk any more, otherwise he would exhaust himself. He promised her he would not, and she read it to him. He would occasionally stop her to make some comments upon verses he particularly liked and tell her what a comfort they had been to him. He asked her if she thought it possible that any one could be so near and so sure of death, and yet feel so little fear. The only thing he said that at all troubled him was that he knew how much father, mother, sisters and brothers had loved him, and they would grieve so. "Tell them," he said, "Mrs. Barrett, that they need not grieve so much for me. It will only be a little while until we meet in heaven. I go but a short time before them to the mansion not made with hands. I have a sister," he went on to say, "who was the instrument through God in bringing me to Christ. How I love that sister, no one can tell—no one can express—I love her better than any one on earth." Ah! true sister, is it not a good thought to your heart that when you, too, shall have crossed the mystic river and entered the pearly gate, that Jesus shall say, as he places the glory crown upon your brow, and points to the brightest star, "Thy brother's soul, my child." It seems to me I would willingly suffer every anguish earth can inflict to only know I had won a single soul to heaven. He said, "There are some of my father's household who have not known Christ; tell them to meet me in heaven—I long to meet them there—to know them in the home beyond the sky; and again, he said, "Tell the pastor of my church I want him, the first Sabbath after he hears that I am dead, to tell all from the pulpit how I died, and that old Sabbath school friends are not forgotten, and tell them to live closer to Christ." He said, "Tell my pastor that death had no shadow of a fear for me, I felt I was going straight home;" all the evening long he talked in the same beautiful way. The last two or three days before he died he was delicious almost all the time, and often called the names of Sabbath-school teachers and his home loved ones. He knew my mother the evening before he died, for she placed some soup to his lips, and said, "Drink some of this, Jimmie," and he looked up in her face and smiled. Then she said, "Do you know me?" and he replied, "Yes, you are Dr. Barrett." His mind was not perfectly clear, else he would not have replied so, yet still it shows he knew her. Believe me, dear lady, we did all in our power to alleviate his sufferings; I would not have you think he suffered for attention. We of our little village have too many dear ones afar from home to close our hearts against stranger soldiers, especially when we find them kind, and noble, and good. His fellow-soldiers were to see him all through the days and nights, and I

have seen many tears coursing down bronzed cheeks, and filling eyes that looked unused to weeping as they watched his suffering and listened to his incoherent words. He died at 2 o'clock in the morning, while the holy stars were shining; his soul took the "one step into the darkness—then God's eternal day."

Dear lady, may God—he who was the "pillar of cloud" by day and a "pillar of fire" by night to wandering Israel—be ever to you and family a guide and protector. In every time of weakness, as the "shadow of a great rock in a weary land." In every time of trouble, may Jesus be your friend.

"Mother of an angel," may God bless you forever and ever.

Your stranger friend,
MARY L. BARRETT.

Judge Van Epps, of Atlanta, on Selling Liquor to Minors.

"Judge Van Epps has declared war against those who sell liquor to minors and in future will send them to the chancery. He used the following vigorous language in sentencing Mr. James Johnson, who was convicted in the city court of selling liquor to minors:

"There is a peculiar sense in which the judge of this court is placed by the law between the children of all parents in Fulton county and the barrooms. I regard the crime of debauching a child with strong drink as one of the gravest of these offenses denounced as misdemeanors by the code. I am determined to protect the children of this community. The barkeepers in Atlanta cannot furnish minors intoxicating liquors in the future without incurring the severest penalties. In reflection upon this subject I cannot understand why it is that saloon proprietors and their clerks still persist in supplying minors with liquor, when the position of the courts on this subject is so well understood. * * This court can stop the commission of this crime of furnishing minors with strong drink by imposing changing penalties, and I do not hesitate to say that if this evil continues I will exercise the discretion conferred upon me by law in such a manner as will make it physically impossible for liquor dealers to violate the laws of the state passed for the protection of children. Let the liquor dealers take notice that this court will not condone or treat as technical or trivial a violation of this statute. I will protect the children of this community by imposing the full penalty of the law if necessary to secure its full and faithful observance. This being the first offense of Mr. Johnson let him pay a fine of \$300 and cost or six months on the public work."—Atlanta Constitution

Obituary.

Departed this life Oct. 30th, 1888, after a painful and lingering illness, Mrs. S. J. Edwards, who was born Feb. 16th, 1826. She was married to John Edwards, Feb. 17th, 1847; joined the Baptist church early in life and lived an exemplary and Godly life.

How often have I been helped in preaching when my eye caught the earnest, devout expression on her face, which welled up from her soul in prayer. May God sanctify this sad bereavement to the eternal well-being of her children, for whom she so earnestly prayed that they would meet her in heaven.

A BROTHER.

Obituary.

Died, at her home, in the Gilgal neighborhood, Tuscaloosa county, on the 29th of December, 1888, Mrs. Mary Smith, aged seventy-five years. She joined the Grant's Creek Baptist church in 1836. She was the mother of ten children; seven of these, one a minister, still survive. She raised these children mostly during her long widowhood. It will be long before we forget that earnest, thoughtful face. She indeed wore the ornament of a "meek and quiet spirit, which in the sight of God is of great price." She was a good wife, a devoted mother, and a pious Christian. In her poor always found a friend and the suffering a comfort. None knew her but to love her.

J. T. YERBY.

Mrs. Sarah A. Avery
Died at her home, near Orrville, Dallas county, Ala., on the morning of Dec. 20th, 1888. She was a member of Providence Baptist church for a number of years. She leaves three sons and one daughter, all members of the Baptist church.

Asleep in Jesus, blessed sleep,
From which none ever wake to weep.

A FRIEND.

Bro. Huckabee's Answer.

Dear Baptist: Permit me to say that Eld. Huckabee is a brother beloved, but I do not like his "Answer" to "H." because I think there are too many mistakes in it.

1. Bro. H. criticizes the other Bro. H.'s statement of the question and then proceeds to correct him as follows: "The question properly stated is, Has a Missionary Baptist church the right to receive into her fellowship, by letter, a member from a Primitive Baptist church without a confession of faith and re-baptism?"

Is not the following a better statement of the question: Has a Baptist church the scriptural right to receive into her fellowship, by letter, an applicant from a so-called Primitive Baptist church, without an experience of grace and baptism?

2. "The doctrines of the Primitive Baptist denomination are as nearly identical with those of the Missionary Baptists as the doctrines held to by one Missionary Baptist church are with those of another."

Some of the doctrines are as identical, others are not. The doctrine of election is the same with them as with us, except the "Two seed" doctrine, which some of them have added to it. But the use they make of the doctrine of election is quite different to the use we make of it. We believe in election, therefore we "go into all the world and preach the gospel to every creature." They believe in election, therefore they do not "go," but stay at home, preach only a part of the gospel to the "sheep," deride and refuse to fellowship those that do go, and, to make the matter still worse, repudiate their baptism.

Is it any better to believe a doctrine, but make a wrong application of it, than not to believe it?

3. "Nothing, so far as I have been able to find out, has separated the two but the subject of missions, which is a difference in practice, and not in doctrine." Is there no doctrine connected with the subject of missions? Does not the belief of "sound doctrine" produce sound "practice"? If "doctrine" is correctly defined to be "truths of the gospel," it seems to me that there is a connection with the subject of missions.

4. "The scant support rendered to our missionary boards proves clearly that it is but a very small proportion of our membership that agree with our name in practice." And therefore, so-called Primitive Baptist baptism is valid? Eh? I do not see how the failures of some of our people to do their duty in mission work sanctifies or makes good the baptism of a denomination which, in its organic capacity, utterly repudiates the doctrine and practice of missions. But the Baptists of Alabama are improving some in the matter of "support rendered to the boards."

In 1833 they "rendered" \$210. In 1888 they "rendered" \$15,819.47.

In this connection let me suggest that perhaps the recognition of the Antis, by accepting their baptism as valid, has had a bad effect in two ways: 1. It confirms them in error. 2. Some of our people conclude that if the Primitives, so called, do not engage in mission work and yet remain orderly and orthodox enough to do some of our baptizing for us, they can pursue the same course without disobedience to the Lord Jesus Christ, and hence fail to do their duty in making "giving" a part of their worship.

5. "To demand a re-baptism of a member coming from a Primitive Baptist church would virtually invalidate the baptism of a large per cent of our present membership." We do not demand "re-baptism," but baptism. They went out from us to make it manifest that they were not of us, and if not of us, how can they baptize for us?

6. "Those who are acquainted with the struggle of Missionary Baptist churches in this country know that the main leaders in gifts and mission work are those who severed their connection with the Antis and went to work upon their own anti-baptism." Well, I may not be acquainted with the facts in the case, but of one thing I am sure, and that is, I do not understand it that way. On the contrary, I think it was this way: Long before the "split" the Baptists were engaged in mission work, but some of them being opposed to the doctrine of mission, and the methods employed kept up a disturbance for years about it. They finally "severed" their connection with the Baptists, taking the name of "Old School" or "Primitive Baptists," and thereby started a new denomination. They went out from us, declared non-fellowship for us, and thereby forfeited their right to baptize. But the great Baptist family,

in independent churches, scattered abroad in this country and in other parts of the earth, moved right on, on their own baptism, and not on that of the Anti faction.

7. "And indeed some associations have fallen into line, one church at a time." Very true, but perhaps many more would have "fallen in" had a different course been pursued.

8. "And the fact that a person comes to a Missionary Baptist church and asks admission therein, bearing a letter from a Primitive Baptist church, is a tacit renunciation of his practice and a desire to fall into line with us in our missionary enterprises."

Let us sift that some: 1. The person was baptized by or into a Primitive Baptist church. 2. That church had the right to baptize him or it had not the right. 3. If it had that right, it also had the right to give a valid letter. 4. But the letter reads, "Dismissed when joined to another church of the same faith and order." 5. If the church had the right to give the letter, it had a right to put that restrictive clause in it. And if it had that right, it also had the right to say what churches were "of the same faith and order" with it. But it had already decided that not one of all our churches was "of the same faith and order" with it, and therefore the letter was not intended for any one of our churches. And as the church had the right to restrict its members it had the right to exclude him for contempt committed in the violation of said restriction; and so one of our churches, by taking such a letter, helps the person to commit an offense for which he is justly excluded from the baptizing church, and is itself guilty of treating said church with contempt in accepting a letter from it intended for another order of people.

Taking this view of the matter, I do not believe our churches can honestly take letters from their churches in good faith. Let them come through the water, like other good people.

W. A. CUMBER.

Daisy, Ala.

Some Things From North Alabama.

Dear Baptist: On Christmas eve night we had a nice Christmas tree in the Russellville Baptist church, for the benefit of the Sunday-school children. Everything passed off pleasantly, and many hearts were made glad.

Since then we have had some excellent preaching. Bro. Huckabee gave us several good sermons, and I am glad to say that he has located in our association. On the first Sunday in the new year two excellent sermons were preached by Bro. J. I. Stockton, of Hartsell, which were greatly enjoyed by the church.

Our pastor, Bro. R. T. Wear, is an earnest, consecrated man of God. Many of our country churches have gone into winter quarters, and will come forth again with the springing forth of the flowers and with the genial rays of the sun, when spring shall put on her beautiful robe. With what anxiety we look forward to the coming of spring! But what precious time we lose by failing to meet during the winter.

The time is short, and what we do must be done quickly. We can't afford to lose one third of the year and not do the work that our Lord requires at our hands. When we look over this beautiful land and consider that of right it belongs to our divine Master, should we not put forth greater efforts this year than ever before?

J. O. A. PACE.

Rev. L. D. Bass.

Rev. L. D. Bass became pastor of the Baptist church at Greenville, Ala., Oct. 1st, 1886, and resigned and preached his farewell sermon on the second Sunday in January, 1889, having faithfully preached the gospel of Christ to us for two years two and a-half months.

Bro. Bass, during his stay, impressed every one with whom he came in contact as being a man of considerable force of character, always advocating the right and condemning the wrong, thoroughly orthodox in his teaching, advocating his convictions boldly and fearlessly. As a preacher, he was plain and practical, preparing his sermons so as to be understood by all. As a pastor, he had but few equals. He wanted his church clear of debt, and his manly perseverance did not cease until her debts were all paid.

To strangers he was hospitable and kind, having a brotherly feeling toward all. The citizens of Greenville and surrounding country, as well as the church, have sustained a loss to which it is hard to be reconciled. We deeply deplore this loss, and bid him Godspeed in his new field of labor, and pray that he may enjoy abundant success in bringing souls to Christ.

HIS MEMBERS.

Collective Depravity.

As one reads the columns of our daily papers from our cities, especially the larger ones, he is often startled at the number and horrible character of the crimes detailed in them almost every day. One imagines, as he finishes reading the account of some revolting crime, that surely depravity itself has descended to its last possibility, when the next issue reveals another one of still deeper depth, and he is left to wonder how the last iniquity of the most abandoned wretch can elaborate a more consummate act of criminality. But the cumulative process goes on, dark and darker, until he feels that no matter how he places his mark in the downward scale to indicate the utmost possibility of abandoned wickedness, ere he is aware some incarnate fiend will find a lower depth in which to record another crime of deeper dye. So that he abandons the task in despair, with the conviction that the domain of crime, like the hell it provokes, is a "bottomless pit."

There is nothing that stimulates crime so much as the vast masses of men who congregate in our cities and their suburbs, where drinking saloons are located, so that the very places where intoxicants can do the most mischief, and where, of all other places, they ought to be prohibited, they are found in the greatest profusion. A dense population of itself would be enough, in all conscience, to stimulate all the depravity that law can manage or community can bear; but when whisky comes in to supplement this depravity, it is not marvellous that the calendar of crime has outgrown the capacity of our courts to try its thousand and one revolting acts, so that mob law is often resorted to by good men to avenge crimes which law fails to reach. It would be a moderate calculation to say that the measure of depravity is twice as great in our cities as it is in the same number of persons scattered in country localities. In large assemblies of men the proclivity to wrong doing is augmented, not only in proportion to the disposition of individuals attracted there (this attraction being most potent on our worst population), but also in proportion to the temptations, the facilities, the chances of concealment, the sagacity, system and impunity, which combinations of masses of like dispositions always affords. It is true that vice is the same, whether viewed in detail or in combination, but when scattered and attenuated, it loses much of its frightful aspects, as well as its powers of mischief. The effect of crimes is made less when diffused than when centered in one place, because they are perpetrated in detail and unconnected. A forcible writer has said, that "the scattered, minute pieces of depravity * * * would have only the power of wasps and spiders; by their conjunction they become a hydra with many and immortal heads."

When we come to classify crimes, such as murder, burglary, etc., we shall see that cities and towns are the scenes, perhaps, of three-fourths of such crimes in proportion to population. In some of our counties, of say thirty or forty thousand inhabitants, where the retail of liquor is prohibited, one or two days of our courts are sufficient to clear the docket of every criminal case, while in the single city of Birmingham, of say forty thousand population, the courts are behind two or three years, inasmuch that our present legislature has formed a new circuit for the special benefit of that city—Jefferson, Walker and Winston counties constituting the circuit—and we venture to say that more than ten cases of crime will be tried in the city of Birmingham to one in the two counties of Walker and Winston.

Now, intrinsically, the people of Birmingham are no worse than in the country, only in this respect, that our worst men are attracted to cities, just as a carcass will assemble carrion crows. (Hence the name of that cesspool of iniquity in that city, "Buzzard Roost.") It is thus that the concentration of vice breeds vice. In evil doing, multitudes of bad men are what fuel is to fire—the more you add to it the fiercer are the flames. Disintegration of the parts is a good remedy in both cases.

Now, cities will be built because they create great centres of trade, where fortunes are made. It is in those centres that these great syndicates, trusts, etc., are formed, which are so rapidly absorbing the money of the country. So that while there is vastly more money in circulation than was ever before, it falls into the hands of those combinations by which the rich are made richer and the poor are made poorer. Fifty years ago

there was not more than one-tenth of the money in the country, and that, too, in proportion to the population, yet wealth was then more equally distributed, and the people generally were in a far better condition. For, with this unparalleled amount of money now in the country, there is more squalid poverty, more crying destitution, than was ever known in this country. With this state of facts, it is surprising that this poverty combines in the shape "Knights of Labor," "Anti-poverty societies," etc., etc., which result in "strikes," "anarchists," mobs, and the like? Deplore these things as we may, they are a kind of penalty these cities, the seats of this vast aggregate of capital, pay for absorbing the resources of the country to enrich the few to the detriment of the many. * * But lest I be misunderstood, I pause here, only saying that it is to the interest of capital to see that labor is adequately rewarded, and induce every laborer possible to possess his own home; for by how much we can induce working men to have homes of their own, by so much do we guard against this war between capital and labor. Every acre of land that a laboring man owns becomes a bond on his part to promote every interest of society materially, morally and politically.

S. H.

"Hauled Over the Coals."

Messrs. Editors: Your readers have all heard of preachers' being "pounded," "caned," and even "watched," by members of their congregations; but who ever heard of one being "hauled over the coals"? Well, that is just what the brethren and friends of Six Mile Baptist church did for their new pastor. On the morning of January 15th, they drove their wagons up to our door at Vance's, loaded up our household effects and hauled us right over the famous coal beds of the Cahaba valley, across the river, and right on to the preacher's home on "happy row," in Six Mile, where we received a hearty welcome. Some kind friend had furnished a supply of good "fat lard," another sent in a load of corn, and another a large can of oil. (This I took to mean, "You must study if you stay here.") In many other substantial ways we were made to feel that we were among friends. I am now fully in the work, giving my entire time to "prayer and the ministry of the word." Am greatly encouraged with the prospect of a good work. My congregations are increasing at every service, and the interest in the prayer meeting and Sunday-school work seems to be advancing all the while. In addition to the Six Mile church, I am serving the church at Mt. Zion, near Centerville, which, I think, is the most liberal church that I have ever known. My work there is very pleasant indeed. Sunday-school and weekly prayer meetings are kept up all the year. At some future time I may ask for space to say something of the good work that Mt. Zion is doing.

At Scottsville we have a church of twenty-four members, all of whom are poor, but have already manifested a desire to work. They have made a sacrifice for their pastor's support that is commendable. The Lord will reward and strengthen them.

Bro. W. A. Bishop, who has served Bethel church for nine years, has resigned on account of the distance from his home. The brethren have asked me to serve them, which I will probably do. I will then have a large work and a great opportunity to do good. Will do all I can for the paper. I have already learned that the most progressive members are those that read the ALABAMA BAPTIST.

D. C. CULBRETH.

Six Mile, Feb. 4th.

Church Membership.

A brother asks: Is an approved candidate for baptism a church member, and is he subject to church discipline? No, to the double question. Because baptism on confession of faith in Christ is the condition of entrance to the church. The reception of a person for baptism and church membership is not an act of the church conferring church membership and its privileges. It is only initiatory and hence incomplete without the act of baptism, which is proposed in the approval of the candidate.

Of course, as the covenant between the church and candidate implied and begin in the relation of experience by the candidate and the act of approval by the church is incomplete, either party may refuse to fulfill their part. In the case of the church no discipline could be instituted, for the individual is not yet in covenant relations. All it can do is to withdraw from the proposed agreement and rescind its motion of approval.—Central Baptist.

The Bible.

The bitterest opponents of the Bible are those who know the least about it. The injunction, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me," has never been obeyed; and hence the falsity of skeptical and infidel views, which are never based upon a due understanding of divine truth. But let the opposer, or gainsayer, but partially investigate the predicates of Christianity, as set forth in the sacred writings, and he will soon see that he is entertaining a mythical conception of a most wonderful system of philosophy, comprising all of the great principles of equity and justice, associated and harmonized with the highest benevolence and tenderest mercy; attesting beyond all question, or contradiction, that the divinely inspired Scriptures are not of man. No human wisdom or intelligence could devise such an economy of law and grace. And, besides, the testimonials are sure, that the different volumes of the Great Book were written by many different men, in different ages of the world, and without a knowledge of each other; comprehending even thousands of years in point of time, and yet with the most perfect agreement of narration, detail of incident, prophetic portraiture, and revelation of unknown truths and principles—all stamping it unmistakably as the work of God. But the Bible has not only these internal evidences of supernatural authorship and validity of claim to credence for its transcendent excellence, but it is moreover well supported by its agreement with profane, contemporaneous history in its delineations of event and incident and personal description—all so interwoven in the thread of narrative as to defy discredit to one without the other. If the Bible be not true, all profane history is equally false; and we know nothing reliable of the past through all of the ages gone,—it remains to us, forever, an interminable waste, over which the wing of conjecture can only sweep in vain, in its search for a solution of the great mystery of mankind being.

But grant the truth of the sacred writings, and all is clear, and in perfect harmony with reason; the great machinery of the universe is explained, its philosophy demonstrated, and its history known. But, again, besides all this, the earth herself is yielding up constantly repeated proofs of their truthfulness—excavations amid the ruins of antiquity afford incontestable evidences of their genuineness, bringing to light the very identical matter and things spoken of and described in the sacred volume, and proving beyond all peradventure, that they did exist and were, in the past, as so asserted and described in the said writings. Nevertheless the depraved human mind is prone to doubt, and the more ignorant it is, the more skeptical it becomes in regard to all truth. The only safeguard against skeptical encroachments in the mind, is knowledge. Education and Christianity go hand in hand.

R. I. DRAUGHON.

Good News from Stanton.

Dear Baptist: Being somewhat vain of our progress in the way of religious improvement, I feel like giving expression to my vanity through the columns of your paper; not that I wish to establish a self credit, but to show to others that their efforts have been appreciated, and are worthy of notice. If you remember, I gave you a few dots in my last letter concerning the works, improvements, etc., of Ebenezer church. Since that letter was written, we have built a parsonage, a nice little cottage, with all the necessary comforts of a residence. This we have painted and have put a nice fence around the house and garden, and our loved pastor, Rev. J. M. McCord, who fills the pulpit at Ebenezer, is snugly located. Dear BAPTIST, it makes my heart bound with gratitude and joy to see and know that so many of our Christian brothers and sisters have put their shoulders to the wheel and, by their energy, faith and grace, accomplished so much to the advantage of our old much loved Ebenezer; and furthermore, it is one of the greatest pleasures of my life to impart this gratifying information. Our people are wide awake and not idle. We have a flourishing Sabbath school, and regular prayer meeting Wednesday night of each week. The ladies have a ladies' aid society, which is resulting in much good; and the young folks are not idle either; they have a sunbeam society, which has only been recently organized. By their efforts they have now in their treasury some nine or ten dollars, which will be devoted

to the purchase of a library for the use of the Sabbath school. By the next quarter they expect to have realized a sufficient amount to devote to missionary causes.

Dear BAPTIST, do you censure me for feeling proud of the interest being manifested here in the Master's cause? and is there any other Baptist church, situated so far out in the backwoods as we are, that can offset the statement I have just chronicled? If so, step to the front and show your colors.

For fear of trespassing too long, and occupying more space than is allowed for one correspondent, I will close with my best wishes and prayers for all. Hoping ere long to give you another encouraging letter, I am Yours most truly,

I. G. WHITE.

Tennessee Reflections.

How thankful we ought to be for religious newspapers! A lady remarked to me, recently, that the religious paper she was taking exerted a greater influence for good over her than anything else in the world, except her Bible. I wish I had space to tell you of the many ways in which she said it had helped her; I think it would do your editor's heart good to hear it. Preachers, teachers and editors of religious newspapers hold the reins of the religious government of the world in their hands. Their influence is widespread and boundless! Their responsibility is immeasurably great!

But while God has ordained them for the glorious work of "taking the world for Christ," their success, to a great extent, depends upon the help and prayers of each individual Christian. We are all needed in this great contest, and not one can afford to lose the opportunity of serving. Ap'ropos, a Presbyterian brother in Chattanooga did a good thing in a quiet way not long since. He gave, unsolicited, a hundred dollars to the Second Baptist church building, which is being erected. Another gentleman, a prominent merchant and a Jew, gave ten dollars, and asked the privilege of carpeting the new building when it was completed. Bro. Joiner would doubtless be very happy to find many more such generous hearts within our gates.

Rev. R. J. Willingham, of the First church, preached especially to the young men last Sunday evening. The singing was conducted by the young men of the church, and the services were of unusual interest. Bro. Willingham preaches especially to the young people the first Sunday night in each month; after which a collection for the poor is taken up. A series of evening prayer meetings are being held in the First church this week, to be continued longer if sufficient interest is manifested. We pray that the interest may widen and deepen until the great heart of Chattanooga shall throb and burn with but one desire—the saving of souls; making of our beautiful city, with all of her wealth and talent, and energy, an offering to lay at the feet of Jesus. Chattanooga, Feb. 7th.

Ministers and Deacons' Meeting.

The ministers' and deacons' meeting of the Cahaba association will be held with Pisgah church, Perryville, Friday, Saturday, and Sunday, March 29th, 30th and 31st.

1. 10 a. m. Devotional exercises.
2. 10:30. Opening sermon. By Rev. J. M. Frost, D.D.

3. Address of welcome. By L. M. Bradley.

4. Adjourn.

5. 1:30 p. m. Am I a Christian, and how may I know it? By Elds. T. W. Hart and W. A. Bishop.

6. 3 p. m. Christian burden bearing. By Elds. S. M. Adams, J. B. Pool and J. W. Haggard.

Saturday, 9:30. Devotional exercises.

7. 10:00 a. m. Need of certainties in religion. By H. D. Stratton, D.D.

8. 10:30 a. m. The deacon's office. By Rev. J. M. Frost, D.D.

Adjourn.

9. 2 p. m. Christian giving. By Col. A. F. Redd and Rev. D. C. Culbreth.

10. 3 p. m. What is a call to the ministry, and what does it include? By Elds. O. M. Sutton and A. M. Perry.

11. Sunday 9:30 a. m. Sunday-school mass meeting. Addresses by W. B. Alexander and J. B. Lovelace.

12. 11 a. m. Sermon. By Rev. H. D. Stratton, D.D.

H. D. D. STRATTON,
J. B. LOVELACE,
L. M. BRADLEY,
Committee.

P. S. It is earnestly desired that every one of the appointees will be present with a well prepared speech, and that every church in the association will see to it, that she has representatives in the meeting.

L. M. B.

Alabama Baptist.

MONTGOMERY, ALA., FEB. 28, 1899.

Rev. C. W. HARRIS, Editor.
JAN. C. POPE, Editor.

BUSINESS ANNOUNCEMENTS.

Special rates will be made with agents soliciting subscriptions.

Extra copies of a single issue, which should be ordered in advance, are worth six cents each; if more than ten are ordered, five cents each. Remit with order.

Remittances should be made in money order on Montgomery, or bank check on Montgomery or New York. When neither of these can be procured, send the money in a registered letter.

The date against your name on the margin of the paper shows when your subscription expires. It serves both as a receipt and a request for payment. If proper credit has not been given within two weeks, notify us at once. All subscribers who do not send express notice to the contrary, will be regarded as wishing to continue their subscriptions. Notice to discontinue should be given at least a week before and not after the subscription has expired. Both the new and the old post office should be given when your address is changed.

Obituaries of one hundred words will be inserted free. For each word over one hundred, two cents will be charged. Remit with order for publication. Count the words and see just what the bill will be; also, include money for extra copies at five cents each more than ten are wanted, otherwise six cents each. If money is not enclosed, we reserve the right to condense to one hundred words.

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Write only on one side of the paper. Always give your post office. Anonymous communications go to the waste basket.

We are not responsible for the return of rejected manuscripts nor for the opinions expressed by correspondents.

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Montgomery, Ala.
Office upstairs, 204 Dexter avenue.

FOR SALE.—One fine organ.

FOR SALE.—One three horse power steam engine, cheap.

TWO STEAM ENGINES FOR SALE. Write us for price.

We welcome to our state Rev. J. S. Gatto, of Eminence, Ky., who has entered upon his duties as pastor of the Palmetto Street church, Mobile.

We call the attention of our readers to the advertisement of Kind Words publications, which will be found in another column of this paper. Be sure and read it.

WHAT about the good(?) Baptist "brethren" who signed the pool-selling and gambling bill which was recently before the senate of Montgomery for their signatures?

SENATOR HANDLEY, of Roanoke, is an able lawmaker. He does not claim to be a speaker, but he is listened to always when he addresses the senate. He votes right.

COULD our congress find a brief time to discuss the Sunday question, the Sunday newspaper, the needless railroad traffic, the fruit and cigar stands, &c? These things are either right or wrong.

DON'T forget Dr. Frost's lecture, brethren. Friday evening is the occasion and Adams Street church the place. The proceeds are to go to the fund for repairing the church. Good music and good recitations.

We regret to announce that Dr. Wharton, of the First church, has been confined to his room several days with fever. He was better yesterday, however, and we hope to chronicle his recovery in a few days.

We congratulate our friends of north Alabama on having Rev. J. E. Weaver to represent them in the legislature. He has nothing for which to be ashamed, so far as we know. He has been on the best side of most everything.

MAJ. HARRIS lectured at the First church on last Sabbath. His subject was "Parental Influence." A large audience was present and enjoyed one of his best lectures. It abounded in useful instruction, and it is hoped that many were benefited by it.

We welcome the preachers from all over the state—the big, the little, the lean, and the fat. They will enjoy themselves at the congress, and the brethren and friends in Montgomery will extend a hearty welcome to all. Let us make the congress a grand success.

You who read the Foreign Mission Journal see that the needs of the Foreign Board are very great. Expenses have been necessarily heavier this year than ever before, and soon new workers are to be sent forth. Send Bro. Crumpton some money for this board as early as possible.

NOTHING has, for a long time, so delighted our readers as the able sermon on "Family Government," by Dr. Rufus C. Burleson. Bro. Bullock, of Montgomery, said one half the sermon was worth more to him than the price of the paper for one year. Every parent would be greatly benefited by reading this sermon.

The prohibition law for Greenville was sustained in the legislature by a vote of fifty-three to seven. We sincerely hope that the citizens of this town will live so as to encourage a law-abiding sentiment. The newspapers of the town can, by a manly defense of law, and a bold condemnation of law-breakers, do much to bless the community.

EARNEST prayers have, for several weeks, been going up that God would send thirty more missionaries to north China. God is giving the answer. Mrs. Pruitt has been added to that mission. Brethren Bostick and Taylor, with their wives, have also received appointments to the same field. The ladies of Baltimore are trying to raise money to send two ladies to help Miss Lottie Moon.

THE brethren who are in the city attending the Baptist congress are cordially welcomed to visit our office on Dexter avenue. We regret that we have not an elegant reception room in which to receive you. Instead you will be forced to sit awhile in our work shop, and perhaps that will be of more advantage to the paper, for, seeing our industry and economy, you may be led to give us more assistance when you go home.

NOTHING pleases us more than to grasp the hand of Eld. F. C. Plaster. He has many things to encourage him in his work among the colored people. Brethren, meet him and work with him when he comes near you. Such a man can accomplish vast good among the colored ministry, and the white brethren can also get much good from associating with him.

THE article written by Dr. Crumbliss, in last week's paper, on Howard College, was full of good sound sense. Did you read it? In the management of Howard College we must make no more moves solely for a price. Whenever we are beset by a great difficulty we call on God for guidance and help. Why not pray more for the college, and pray more that we may be enabled to help to the best advantage just now?

IT is learned that the late disturbance at the Bradford mines, near Birmingham, was occasioned by the opening of a saloon on Saturday. It is said that nearly everybody in town got drunk, and at night the work of the demon began, which terminated in the scene of disorder and blood shed that prevailed for some time. This is the kind of liberty the advocates of whisky are demanding at the hands of our legislators.

YOUNG brother, you think you will preach, you say. Now, be frank with yourself, be honest with God; what reasons impel you to look to the ministry? Have you tried to work for Jesus out of that channel? The advice that a noble brother gave us may help you: "Don't consent to become a preacher if you can avoid it and be happy. Work as a Sabbath-school teacher." If all our preachers could feel with Paul, "Woe is me if I preach not the gospel," better work would be done, and the fruit more abundant.

REV. Z. D. PARKER, general agent for the American Bible Society, gave us a call last week. While in Key West, in the prosecution of his work, he decided to visit Havana. His opinion is, that there never was such a field opened to Protestants as Cuba presents to-day. The people hate the government, and as the Catholic church and the state are so nearly one, they hate that church, and our missionaries have easy access to them. Six years ago his church, the Methodist, sent a man over there and the Catholics ran him away, and until last year they have had no preacher on the island. He did not meet Bro. Diaz, but heard nothing but good words concerning him. He thinks we have acted wisely in purchasing the large theatre for a church.

THE National Baptist paid a high compliment to Dr. Broadus at the close of his Yale lectures. We give an extract: "Thus the Lyman Beecher Lectureship course for this year is finished. Henceforth the name of Dr. John A. Broadus will be remembered and honored, not only in Yale Divinity School, but in the churches all over the land where those students who have listened with delight and profit will put into practice many of these sensible suggestions, and endeavor to realize the ideal which was drawn in so noble lines before them by the lecturer. Dr. Broadus has, as a representative Baptist, honorably and worthily maintained and dignified the good name of our denomination."

DR. H. H. TUCKER.

Last week we said that "Dr. H. H. Tucker, of the Christian Index, certainly does not gain friends for his paper by his flings at Dr. Hawthorne." We had reference to a set of burlesque resolutions concerning the resignation of Rev. R. B. Hexamer. These were published in the Index so soon after the resignation of Dr. Hawthorne, and so soon after the church and the ministers had passed strong resolutions endorsing him as a Christian gentleman and a minister, that we, knowing everything was not pleasant between the editor and Bro. Hawthorne, supposed this to be a cowardly kick at a grand man. But Dr. Tucker says plainly that he had no reference whatever to the distinguished divine, and would not for the world harm him, so we cannot question the truthfulness of his unjust, and hereby beg the dear brother's pardon. We meant no cruelty to him, only to defend a man whom we all hold in great esteem.

MEMOIR OF DR. BOYCE.

A memoir of the late Rev. James P. Boyce, D.D., is to be issued by Dr. John A. Broadus. Friends in any part of the country who have letters from him, or can furnish newspaper articles or any matters of personal recollection, great or small, are requested to send them at once to Dr. Broadus at 821 Fourth Avenue, Louisville, Ky., and to state whether they wish the papers returned.

THE JUDSON BEING BUILT.

Mr. Richards, of Birmingham, has accepted the work of rebuilding the Judson. Our friends at Marion had a delightful season last week as the work began. The school and other friends drew up in line where the door of the main entrance is to be, and prayer for God's blessings were offered by Eld. W. B. Crumpton, and then Miss Katie Smith, daughter of Bro. W. T. Smith, stepped forward, and with pick and shovel removed the first shovel of dirt toward erecting this much loved college. The building is to be completed and ready for occupancy by Oct. 1st, 1899. Now let us give all the help we can.

DANGEROUS LEADERS.

We have the name of a newspaper man who, with others, was in Montgomery recently working for the repeal of a prohibition law. He said that if the law was not repealed, he would, to the day of his death, fight prohibition. All we have to say on that line is, that we guarantee that such men don't fight it very long as newspaper men, for the masses of intelligent people, outside of the cities and a few little towns (the people who appreciate a county paper well enough to take and pay for one), will turn their support from a paper whose expressed aim is to break down temperance, destroy the home and ruin the church of the living God. The same week, on the same mission, we met another man, who is local editor for a county paper, who, on every opportunity, has tried to break down prohibition sentiment in his town. He has pandered to the lowest element of the community. This last moulder of public opinion(?) said if the prohibition law for his town was not repealed his paper should continue to shield the "blind tiger" men and cry out against prohibition. This last friend is quite a young man, and we are sure before he left the city that he got heartily ashamed of his company, and will never be caught in such a snare again. He will catch the true dignity a man in his position should possess, and will do us much good service yet. The first mentioned is a scholarly gentleman of courtly manners, a great lover of the ladies, and withal, a trained politician, and naturally, when he calmly thinks over the matter, he, too, will feel ashamed of his connection with such men and his work for such a measure. So you see there is yet hope in the land.

THE ADVERTISER'S POSITION.

Hurrah for the Montgomery Advertiser! When it strikes the drift of public sentiment, it usually falls in with it without much difficulty. It has recently given its readers some real wholesome articles against the evils of gambling. The senate and the house have emphatically recorded themselves as opposed to gaming, and they have had manhood enough to stem the opposition from the gamblers of Mobile, Montgomery and Birmingham. This is a healthy sign for the moral outlook of our state, and since the grand old Advertiser, along with the Mobile Register, is solid for reform, we feel that our religious papers are not to fight alone the battles against this vice. Two years ago, the Montgomery Dispatch waged a terrible war against gambling. It did much to shape public opinion, which induced the legislators to pass stringent laws against gaming tables and gambling of all kinds. For this active lead in a great moral issue, many thanks were given the Dispatch. But lately this paper claims to have undergone a change in management, and repudiates all financial obligations of the old concern, and we suppose, from the position they now occupy on the gambling issue, that they likewise repudiate the former stand occupied by the Dispatch on this question. It speaks of the persons interested in passing a bill against pool-selling as "middle-some fanatics," and of the legislators who passed the measure as "thoughtless amateur statesmen." What has the Dispatch to say of our honorable(?) mayor and city council, and other gentlemen, who not only signed a petition asking for the exemption of Montgomery, but actually lobbied for it, when, in the last clause of their petition they admit that the passage of this bill would not affect "traces or other events occurring in this state, but we are anxious to show the great liberality in the management, that the public may be pleased, and our ex-position a success?" Were they fanatics, "amateur" lobbyists, or did they simply take that method to advertise the exposition? Strange that these petitioners never thought of how ludicrous they would appear to a thinking legislator. Working like Turks for the exemption of Montgomery

from the operations of a law which in no way affected her! Did the Dispatch not know that every particle of opposition worked up in Montgomery against the passage of the bill was put in motion and carefully piloted by men who are recognized by everybody here as gamblers? If it is ignorant of this fact, then surely it will plead guilty to the charge of being run by "amateur" newspaper men. Beware, young men, of being made the tools for bad men. We would prefer to be fanatical in behalf of morality far more than to give the least comfort to men in the prosecution of evil measures.

A PROHIBITION ORGAN.

We feel complimented that our position on temperance questions should have made so favorable an impression on the minds of temperance workers throughout Alabama, thinking men of all denominations have thanked us for speaking out so boldly, and yet so conservatively, on this subject. Brethren have said to us, that Alabama needs a temperance paper, through which temperance workers throughout Alabama, thinking men of all denominations, could speak. While the ALABAMA BAPTIST and the Christian Advocate both do valiant work in that line, yet we need a paper for the special work—one that can be given the public for \$1.00 a year. Some have insisted that the proper place to publish this newspaper was Montgomery, and the writer thought the man to edit it. At present he has about all he can do, unless the friends of temperance would give financial support sufficient to allow him to hire the needed help. Figuring carefully on the subject, we find, that to get out one thousand copies of a neat five column paper, well filled with choice temperance reading each week, will cost, all things considered, about one hundred dollars per month. Twelve hundred paid up subscribers will about meet this for the year. The profit to the editor and manager must come, then, from what subscriptions above twelve hundred are gotten, and from the advertising. Studying the history of other temperance papers, it is found that the paid up subscription rarely goes above one thousand, and that few men will advertise in a temperance journal, for fear of hurting their business. So it can be seen that there is not much encouragement for a "new Richmond" to enter the field. However, there can be little doubt that a well managed temperance paper would, by the next meeting of our legislature, do much toward leavening public sentiment towards demanding only good men for office.

SO-CALLED DEMOCRACY.

The position of "the politician" from Perry, mentioned in last week's issue, touching the Goodwater question of prohibition, savors of nothing that is good and smacks of much that is evil. He received a present of a hat from the whisky men of Goodwater for "services well rendered," and felt it to be his duty "as a democrat" to stand by the democratic party and fight for pure, unadulterated democracy! Since Demijohn Brown was elected on the whisky issue, and needed assistance to get his bill through, he felt it to be his duty to come to his support and champion a cause that would win for the Demijohn and himself friends among the whisky element, and possibly add to their future usefulness in the democratic party! It was not until the "affair had ended" and he had "consulted a friend" whether or not it would be improper for him to "accept the present," that he decided it would be showing discourtesy to the whisky drinking friends of Demijohn Brown if he should refuse "the present." After having used the Demijohn's paper in pulling out the chestnut, it was so hot that "the politician" was really uneasy to take it up. After letting it lie awhile to cool off, he takes it and remembers it as a "token of esteem" from the bar-room advocates in Goodwater; and, to remain in fellowship with Demijohn Brown, he wears the hat as a memento of the occasion when he largely influenced the legislature, through his political chicanery, to insult the good people of Goodwater.

The next district meeting in Antioch Baptist association, will convene with Shady Grove church, Washington county, Ala., near Healing Springs, on Saturday, 10:30 a. m., before the 5th Sunday in March, 1899. Program: Devotional exercises, 30 minutes, led by Eld. J. L. Causey. Introductory sermon by Eld. Geo. W. Fagan; S. M. Tucker, alternate. Subjects for discussion: The propriety of exercising church discipline. Led by Eld. T. E. Tucker. Should pastors receive an annual or indefinite call? Led by Elder J. B. Hamberlin. Wherein do we, as Baptists, differ from other denominations? Led by S. M. Tucker. It is also expected that T. E. Tucker will give us a talk on this question. Preaching Saturday night and Sunday at 11 a. m., to be determined.—S. M. Tucker.

HUNGRY OFFICE SEEKERS.

There is trouble in the camps at Washington. No one knows who will compose the cabinet of President elect Harrison. As yet Mr. Harrison has kept his appointments to himself. Men from every section of the country are besieging him with petitions and requests, urging him not to leave them or their friends out in the cold. With such an array of hungry office seekers before him, the president doesn't know which way to turn to keep from hearing their cries, and must surely be haunted at night with hollow eyes and sunken cheeks. It has been said that Blaine will be secretary of state and Wanamaker, of Philadelphia (the \$50,000 campaign man), will be postmaster-general. Other names have been presented for the remaining portfolios, but, like ourselves, no man knows who will fill them. We doubt if Mr. Harrison himself knows. Such a pressure is being made upon him from every section that it isn't strange after all if he doesn't know his own mind. The greatest degree of demoralization possesses this country every four years in the election of a president and in the formation of a cabinet.

We are of the opinion that the bill to make the president's term of office six years should be passed. It is bad enough to have our government torn to pieces every six years, but the present system doesn't allow a man a breathing spell from the time he goes into office until he gets out, or is kicked out. By the time he gets to work, he is in the harness he is unhitched and a "new horse" put in. For instance, President Cleveland had restored confidence to all the business interests of the country at large, and the states were prospering under his administration, both North and South, and now comes, after four years, a greater demoralization than existed when he went into office. Had he been permitted to "govern as the nation's chief executive two years longer, unlimited good would have grown out of the term, and the South would have been, to a very large degree, more successful in all her departments of business. The trouble with us at present is, that we have too short presidential terms, which allows too wide a range for the rascals who storm the white-house doors every four years. These are found in the ranks of all political parties, and at the expiration of each succeeding four years they become more vicious and more damaging to the government's good. While they are clamoring for office, they make all kinds of rash promises, and have an eye single to no other interest than the fulfillment of their own selfish wishes and desires. Our being a democrat doesn't prevent us from seeing the rascality in the democratic ranks as well as that which buds forth so prominently in the republican orchard.

President-elect Harrison is walking his floor at night with an armful of spoils from the last election, but he doesn't know where to lay them down nor at whose feet to place them. When he approaches Blaine, or Wanamaker, or Evans, or Ingalls, or any of the other aspirants, the friends of other candidates gather him about the knees and implore him to consider their prayers and petitions. With this condition of affairs occurring every four years, it isn't strange that the honest men of the great parties sink into insignificance alongside the howlers for public office. The way to kill a rascally politician is to give him a dose of honesty. We hope Mr. Harrison has a little bottle of it, and will let them drink deep. Linked to President Cleveland's, we need another honest administration.

Rev. H. M. Wharton, of Baltimore, is always in demand. He can not meet the calls on his time. Yet, in a modest way, he goes on doing the great work for which he is so admirably fitted.

Any preacher who sends us four new subscribers and \$8.00 can get a copy of Broadus' Sermons and Addresses. This is an invaluable help to every student of the Bible, whether he be a preacher or not.

Church fairs have given merchants the hint, and now we see that a lively dealer in a new town offers a big premium, on the lottery order, for the benefit of a church whose members cast the winning vote. Beware of all such allurements.

Bro. W. B. Carter, of Brownville, writes us of the death of one of his most prominent members, Bro. Willie Gaines, which occurred on the 19th inst. He leaves a young wife to mourn his death. May the Father's blessing comfort the afflicted.

We have received a selection of flower and vegetable seeds from D. M. Ferry & Co., of Detroit, Mich. Write them for catalogue and prices. They deal in the best quality of seeds and will give satisfaction in their dealings with their patrons.

Surely if the law can interfere to stop the production of the oleomargarine on the ground of its being prejudicial to the health of the public, it might properly be invoked on the same plea for the manufacture of cigarettes.—Dr. Hammond.

God pity the church and pastor that do not cultivate the young people! The church must have two things on its heart: to get young people to join Christ and the church, and then to cultivate them upward.—Dr. O. P. Eades, in National Baptist.

Five hundred printed envelopes for \$1.50; five hundred note heads for \$1.50; five hundred bill heads (six lines) for \$1.50; five hundred letter heads for \$2.00. All first-class material. Address orders to Baptist Printing Company, Montgomery, Ala.

"No speedier method for rendering existence painful is more efficacious than to smoke cigarettes and to inhale the fumes into the lungs." And is it not also painful to sensitive nostrils to be compelled to keep company with the confirmed smoker?

Another victory for prohibition has been scored by the passage of a resolution, by an overwhelming majority, in the Pennsylvania senate, to submit to the people a constitutional amendment, prohibiting the manufacture or sale of intoxicating liquors in that state.

Interest in the Sunday-school at Adams Street church is increasing. On last Sabbath there were one hundred and fifteen present. Contributions are good. The superintendent and pastor are smiling. Everything now points to a glorious success. So may it be.

We are pained to hear of the death of Bro. Sears, of Eutaw. He was the only male member in the Baptist church at Eutaw.

The church and community have been greatly bereaved by the death of Bro. A. J. Slaughter, of Union Springs. Bro. S. was a noble Christian gentleman. We extend our deepest sympathies to his family.

At a recent meeting of the citizens of Tuskegee, resolutions were adopted looking to the better enforcement of prohibition in that city.

There will be held at LaFayette, on the 27th of April, an institute for the teachers of Chambers county. A profitable time it is expected.

Bro. W. J. Elliott, of Pine Apple, sends us a synopsis of a recent temperance sermon delivered by him. We will print the same shortly.

Some one has said that the reason "Pilgrim's Progress" is read so much is because it so faithfully portrays the experience of many Christians.

William Carey said that his missionary interest was first excited by reading Capt. Cook's voyages, and he first intended to go to the Pacific Islands.

Parties desiring mortgages and crop liens will address The Baptist Printing Co., Montgomery, Ala. Four for 10 cents; twenty-five for 50 cents.

Investigation shows that the cigarettes sold in this country are, as a rule, vilely adulterated, and with substances even more injurious than tobacco.

Bro. Dawson, one of our boys in the seminary, writes that he will remain there one more year. He will preach at Mt. Vernon two Sundays in the month.

The LaFayette Sunday school pays Bro. Bledsoe's expenses to the congress. Such a procedure is commendable and shows that they are alive to good works.

The ladies of the Sheffield church have organized a ladies' aid society. They have a field of great usefulness before them, and we offer our sincere wishes for their success.

The claim of liberty to fill the state with drunkenness and all its woes is as much against law and common right as it is unfounded in reason and justice.—Chief Justice Agnew.

Bro. J. B. Huckabee is hard at work, with encouraging success, in the Tennessee valley. He has begun sending subscribers from his field. May God make him a blessing to that country.

The address of Rev. F. T. Gates, corresponding secretary of the American Baptist Education Society, is Racine, Wisconsin, and that of the treasurer, Mr. Joshua Levering, is Baltimore, Md.

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The right of the state to suppress the saloon does not admit of a doubt. The saloon is distinctly a nuisance, a peril. The right to suppress it rests on the right of self preservation, the same right under which the state acts in removing a source of contagion.—National Baptist.

The romance of missions is gone. To support missions is now one of the regular expenses of a Christian life. It may become, also, a regular blessing. But the demand is for the same wise, constant, weekly training in this grace that has been found effective in other graces.—Baptist Courier.

Young friends, have you noticed any strangers among the young people in your community? You have a better opportunity to meet the newcomers than the pastor. If you find young people who are not attending religious services, invite them to your church.—Rev. Robt. F. Y. Pierce.

In the city of Washington I saw a wretched looking child, scarcely five years old, smoking a cigarette and blowing the smoke from his nostrils. His pale, pinched face was twitching convulsively, his little shoulders were bent, and his whole appearance was that of an old man.—Dr. Hammond.

The First church has one of the prettiest Sunday-school rooms in the state. It has recently undergone a number of important changes, and we extend our hearty congratulations to Superintendent Davidson and his corps of excellent teachers. In the vocabulary of the First church there is nothing like "failure."

Bro. Wm. C. Roeck, of Dadeville, writes, thanking us for "the bold stand we have taken against the whisky traffic and in trying to educate our people to a higher sense of morality and Christian duty." He hopes "the time may not be far off when church members will realize the fact that they belong to the church, and not the church to them."

One point in a recent editorial on church manners in the Biblical Recorder deserves special attention, viz., the persistent occupancy of back seats with a beggarly array of empty benches in front. If you want to freeze your pastor up, be sure to see that the front pews are unoccupied. He may preach correctly, but he will preach coldly in spite of himself.

Bro. Crumpton requests us to say, that all orders sent for Sunday-school literature through the Baptist Book and Bible Depository, Marion, Ala., leaves a small per cent to the colporteur work, costing parties ordering more than to order direct. Next quarter begins April 1st. In ordering, state whether you wish Kind Words or American Baptist Publication Society literature. Send cash with the order.

Bro. A. J. Glenn, of Ashville, tells us of a sister who planted a patch of cabbage from which she sold \$5.00 worth, besides having a plenty for table use. She gave this money for ministerial education. Why can't many other sisters do likewise? A noble brother says missions are looking up in his association. People are talking missions. Many of them are taking the BAPTIST. They are going to pay his way to congress.

Our friends who were unacquainted with the lamented brother Besson missed a great deal. A higher type of practical piety we hardly ever knew. He was a great sufferer, yet he was ever ready to speak words of cheer to others who were afflicted. We found a card from him to an aged and afflicted sister, who had renewed for her paper. After acknowledging the receipt of the money he wrote: "We are sorry to hear of your many sorrows and afflictions. May the Lord keep your soul in peace, and comfort you in his love."

The eminent jurist, ex-Chief Justice Agnew, in a letter to the Pittsburg Commercial Gazette on prohibition, says: Liberty! What law of liberty gives him a right to sell that which imbrutes man, degrades reason, engenders passion, destroys life and fills the state with disease, accident, insanity, crime, want, taxation and death—a bill which jostles justice from her throne, turns aside justice, and outrages sense? What! Liberty to place a cylinder of dynamite under the temple of liberty and blow it to atoms?

Brother pastor, are any of your young people making arrangements to change their homes, removing to the city or from city to the country, or from under your personal watch-care? Learn at once where they are going, and write to the pastor of the church near their new home asking a shepherd's care over one of God's children. Give also a letter of introduction to the young person to be personally presented to the distant pastor. Fifteen minutes of time, a little trouble, will be a large investment for eternity.—National Baptist.

The Sunbeams of the First church, Birmingham, composed of very young people, had a barrel opening, and \$16 for Cuban missions is the result of three months' gatherings. The church has adopted the plan of monthly collections for missions through the envelopes; the first month it was \$35; the second \$30, and neither days were favorable. The church, in this way,

will raise for missions not less than \$500 this year. Let more of the churches wheel into the monthly line and we will be surprised and happy over the results.—W. B. C.

Bro. James Hilton, of Motes, sends us news notes. He is the appointee of the State Mission Board to travel and preach from Jasper, in Walker county, to Sheffield, in Colbert county. His work is along the line of the S. & B. R. R. He believes the Baptists must thoroughly organize and occupy north Alabama. He finds in his field a kind-hearted people, who are willing and ready to assist him in his work. A church has been organized at Halcysville, and \$70 raised, with which to build a house of worship. Thanks by the 1st of May he will be able to say that the S. & B. R. R. is for Christ and the Baptists.

Rev. W. C. Summers, who is a Baptist preacher from Colbert county, votes against prohibition. We asked him how he voted on the repeal of liquor for Goodwater, and he had really forgotten whether he voted at all on that question. But when the vote on the repeal of Greenville prohibition was taken, his yes was recorded among the seven who wanted license. How can the churches of North Alabama ever make much progress under the leadership of such preachers? We are glad to say that there are not many of our brethren of the northern section who are so far behind on the temperance question as the brother under discussion, and we earnestly hope that the grace of God may lead him into the fullness of light.

Six months ago I thought the ALABAMA BAPTIST was well nigh perfect, as a religious and family newspaper, and doubted the ability of the publishers to make further improvements without enlarging, and so stated publicly. It did improve, however, and three months ago I thought and said repeatedly, Surely it is just good enough. Now, I think to-day's paper (Feb. 21) is the best number I ever read of any paper at any time. Dr. Burleson's sermon, published in the last two numbers, is well worth the price of the paper a year. If it could only be read or heard by every parent in the land, what untold good it might accomplish! Think I shall make special announcements for it, and read it in all my churches.—A. E. B., Jemison, Ala.

From Pine Apple.

Dear Baptist: We do not "boast" of ourselves, but will give you a few "notes" from this place simply as news. We are not satisfied with what we have done (may never be), but take encouragement from the fact that we are improving. Our church has closed a very successful year, and we feel thankful to almighty God for having preserved us with so many blessings. During the past year our membership was increased thirty-one. Our board of deacons was made larger by having brethren Thigpen and Beard added to the number, two zealous Christian workers. Our membership is now two hundred, and is made up of some fine material that we hope to see developed in the service of the Master.

Notwithstanding the pecuniary embarrassment of the community, occasioned by the short crop, our contributions for all purposes have been much larger than for previous years. In addition to pastor's salary for the year just ended, we have paid a "back debt" that should have been settled a year ago. We begin the new year under favorable auspices, and feel that the Holy Spirit has been poured out in abundance, whereof we are glad. The Sunbeam society gave an entertainment at the Academy Hall a short time ago, and at the same time the good ladies of the church gave an "oyster supper." The weather was very inclement, but more than \$40.00 was taken in. This money will go to the Howard and Judson. We had just taken up a collection from the church, so we are now prepared to pay each institution \$25.00, which will be done at an early day. We must here remark that our Sunbeams are a noble band of workers. It is very gratifying to see with what interest and zeal they labor for the cause of Christ. Our pastor, Bro. W. J. Elliott, is very popular, and deservedly so. He is not only a splendid preacher, but a fine organizer, and a most excellent pastor. He has just begun his second year with us, but his influence has already been felt throughout this entire section. He has all he can do, and was compelled to refuse some churches, where his services were eagerly sought. His labors have been abundantly blessed at all his churches. Altonen church has been added to the field he had last year. He now serves Pine Apple two Sundays, Forest Home one, Altonen one, and Monterey one Sunday evening in each month. We all like him, and feel

