

# THE ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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## The Salvation of the Heathen.

Relation of that Part of Man's Outward  
of Bible Knowledge to the Hope of  
Salvation.

First of all, it is to be remembered that "there is no other name given under heaven, among men, where by we must be saved," but the name of Jesus Christ; that there is but one mediator between God and man, "the man Christ Jesus, who gave himself a ransom for all," through whom we have access to the Father and through whom and for whose sake, we receive all our mercies, we, the whole race. But, it is written by Paul, in answer to the supposed excuse of delinquents, "How shall we believe on him of whom we have not heard? and how shall we hear without a preacher? and how shall they preach except they be sent?" But, I say, have they not heard? Yes, verily, their sound went into all the earth, and their words unto the end of the world." (See Psalm 19.) "That which may be known of God is manifest in them; for God hath shown it unto them. For the invisible things of him are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse; and 'he hath not left himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with gladness.'"

Dr. Gill somewhere suggests, as to the salvation of infants, whose corruption by relation to Adam he is commending upon, that if they are susceptible of corruption through Adam, why not of purification by Christ? In the same line may be suggested purification of the heathen, though in either case we should not know how, by the "Holy Spirit, who worketh when and where and how he pleaseth."

All peoples have convictions of an aternal power, maintaining the right, which they seek to propitiate by sacrifice. This universal conviction, especially this effort to propitiate, whether coming from tradition of early divine communications, or spontaneously springing up in the human soul, conscious of guilt, is a faint adumbration at least, of the verities of our revelation.

The essential question in this discussion is, whether the Holy Spirit may not regenerate the human soul, in the case of some, through this dim and imperfect vision of divine truth.

The Old Testament saints knew little beyond an expected propitiation prefigured by the Patriarchal and Mosaic Sacrifices. Christ's immediate disciples understood not his death and resurrection until after the events, and they could scarcely believe, until overwhelmed with irrefragable proofs, to say nothing of the multitude of John's disciples, who never rallied around the nucleus of witnesses at Jerusalem, along with whom were, in all probability, many others "waiting for the consolation of Israel," who did not help to crucify the Lord, but were not satisfied that Jesus of Nazareth was the promised Savior.

There are doubtless outside truths of which we know little. "God is able to do exceeding abundantly above that we are able to ask or think."

Thus, among the things believed, always, everywhere, and by all, may not be an element of hope for the heathen, but so of unquestioned truths, in some case.

Robert Hall pictured the great patriots of old, as bending from their seats on high to look upon the armies mustering in behalf of their dear country and home, to meet Napoleon. The Christian heart has always been very reluctant to surrender to the shades of night such philosophers as Socrates, or statesmen as Aristides, especially as they remember that works as well as faith is one of the evidences of piety, and as they have never known in Christendom eminent virtue that did not spring from some kind of faith in the Mediator.

Dr. Jesse Hartwell, so well known in South Carolina and Alabama, professor of Theology in Howard College, whose zeal for missions was exceptional, and of whom the writer can say, when he prayed for missions, with an old Christian friend of another, "I never bowed under him but I felt him," was understood not to despair of all the heathen.

Once asked Dr. Samuel Freeman, one of the greatest heads and hearts ever given to Alabama, is it absolutely necessary to know the propitiation through which alone salvation can come, in order to be saved? He, after a moment's answer, "No."

It is indeed very discouraging to

read the opening chapters of Romans, corroborated by all profane historians. We know that a faith in meditation that makes character, is indispensable. Nevertheless, it may be well not to dignify on the subject before us, either by asserting the extreme of the impossibility of salvation outside a knowledge of our revelation, through the revelation of nature; or on the other hand, to be sanguine that God so "winks at" the manners of ignorant heathen, has so "suffered them to walk in their own ways," that the many will, or may be saved; that may be a safe golden mean.

Meanwhile, while the more despairing view may powerfully stimulate missions, it is contrary to fact to assume any less zeal on the part of the more hopeful. The unhappy condition of the heathen may well inspire the Christian heart, in either case, with more than ordinary zeal.

## Rescuing Baptist History from Oblivion.

For more than a month this subject has been on my mind, and I have hoped to write something for the ALABAMA BAPTIST. A prominent gentleman and gifted writer of Montgomery came to me for materials to help him to prepare an article for a new cyclopedia on "The Baptists of Alabama." I had no such materials of value myself, and, upon inquiry, found there were few that were in at all reliable and available shape to be had from any source. It set me to thinking, but I have not had time to put my thoughts in the shape of the appeal I felt sure ought to be made to the Baptists of Alabama touching this important matter. Now here comes a letter from Rev. J. W. Willis, of Auburn, which makes the appeal in a most telling form. I commend it to the most earnest consideration of our people.

AUBURN, ALA., Jan. 20, 1893.  
REV. GEO. B. EAGER,  
Montgomery, Ala.

My Dear Sir and Bro.: Why can we not have an Alabama Baptist Historical Society? Within another decade all of our older preachers and laymen will have passed away, and with them much unwritten history in regard to our denomination. To illustrate the pressing need of haste in this matter, let me mention a circumstance of my own recent experience. Our little church here at Auburn has had a very interesting history, its life being interwoven with the lives of such saints as Tichenor, Jones, Wm. Williams, Tichenor and others; and on making recent inquiry relative to its early history I found that there was but one old brother who knew the whole history—brother John Binford. I appointed a day to spend with brother Binford, and take notes of all he could tell me. But yesterday we buried our old brother, and with him buried Baptist history that no one else can give us.

If we would preserve a record of what our denomination has done in this state, I think it imperative that we organize some method of collecting and filling the data of our denominational history. If all pastors in the state would collect the most authentic information of the early history of their respective churches, from the older men and women, much important matter might thus be rescued from oblivion. What do you think of it?

Fraternally,  
J. W. WILLIS

If the forthcoming Baptist Congress materializes, why may not this subject be discussed? I nominate Bro. Willis to open the discussion and Bro. Dickinson, of Selma, to follow. Then may we not take steps to organize the proposed society at the next session of our State Convention? In the mean time may we not hope that such men as brother John Binford was, who are living repositories of materials which would go to make up Baptist history in Alabama, will be induced to put their recollections in shape for the future historian? Think of the inestimable service such ministers as Dr. Teague, W. Wilkes, J. T. S. Park, now of Texas, Judge Jefferson Falkner and their like, might render in this direction! Will they not take heed? Who knows how soon they too will join brother Binford in the land of eternal silence?

Geo. B. EAGER,  
Montgomery, Ala.

## The Alabama Insane Hospital.

From the biennial report of Dr. James T. Searcy, the superintendent of the Alabama Insane Hospital, for the years ending Sept. 3, 1891, and 1892, we notice that there are 1,148 patients under treatment in this hospital at this time. Of this number 860 are white, 288 colored; 562 are men, 586 women; 38 are paying patients, and 1,110 are supported by the state; 125 suffer from acute and curable forms of mental disease, while 1,025 are hopelessly chronic and incurable.

During the two years 272 patients were discharged, and of these 146 were entirely restored; 98 were improved sufficiently to admit of return home with safety, and 27 were removed by friends or relatives unimproved.

From the report of Dr. Searcy we learn that the increase in the number of the insane has far outstripped the provision made by the state for taking care of them. During the past two years applications were received for the admission of 919 insane persons; of these 337 were accepted, while 332 were, for want of room, refused admission. As suggested by Dr. Searcy, the number of formal applica-

tions rejected gives but an imperfect idea of the numbers of insane persons in the state. It is understood that the wards at this hospital are full, and many who are entitled to receive its treatment and maintenance have for this reason not made application.

The insane of the state who cannot gain admittance to the hospital at Tuscaloosa are confined in county jails or poor houses, or are cared for at the homes of their friends or relatives.

From the report we notice that in Calhoun county there are 15 insane persons who are entitled to the kindly care, and curative treatment of the Tuscaloosa hospital, who cannot gain admittance.

In speaking of the treatment which these unfortunate people receive who are now to be found in the different counties, Dr. Searcy says one probable judge writes that there is a man in each county who is kept in a log hut, tied hand and foot with a rope; another tells of a man nailed up in a room, without fire in winter, his bed in a heap of rags, his food tossed to him through a small opening made for the purpose; another tells of a white female patient locked in an outhouse, fed like a beast, and existing in a state of nakedness, filth and wretchedness surpassing description.

Can any man read the treatment of the insane described above and say that the present legislature should not make an appropriation sufficient to enlarge the present hospital so as to furnish room for all the insane of the state? It is now in the hands of the general assembly to determine if Alabama shall perform her duty toward the helpless and diseased? There should be no division upon this question. There is nothing else which a civilized people should sustain more willingly than a hospital of this character.

Dr. Searcy says that an appropriation of \$25,000, judiciously expended in building upon the grounds of the present hospital, would provide accommodation for the three hundred patients who now seek admission, and that the per capita cost of maintenance would not exceed two dollars per week.

This would require an appropriation of \$25,000 for the buildings, and an additional annual appropriation for maintenance of these unfortunate people of about \$30,000.

No other cause can appeal more strongly to the people for support, and there should be no hesitancy on the part of the members of the general assembly in making this appropriation.

It may be said that the treasury of the state is not in condition just now to make the appropriation. But in the name of humanity, if necessary this amount should be taken from something else and appropriated to this purpose.

No state can afford to disgrace itself as to fail to provide for its unfortunate insane.

We hope when the legislature considers this question it will carry out the suggestion of Gov. Jones and change the name of the Alabama Insane Hospital as to include the name of Peter Bryce. He gave his life in making this hospital what it is to day, second to none in this country, and it is but just that this mark of respect and appreciation should be shown to his memory. Let it be known as the Peter Bryce Hospital.

As we suggested some time since, there are good reasons why the word insane should be dropped from the corporate title of hospitals of this character. To our mind no better name could be selected than the "Peter Bryce Hospital."—*Anniston Hot Blast.*

## Dr. Frost's Successor.

As secretary of our Sunday school Board at Nashville, Dr. Frost attained remarkable success, and placed the work on a permanent basis. Having done so much, he follows his convictions and resigns the secretaryship for the pastorate. But as president of the board and editor of The Teacher he will make his influence felt in assuring the continued prosperity of the enterprise.

A glance over the whole field discloses one brother who seems pre-eminently suited to be Dr. Frost's successor. This is the honored assistant secretary of the Home Mission Board, Dr. J. Williams Jones.

He is well qualified for the position. He is the author of several works of acknowledged literary merit, has had experience in editing the Southern Historical Society Papers and The Home Field; has shown himself a firm friend of Sunday school work, and is well acquainted with the needs of our churches.

He is a native of Virginia, has lived several years in Georgia, and is well and favorably known throughout all the territory in which the board operates. He was the chief promoter of the Convention series before its removal to Nashville, and is comparatively familiar with the work that would be required.

There seems to be a general call for him. The matter has been mentioned in Virginia, South Carolina, Georgia, Florida, and all around. The secular papers are taking an interest in the subject. A recent issue of the daily Constitution calls for him to take up the work. And the board will act wisely in trying to meet this popular demand by securing, if possible, the services of Dr. Jones.

ALABAMA.

## Preachers as Financiers.

As closely related to a recent editorial, "Preachers and Debtors," it may be asked, "Are preachers as a class poor financiers?" We have sometimes heard it affirmed, and loose, and as we think, often foolish remarks about the want of common business sense in preachers have been

## Big Guns.

The editor of the National Baptist, in the character of the B. whist, makes a good many sharp points. Here is one of them:

"The Rambler observes that just now there is a reaction against big guns. They do not seem to be useful in proportion to their cost. Some how the small guns go all around them before they are ready to act, and then it takes such a power of machinery to work them. So naval authorities are returning to the moderate sized guns. The Rambler will offer a query whether there is a parallel here. Have we, perhaps, run too much in the direction of great moral and spiritual guns; great churches, great ministers, great discourses, great efforts? Is this the condition of things, when the Christian world, that more people are converted by small sermons than by great sermons; or perhaps he would put it in another form, and say that the truly great sermon is the sermon which does the work. And a small sermon that is filled with power is much more the purpose than a great sermon without power; as the gigantic hull that can only swing to and fro with the tide is not so great in reality as the little tug that is choke-full of engine and power."

[This recalls an incident that is worth relating. Soon after Dr. Hawthorne's return from his pastorate in New York City, he attended a meeting of the Alabama association. He and others were gathered for the night at the home of Rev. David Lee. One of the preachers, addressing Dr. Hawthorne, said, half playfully, 'How is it? You and I began in the same section of country, and we had about the same education, yet you are called to the large city churches, and I remain only a little country preacher?' Dr. H. promptly replied, 'Ah, my brother, don't let appearances deceive you. It is true that I am called to large, wealthy churches; the congregations are made up mostly of fashionable people; the ladies come up the aisles in flashing diamonds and rustling silks; but I am frequently impressed that I am not doing much good, and wish I was back again in a country pastorate. Don't be disturbed about the apparent difference; you little country preachers, as you call yourselves, are baptizing more people and doing more good than I am doing.']

## Our Washington Letter.

WASHINGTON, Jan. 25th.  
Strange how people are prone to overlook things in their immediate neighborhood. I was reminded of this by some facts and figures in an address delivered by Judge Kimball, who presides over one of Washington's police courts, and is therefore competent to speak of the evil wrought by intoxicating drink, to a temperance meeting. There were during the last fiscal year more than 26,000 arrests in Washington, the greater number of which were attributable directly to the use of intoxicating liquor, while nearly all the remainder could be traced indirectly to the same cause. The revenue received by the District of Columbia from liquor licenses is about \$750,000 a year, while the traffic carried on under those licenses necessitates the spending of at least \$500,000 a year to pay for the apprehending, prosecuting and punishing of crime directly or indirectly arising therefrom.

Rev. Sam Jones delivered several lectures here this week, under the auspices of the Y. M. C. A. The large audiences which listened to him indicate that his drawing qualities are still unimpaired.

Nothing was done this week in either Senate or House about the proposed bill allowing the World's Fair to be opened on Sunday. The House committee had a meeting yesterday and decided to defer the consideration of this bill for another week. This action looks a little suspicious, in view of the known sentiments of two-thirds of the members of that committee. And to add to the suspicion nearly all of the people who were brought here to work for the passage of the bill have been sent home. It is believed that these tactics have been adopted for the purpose of making the opponents of the bill believe that hope of getting it passed has been abandoned. Such is not the case, however, as time will shortly show.

The Senate is now considering the bill which recently passed the House, providing for the purchase and opening to settlement of the land belonging to the Cherokee Indians, popularly known as the "Cherokee strip." An attempt will be made to amend the bill by providing for the appointment of a commission for the extermination of national or tribal titles to lands in the Indian Territory. This bill is to be before the Senate when the anti-option bill is not, until it is disposed of. The anti-option bill will be voted on, and passed, next Tuesday, unless something occurs to prevent the consummation of the agreement to that effect made this week.

Several members of the board of lady managers of the World's Fair are here looking after an additional appropriation which they have asked for. They have asked that \$10,000 of the appropriation be in silver quarters, bearing on one side the head of Queen Isabella and on the other a picture of the Woman's Building at the fair.

The poison of tobacco is the fiend which is robbing this nation by destroying the nerves and weakening the will power of individuals, families and communities. Public sentiment has been educated up to a high standard of morality in this country, but the people lack the courage to enforce their conviction. The great thirst for liquor naturally follows the use of tobacco.

Some men will not attend because they are persuaded by the enemies of righteousness that it is humiliating to manhood. No, it elevates manhood. Drunkenness humiliates.

R. M. HUNTER.

Jasper, Ala.

## Born of Water and of the Spirit.

My attention was directed to this subject some time since by reading the reply of the editor (I suppose) of the Christian Herald and Signs of our Times to an inquirer as to its meaning. He simply refers to the passage found in Ezekiel in reference to sprinkling the children of Israel with clean water, leaving the impression that the water mentioned in the text was equivalent to baptism.

Is this its true import? If it is, the Campbellites and Pedit baptists have greatly the advantage of the Baptists in the baptismal controversy. The water seems some how to enter with the Spirit into the act of regeneration, and it is baptismal water, baptismal regeneration; in part, at least, follows as a necessary consequence.

If we will be content to let the Scriptures explain themselves, there will be no need of referring to baptism at all. The Savior was unfolding to Nicodemus the fundamental principles that underlie the plan of man's redemption and reconciliation to God. Now, if we will leave the 3d chapter of John and devote a few moments to the study of the 4th, we will find the subject more fully elaborated. The weary Son of Man, yet not less the Son of God, was found about noon sitting at Jacob's well; a woman came to draw water to slake the thirst of the cooling beverage, but, perceiving him to be a Jew, hesitated because the Samaritans had no dealings with the Jews. Then it was that Jesus began to unfold to her the true character of the one who asked a drink of her. He began to speak of that living water whereof if a man drink he shall never thirst. How full of meaning is the language of the Savior when he says, "Whosoever drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up unto eternal life." No wonder that after hearing this the woman said, "Sir, give me this water, that I thirst not." Can these passages be so warped as to make them represent baptism? If not, why seek for it in the expression, "Born of water and of the Spirit?" How are men regenerated? Not by sprinkling water upon them, or plunging them into it, but by the Holy Spirit applying the glorious gospel of God's dear Son, in all its power, to the hearts of men dead in trespasses and sins, turning the gall of bitterness into the sweet nectar of love for him who, with his own nail-pierced hand, holds out the sceptre of peace and pardon and says, "Be reconciled to God." These may they seek the baptismal waters, and being plunged into them, symbolize the washing of regeneration and renewing of the Holy Spirit that have already been wrought in their hearts. Water has the property of cleansing that which is filthy, and may fitly be an emblem of that which cleanses and purifies the heart polluted by sin.

Isaiah speaks of 'wells of salvation from which God's children may draw refreshing draughts, but says nothing about being baptized in them. Just as the sacred canon is closing, John, on the sea girt isle, while wrapped in the splendors of the glory of God, was permitted to write, 'The Spirit and the Bride say come. And let him that heareth say, Come. And whosoever thirst, let him take the water of life freely.' A BAPTIST.

## The Keely.

Friends of Alabama:—

Not to advertise a money making machine, but for the good of man and the glory of God, I write this article. The Keely Institute, located at Fort Payne, Alabama, certainly has upon it the sanction of Almighty God.

My town has four bar-rooms, and for each one four drunkards—maybe more. But if the Keely continues its mission of mercy, and smiles on us in the future as it has smiled in the past, soon the number, to the gold-greedy bar keeper, will be distressingly small.

Five of our best young men have gone there, and after a three or four weeks' treatment, have returned home cured. To say that none of them will ever return to the wine cup would be prophesying, and I am no prophet. It is said that there is occasionally one, like the washed sow, that goes back to the mire.

Who will deny that whisky is doing more against the cause of Christ than any one of the many other evils in the world?

Brethren, I think the Christians of Alabama ought to rally around this institute—endorse it—pray for it. One of our prominent young lawyers, who is not ashamed for his name to go abroad, told me that he felt like a different being since his return from the West. A neighboring farmer came by my house this morning—his face all beaming with joy—and handed me a paper, the organ of the Institute. "Are you well," I asked. "Yes, yes, never felt better in my life," was the cheerful reply, and the man skipped off like a boy in his teens.

This institute is also a dead shot to the cause of morphine.

If this notice becomes the means of inducing even one poor inebriate to attend this wonderful institute, then I shall feel grateful to you for its publication, and to God for answering my prayer.

Some men will not attend because they are persuaded by the enemies of righteousness that it is humiliating to manhood. No, it elevates manhood. Drunkenness humiliates.

R. M. HUNTER.

Jasper, Ala.

## Exposing Conversions.

A TALK BY IRA D. SANKEY.

I believe that if the members expect conversions in the church, and through the church ordinances, there will be interest all the time. But if they have made up their minds there will be no conversions, and in fact reject the whole question almost of conversion, I believe there will be death reigning through the church in every department. I know of nothing in the world that will awaken an interest so much as to know somebody is being converted in the church. You may talk about getting up an interest, about music and everything else, but it doesn't have half the power as for the people to know that in that church there has been a poor soul brought to Christ. A few faithful ones in the prayer meeting, in the church, in the Sabbath school, working for the conversion of sinners, that is what will wake a church up. We never had any interest in our meetings until we commenced to work for the conversion of souls. That is the only thing that will satisfy. All the rest, more or less, is machinery. But if we are expecting it, and the minister is expecting it, there will be conversions at every meeting. I tell you there will be great interest.

Over across the water a man was once walking through one of the large church cathedrals there. He was a stranger in the country. A man was showing him the wonderful building, the beautiful windows and statues, and all that, and this man, in the kindness and simplicity of his heart, said: "Well, have you many conversions here?" The man turned upon him and said: "Conversions, conversions! Why, my friend, what kind of place do you think this is? Do you take this to be a Wesleyan chapel?" The idea of a conversion in that great church was so foreign to his idea of things, it was preposterous for a man to talk of conversions in that church. Is it not so with some of our churches on this side of the water? If you go and ask them if they have had any conversions in the past week or the past month, they would say: "Conversions!" My friend, if you fail at that you will fail at everything, because it is the building up, the foundation of the church.

I believe that the minister who has the men and women in the church at work is the most successful. I know that in some churches that I need not mention, the work is not all done by the minister. Some of the best ministers in the world fail to interest their own members. I know when I came into the church I was given something to do, and I thank God for it. When the new converts come into the prayer meetings, do not discourage their taking part. Don't tell them not to speak or do anything.

I remember a man told Mr. Moody once that he could serve the Lord better by keeping still in the prayer meeting; but you know whether he has kept still or not. He, perhaps, did not make just as good a speech as the pastor, but he has been getting along ever since. I hope we will encourage the people to take part in our meetings.

## Bro. Whitley's Questions.

Ed. Ala. Baptist: With no intention to answer Bro. Whitley's "Baptist Questions to Baptist People," in your issue of Jan. 10th, I must say that I am of good food for thought that I've seen in one short article for more than a half century.

I desire to say this, however, that when those questions are scripturally answered, it will not require magnifying glasses to see the difference between a Baptist church and a Pedit baptist church. There is as much difference between Baptist churches and Pedit baptist churches as between night and day—as much as there is between right and wrong—and yet many are crying out daily that there is but little or no difference. Some so-called Baptists will thus talk. I hope some of our able exponents of Baptist doctrine will at once return the brother Scriptural answers. Please don't keep anything back, but talk as a faithful witness of the Lord and Master.

LANDMARKER.

## Two Incidents.

1. In November last, the little children and the ladies of Camp Hill handed their pastor a check quite sufficient for the purpose and ordered him to buy therewith a suit of clothes for himself. He obeyed. The suit suits him. It is a "fit" and a benefit.

2. On the 24th of December last, a large box, containing clothing, bedding, eatables—provisions generally, to the value of \$65—was shipped by express, from Fort Mitchell, to one of our Home missionaries in the far West. Express charges, \$9, prepaid. This was a Christmas gift from the ladies of Owichee church. There are only thirty-eight members all told, in that noble little church, and yet they can make a Christmas gift to home missions worth \$75, in addition to the \$200 regularly contributed to missions during the year. Next!

Jan. 25.

Z. D. ROBY.

Henry Ward Beecher, not long before his death said: "I rejoice to say that I was brought up from my youth to abstain from tobacco. It is unwholesome, it is filthy from beginning to end. I believe that the day will come when a young man will be proud of not being addicted to the use of stimulants of any kind."

The human heart never knows what real joy is until the Spirit of God comes into it.

## Central Committee.

On Women's Work for Missions and in the Church.

Mrs. T. A. HAMILTON, Pres., Birmingham, Ala.  
Mrs. L. R. STRATTON, Vice-Pres., Birmingham, Ala.  
Mrs. Geo. M. MORROW, Treas., Birmingham, Ala.  
Mrs. I. C. BROWN, Cor. Sec., East Lake, Ala.  
Mrs. G. B. EAGER, V.-P. Ex Com. Montgomery, Ala.

## PRAYER CARD—FEBRUARY.

Missions in Southern States and State Missions.—"Ye shall be my witnesses both in Judea and Jerusalem, and in the uttermost parts of the earth." Missionaries, pray: working among native population in cities, country, mountains and frontier, among colored people, Germans, French, Mexicans and Swedes.

Study Topics.—Material prosperity of the South. Danger of prosperity without evangelization. Vast field. Illiterate mountain whites and negroes. Vantage ground possessed by Southern Baptists through numerical strength. Progress of Centennial collections.

## Foreign Missions Dependent on Home Missions.

The work of home missions demands and should receive, for its own sake, the support of every lover of his country and his Lord. Of all the objects that appeal to Christian hearts, there is surely none more important or more imperative than that of carrying the gospel to the destitute and neglected of our own land. Upon the prosecution of home missions the future welfare of our country very largely depends. The character of the coming American citizen, the growth and efficiency of our denomination, and the extension of the cause of Christ, are all involved in this great enterprise. Duty and interest unite in impelling us to do our utmost to win our whole land to Christ.

But there is another reason why we should engage most heartily in home missions. This reason grows out of the bearing of home mission work upon the evangelization of the world. Foreign and home missions are linked together. The success of that wider enterprise which looks to the redemption of humanity is largely dependent upon the evangelization of our own land. If America be won to Christ, we will have the best basis and assurance of the coming in of that happy time when "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

A. J. ROWLAND.

## Living.

It has been said that the unconverted in our own midst need not so much men and money as the Christ lived before them as an example. But if the Christ live in us we will never need to ask for men or money; all will be given freely by us, even as He has freely given to us. Let us be careful how we live, and we need not be careful how we give. "The heathen shall know that I am the Lord, said the Lord God, when I shall be sanctified in you before their eyes."

GIVING.

"There must be something very good in human nature, or people would not experience so much pleasure in giving; there must be something very bad in human nature, or more people would try the experiment of giving. Those who do try it become enamored of it, and get their chief pleasure in life out of it; and so evident is this that there is some basis for the idea that it is ignorance rather than badness which keeps so many people from being generous."—*Foreign Mission Journal.*

## The reports of the Christmas offering are very encouraging.

A new feature is the liberal responses from the Sunday schools.

Scottdale sends the first Christmas offering.

Midway Sunbeams opened their mission jugs, to find \$55 therein. Was not that splendid?

A fine report comes from the Sunbeams at Loachapoka.

Two new societies were organized by Drs. Cleveland and French at one Apple and Harpersville. Thus they push the Centennial work. The light that shines the brightest at home sheds its rays farthest into the distance.

Last year nineteen boxes were sent to the frontier; this year 24 are being sent out. Alabama led her sister states in this work in '92; let us see that she keeps ahead. In a recent letter from Dr. J. Wm. Jones, he acknowledges this service with deepest gratitude.

The Pava Cova fund is growing almost daily, and our little girl is prospering at the Judson.

PRAYER.—Jesus our Savior prayed. He often sought solitude, and often went apart for a while to commune with the Father. He was the divine Son, and yet felt the need of prayer. Many say the morning is so short and the evening is so brief that there is no time for prayer. No time for prayer? What is time for? Why does God give us time? Is it only for the things which perish? Is time given only for money making and pleasure seeking? It cannot be so. Time and eternity bear a close relation to each other. Time is God's gift to be used in preparation for eternity. We must take time for prayer.



# Alabama Baptist

MONTGOMERY, ALA., FEB. 9, 1899.

## RATES AND INFORMATION.

Subscription Price—\$2.00 per year, in advance. To ministers, regularly in the service, \$1.00.  
The date on the label of your paper shows to what time you have paid. It serves as a receipt. If you prefer, you may send your subscription money to the publisher, who will find it to their interest to write for terms. This paper has a large circulation in Alabama among the 100,000 white Baptists.

SCANDAL has its thoroughfare and its hiding places, Plutarch so wisely remarks. That proverbial saying, "All news goes quick and far," was occasioned chiefly by busy, ill-natured men, who very unwillingly hear or talk of anything else. For their ears, like cupping glasses that attract the most noxious humors in the body, are ever sucking in the most spiteful and malicious reports; and, as in some cities there are certain ominous gates through which nothing passes but scoundrel's cars or the sledges of malefactors, so nothing goes in at their ears or out of their mouths but obscene, tragical, and horrid relations.

ANOTHER home made sad and desolate by the messenger death. The devoted wife of our brother, Rev. W. D. Gay, died at their home in Furman on the 25th ult., after a short illness. A noble, godly woman has gone. She was the very soul of goodness, possessing all the traits of a Christian character that endeared her to her friends. An acquaintance who knew her well, said to us, the day of her burial, "She was the best wife for a preacher I ever saw." It was not our good fortune to know sister Gay, but we have heard so much of her graces and virtues and charms that we know she was a pure, devout, zealous Christian woman. We can weep with our brother over this deepest affliction, the saddest bereavement that he has ever been called upon to endure. May God comfort and cheer him in this hour of trouble, and may he remember that our Heavenly Father doth all things well. Her labors had closed, and God called her up higher.

REV. G. S. ANDERSON, of Auburn, Ala., has inaugurated what he denominates "Correspondence Course in Sermon Making." In a circular which he has published, and will mail to any one who wishes a copy, he says:

## ITS PURPOSE.

Field, who are beyond the school age, who wish to grow in efficiency, and supply it with useful method and suggestion. The means of systematic home training are furnished by it, so that a perpetual stimulus and direction are given in daily effort in studying the Scriptures and making sermons. It carries an opportunity for training to the preacher between the plow-handles, behind the counter, at the anvil, at the lathe, at the lathe, at the ledger, at the bench, at the throttle valve, the punch and the pick. It offers to the homely-handed, the wool-hat, the shirt-sleeve and the over-all laborers of God a chance to prepare for their work.

We commend Bro. Anderson to the ministry, and suggest that they open up a correspondence with him. We are of opinion that his course of study will be very helpful to pastors.

A DISTINGUISHED preacher, in defining a powerless church, said: "I have seen a large mill in which there was not a moving spindle. Its works were beautiful and strong. Its machinery was wonderful in its completeness and variety. There was nothing wanting. Yet not a hum of noise was heard in the great building. There was not a shaft, or wheel, or spindle in motion. And when I inquired the cause I found that nothing was defective in the machinery. Nothing was broken or deranged. But when I went down to the engine room I found that the fires were all out. Ah, there is the trouble, the fire is out. Many of our churches have good buildings, plenty of members, but no zeal, no enthusiasm, no devotion, no consecration, no activity, they have all the machinery, the material there, but the energizing spirituality is gone—the fires have gone out and the church is sleeping. Brethren, if you belong to such a church, let us, in God's name, pray you to kindle the fires, set the wheels to moving, and Zion will go forward, and you will be blessed; and instead of being powerless you will be powerful for good. May God stir up your minds to work."

HON. L. Q. C. LAMAR, Justice of the Supreme Court of the United States, died in Macon, Ga., very suddenly on the 23d inst., of heart failure. He was 67 years of age.

A great man has fallen. He was a ripe scholar, an eminent statesman, a fine jurist. He served in many important stations. He was for years a professor in the University of Mississippi. From 1857 to 1860 he was a member of Congress. He served as a soldier in the Confederate

war. In 1877 he was elected to the Senate of the United States, and on the 4th of March, 1885, Mr. Cleveland appointed him as a member of his cabinet, giving him the portfolio of the Interior, and afterward elevated him to the supreme bench. He was a typical Southern gentleman, honest, sincere, broad minded and conservative.

As a matter of information we state that the United States Supreme Court is composed of nine judges, viz., M. W. Fuller, Chief Justice, and the associate Justices are S. J. Field, J. M. Harlan, Horace Gray, Samuel Blatchford, D. J. Brewer, H. B. Brown, George Shiras. The vacancy occasioned by the death of Justice Lamar will be filled either by President Harrison or President Cleveland. Messrs. Fuller and Field are Democrats, the others are Republicans. Certainly death is taking away many of our distinguished men. Their places must be filled, and it behooves a wise people to select the purest and best among them to fill their places. Let intelligence, purity, wisdom and spotless morals be the measure of our judges, governors and rulers.

SCARCELY had the ink dried on the paper we wrote on the death of Justice Lamar, before the wires flashed the news over the world that ex-Secretary James G. Blaine was dead. At 11 a. m. on the 27th ult., Mr. Blaine died in the city of Washington, after a protracted illness. The cause of his death was Bright's disease.

No American, for the past twenty-five years, has attracted more attention at home and abroad, than James G. Blaine. He was the foremost Republican in the United States. The public press denominated him the "Plumed Knight," the "uncrowned king." There is no question as to his ability, his statesmanship. While the Southern people were not his political friends and supporters, yet they will render unto him due praise for the part he took, when speaker of the House of Congress, in defeating the Force Bill, that iniquitous measure, the purpose of which was to dominate the South with negro rule and subject the white race to every kind of humiliation and indignity.

Mr. Blaine had reached his sixty-third year. He has held many important positions. A member of the general assembly of his state, Maine, several years in the lower house of congress, then a senator in the national senate, then secretary of state in Mr. Garfield's cabinet, then a candidate on the Republican ticket for the presidency, but was defeated by Mr. Cleveland, in 1884, and his last official trust was secretary of state under Mr. Harrison. Mr. Blaine was a true American citizen, devoted to his country and true to his party.

## HON. JOHN A. FOSTER.

It is with profound sorrow that we chronicle the death of our true friend and noble brother, Hon. John A. Foster, which occurred at his home in Clayton, Barbour county, on the 28th ult. This is the third death notice of eminent men we have prepared for this issue of the paper. The subject of this notice was no ordinary man. No one in all this country possessed stronger will power than Chancellor Foster. He was a man of convictions, but at the same time conservative. He was true to his state and his party, and his church. He was a devout and zealous Baptist, upright as a judge, conscientious as an officer, and devoted as a husband father, and friend. The Montgomery *Advertiser*, of the 29th ult., in announcing his death, says:

"He had filled many places of honor and trust, and in all did his duty faithfully and well. He was register in chancery of Barbour county for a number of years. He resigned that position in 1875 when he was elected a member of the constitutional convention for Barbour county, of which body he was one of the leading members; he was a member of the house of representatives of 1878-9; and was elected chancellor of the eastern chancery division in 1880, being twice re-elected in 1886 and 1892. He was for a number of years a member of the board of trustees of the State University from the third congressional district, and only resigned that position a short time ago on account of failing health.

Chancellor Foster was a most genial and companionable man. He was a true and fitting representative of the brave and chivalrous type of citizenship for which our State is famous in times gone by, and was the soul of honor and manliness in his intercourse with his fellow men. He brightened and enlivened every company with his flow of good humor and cheerfulness, and there are many who will have only the brightest and most happy recollections of him.

A good man has fallen, and the whole state mourns his loss. We tender the bereaved family our heartfelt sympathy, and pray that God will comfort them in this hour of their deep affliction.

## THE PREACHER'S PIETY.

It might seem strange that a suggestion should be made of the importance of the preservation of piety by the preacher. Does he not deal with the things which relate to piety growth? Is it not his duty chiefly to beg men to become reconciled to God? Does he not stand in sight of eternity and its solemn issues, while he seeks to lead men to a contemplation of the life to come?

There is but one answer to these questions. It being true that an immense advantage is enjoyed by the preacher because of the facts involved in these interrogatories, it would seem at least unnecessary that any injunction be given to the preacher along this line. But may not these very things be suggestive of disadvantage or danger? Let us see.

It is a well recognized principle with us that familiarity with anything has a tendency to lessen its direct influence upon us. It is said that when the great European philanthropist, Howard, first entered upon his tour of prison reform, he would instinctively fall to weeping as he would behold the terrible victims of jail cruelty, manacled, suffering and dying; but a more extended observation decreased this keenness of emotion, which was succeeded by a formal method of action.

So, the familiarity with which the preacher is brought into relation with sacred things may, unless due care is exercised, resolve his work into a formal routine. His prayers offered at particular times, his preparation for preaching, his reading of the sacred word—all these are in danger of lapsing into perfunctory services. And here lies the chief danger, and a danger that should be shunned. This can be done only by watchfulness and prayerfulness.

## CONSECRATION.

The word "consecration" is not found once in the New Testament as having reference to God's people. The idea, however, pervades, informs and illuminates it like a sunrise. From the first sentence of the sermon on the mount to the last word of the Apocalypse it is everywhere implied, and made to constitute the essence of the Christian life. To God's people to-day there comes, in spirit, if not in formal words, the same great, far-reaching message which Hezekiah, the king, brought to Israel of old:

"Now ye have consecrated yourselves unto the Lord," and the question follows by implication, "What then?" Consider the meaning of the old Hebrew word. It is close of kin to a word even more frequently used in the Old Testament, and found not infrequently in the New—the word "sanctify." That word has a significant history. When the destroying angel smote the first born of the Egyptians the symbolic blood on the lintel of every Hebrew house protected the eldest born from the plague of death. So ever afterward the first born was reckoned a thing devoted to the Lord—redeemed, and so set apart. The word used to express this is "sanctify." "The Lord said unto Moses, sanctify unto me all the first-born."

But later the Levites took the place of the first-born. Instead of the eldest son in each family, a whole tribe was taken and set apart—reckoned as devoted to Jehovah. So the tribe of Levi was said to be "consecrated" or "sanctified" to God.

Now what was meant by this? We see the idea coming out in the ceremony of consecration. It was full of meaning. The priest touched with the typical blood of a sacrificed animal, the right hand, the right eye, the right foot. This was the idea in symbol. "It devoted every faculty and every power of the Levite—of seeing, doing, walking, the right hand fulfilling, the best and choicest—to God's peculiar service." The Levite was a man "set apart." To "sanctify," therefore, meant to devote, or consecrate.

Now let us gather up the import of all this in the apt language of another: "The first-born are a nation's hope. They may be said to represent the whole nation. The consecration, therefore, of the first-born was the consecration of the entire people by their representation."

The Levites, who were substituted for the first-born, consequently represented all Israel; and by their consecration the life of Israel was declared to be in idea and by right a consecrated life to God. But, if so, we may go further. "As the Levites represented Israel, so Israel itself was but a part taken from the whole, and represented the whole human race. Such a view seems to be confirmed and required by the principle of representation on which the whole Jewish system was built. The first fruits of the harvest were consecrated to God. Why? To declare that portion, and that only, to be God's. No. Paul says as a part for the whole, and teaches and reminds that the whole harvest was his. "If the first fruits be holy, the lump also is holy." So in the same way God consecrated a peculiar people to Himself. Why? The Jews say because they alone are his. We say, as a part representative of the

whole, to show in one nation what is meant to be. The holiness of Israel is a symbolical and representative holiness. Just as the consecrated Levite stood for what Israel was meant to be, so the anointed and separated nation represents forever what the whole race of man is in the Divine life—a thing whose proper life is eternal and perpetual consecration to God. In accordance with this idea Christ, representative of the race, submitted himself to this universal law, illustrating in his individual life the true law of humanity—the life of consecration, sanctification, devotion to God. Therefore he says, "I sanctify myself, that they also might be sanctified through the truth." The divine life which had been struggling for utterance—which God had been for ages laboring to give to the world through a consecrated tribe and a consecrated nation, comes to utterance and fulfillment at last in the man Christ Jesus, and his life of sacrifice.

The true life, then, for the nation and the individual, is a life of consecration, a life whose every gift and breath, act and thought is devoted to God—"a living sacrifice, wholly acceptable unto God." "Now, ye have consecrated yourselves unto the Lord." O people of the living God, who have thus tried to comply with this divine law of life. What then? Let the words of King Hezekiah be the answer: "Come near, and bring sacrifices!"

"The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." "Oh, let thy love shine forth and raise my captive powers from sin and death. And fill my heart and life with praise, And tune my last expiring breath."

BELIEVING, as we do, that it is the duty of a religious newspaper to keep its readers posted as to current events, especially such as will aid in the business affairs of life, we give below some of the laws enacted by the general assembly of Alabama, at its session before it took a recess. We find that twenty-eight Acts received the approval of the governor. These are general Acts that apply to the whole state. Quite a number of local laws were also passed, which have not been published.

We trust this feature of the ALABAMA BAPTIST will prove of great interest and benefit to its readers; as we are all subject to the laws of the state. Here are the acts:

## AN ACT.

To establish Labor Day, and make the same a legal holiday.  
Section 1. Be it enacted by the general assembly of Alabama, That the first Monday in September of each year, shall be known as Labor Day, and the same is hereby declared to be a legal holiday within this state.  
Approved December 12, 1898.

## AN ACT.

To amend section 1464 of the code of Alabama.  
Section 1. Be it enacted by the general assembly of Alabama, That section 1464 of the code be and the same is hereby amended so as to read as follows: Section 1464.—To prevent the deposit of dead animals or fowls in running streams. Any person who shall deposit the body of a dead animal or fowl in any running stream is subject to a fine of \$10, to be recovered before any magistrate; one half to the informer and the other half to the county in which the offence is committed. Justices and constables are especially charged with the enforcement of this section.  
Approved December 12, 1898.

## AN ACT.

To vest title to homestead and exempt personal property in the widow, or widow and minor children, or minor children in estates that do not exceed the amount of exemption.  
Be it enacted by the general assembly of Alabama, That whenever an estate of a decedent—who dies leaving an estate less in value than the amount exempt by law, either real or personal, or both—is set aside as provided by law, to the widow, or to the widow and minor children, or to the minor children, the title to the property so set aside, whether real or personal, or both, shall vest absolutely in such widow, or widow and minor children, or minor children, as the case may be.  
Approved December 12, 1898.

## AN ACT.

To amend an act, entitled an act to amend section 1399 of the code of 1886, approved February 27, 1888.  
Section 1. Be it enacted by the general assembly of Alabama, That said act be amended so as to read as follows: Appointers and overseers must not serve longer than two years from the day of appointment, and if said term of two years is served out, they shall be entitled to a certificate of exemption for the next two years; and if any person be appointed to serve out the unexpired term of any appointer or overseer, such person so appointed shall, at the expiration of the term for which he has been appointed, be entitled to a certificate of exemption from road service for the length of time next after such term expires that such person has served.  
Approved December 12, 1898.

A man's pride shall bring him low, but honor shall uphold the humble in spirit."

## FIELD NOTES.

Rev. Geo. D. Harris has accepted the call of our church at Lincoln.

Bro. C. S. Johnson has not resigned the pastorate of Rockford church, as was reported.

Dr. A. B. Campbell, of Americus, preached for the First Baptist Church at Troy, last Sunday. It is expected that the church will call him, next Sunday.

Bro. F. M. Woods has removed from Dogwood to Blocton, and has taken church of the church at the latter place. We are glad that he is recovering from a severe attack of pneumonia.

The article copied from one of our exchanges in regard to the Hospital for the Insane ought to call forth an expression from the people that will give the legislature an idea what their will in the matter is.

Our venerable brother Waldrop has brought us under obligation by his kindness in extending the circulation of the ALABAMA BAPTIST. How the people up there will miss him when he shall leave them and go home!

J. J. Taylor, Mobile: We took our collection for the foreign missions yesterday. Got about \$800—will make it \$1,000. Will send it undesignated. Home missions later. We shall not need any imported whoopers, but shall always be glad to see the brethren.

W. B. Carter, Girard: Died, at her home in Phenix City, Jan. 21st, Miss Casey McNeely. I preached her funeral the next day. Also, buried in Girard, on the 22d, two infants, forty-eight hours old, son and daughter of brother and sister Doll Parker.

There is an article on the first page that should attract attention at once. It is the article written by Dr. Eager and brother Willis on the subject of the history of the Baptists of Alabama. There are other contributions from the brethren that are well worth reading.

Bro. W. R. Black, of Monroe county, sends \$5 for renewal, or rather for advance payment. This puts him so far ahead that we had to make a special entry to get his dates on the book. But we will make special entries for as many others as desire it, even if it spoils the book.

P. Brown, Bridgeport, Ala.: Enclosed find P. O. Order for \$2 for the ALABAMA BAPTIST. We are in a very sad state here. No preacher, only a few of us, and the majority of us dead. Can't you send us a young man of life and energy? We could take care of him, and much good might be the result.

Bro. Brewer has resigned the pastorate of Mt. Lebanon church, which is in Russell county, if we mistake not, and has accepted another instead; but we do not know where it is. Bro. Benton has three churches in Alabama and one in Georgia. Brethren, your friends would like to know about your work.

Rev. W. R. Whitley sends us the names of new subscribers, and some renewals, and tells us that he intends to watch the lines in his territory, and try to keep them straight so far as the ALABAMA BAPTIST is concerned. As a pastor and a former newspaper man he knows the value of a good paper among the people.

S. Greensboro: Rev. J. W. Haggard, of Perry county, is teaching a large school at Liberty M. E. church, near Five Mile. He is pastor of New Hope, Macedonia and Union churches. His time is filled except the first Sunday. Greensboro ought to have a Baptist church; there are some good Baptists there.

Our young brother, the Kentucky Baptist, wanted room to grow in, so he left a small town and went to Louisville. There are evidences of the editorial instinct in its make up, and before long it will be recognized as one of the moving and teaching forces among the Baptist hosts of Kentucky. It is bright in appearance and in reality.

Bro. S. R. C. Adams, of Fort Payne, has been called to the pastorate of the Baptist church at Carrollton, Ga. At last accounts it was probable he would accept the call. There is plenty of work for brother Adams in Alabama; but he will do as most others of our preachers do—come back after awhile, feeling sorry that he went away.

H. R. Culbertson, Hoke's Bluff: Married—At the bride's father's, deacon J. H. Boyd, late of South Carolina, on the evening of the 12th inst., Prof. J. R. Alexander, principal of the Hoke's Bluff High School, and Miss Porah Boyd, music teacher. May their voyage across the rough sea of life be a bright, clear and happy one.

W. N. Huckabee, Camden, Jan. 12: The pastor's better half has been made glad during this cold weather by being made the recipient of a most beautiful wrap. This comes from the Mission Society of Buena Vista. Thanks to them and to our Father in Heaven for casting our lot among such noble Christian people. My field this year will be Rock West, Concord (situated at Buena Vista), Bell's Landing, Pineville and Mt. Hope churches, having in the aggregate about 350 members. Success to the BAPTIST.

"If I knew it would be acceptable, I would give news items from my field of labor ones awhile." So writes a brother in North Alabama. That is just what we have been asking the brethren to do—send us the news. How else are we to get it? If we should manufacture it here in the office we might get facts a little mixed sometimes.

Cullman, Jan. 30: A good day was Sunday with the church at Cullman. Fifty-two in Sunday school; all the officers and teachers were present. Large attendance at church morning and night. Pastor preached on ministerial education at the morning service; collection \$3.40. At close of night service had an old fashioned hand shaking. All enjoyed it.

Here is a subscriber who writes a pleasant request that we discontinue the paper that has been going to his address, and adds that if he owes anything for it, he will pay it if the bill is sent. He didn't owe much, but he was worth sending a bill for, and he paid it. We mention the matter merely to say that if one will stop his paper, that is the right way to do it.

C. W. Hare: I spent last Sunday with the brethren and friends at Seale, conducting their services both morning and evening. The day was pleasant and congregations good. The Sunday-school, under the leadership of brother Bellamy, is larger than it has ever been. It now numbers forty-seven. I expect to preach for the Oswichee church on the second Sunday and Saturday before.

A good deal is said in the papers about bad roads, and how to improve them. There is a religious side to the subject. 1. A great many people stay away from church and Sunday-school on account of bad roads, especially in winter. 2. The pastor is sometimes kept away; and frequently, when he goes, he does not reach the church in a spiritual state of mind. Let us have good roads.

Many of our readers know how good a paper *Home and Farm* is. It is one of the best farm and family papers published in the country. It is printed at Louisville, Ky. We propose to give it to you for one year, if you will send us \$2.00 for the ALABAMA BAPTIST. We have a few sample copies which will be sent to the first who apply. When you send the money, say that you want *Home and Farm*.

A few days since the mail brought us the following letter: "24-93 From W. H. Wilds, Tuscaloosa. Re: newal." We have noidea what threw our brother into such a hurry as was indicated by the shortness of the letter and the shape of the piece of paper on which it was written; but anyhow it brought a sum of money sufficient to give it a high degree of respectability. We challenge any one to beat it for brevity and fullness.

Rev. W. J. Elliott preached at Mt. Gilead church (Trickem) near Benton, Lowndes county, last Saturday and Sunday. He was called to the pastorate of the church, and accepted. He would travel many a mile without finding a better church or a better people. His other churches are, Lowndesboro, Hayneville and Coosada. Bro. E. is a fortunate preacher, and must be a good one, judging by the churches to which he ministers.

As the brethren are talking and writing about the succession to Dr. Frost as secretary of the Sunday-school Board, the following from the *Index* is in place: "Several of our exchanges have spoken of Dr. W. D. Powell as the probable successor of Dr. J. M. Frost. Dr. Powell and his wife decided here in Atlanta, that they would not give up their work in Mexico. Hence we state positively that Dr. Powell will not be Dr. Frost's successor."

The following extract from the list of subjects to be discussed at a district meeting in Louisiana, which we find in the *Ruston Chronicle*, indicates that there are some unsettled questions among the Baptists out there as well as in Alabama: 3. "Is the washing of feet, as practiced by our Saviors, a church ordinance, or a privilege?" 4th. "The best method of collecting a pastor's salary."

Our secretary Crumpton would enjoy the opportunity of speaking a few paragraphs on at least one of those topics.

Bro. Sivell, of Georgia, in renewing his subscription, says he wants the paper for the following reasons: 1. It does not contain accounts of horrid crimes, nor foolish stories nor politics; 2. It is a good paper for fathers and mothers to read to their children; 3. It is good for cultivating the taste of the young for profitable literature; 4. It is refreshing for one who is tired, and who wishes to read while he is resting; 5. It is a paper that every Baptist family ought to have in the house. Those are good reasons.

A valued subscriber writes us of the pleasure with which he read an article that was recently contributed to our columns. Although his wife had retired and fallen asleep, he waked her to talk to her about it. Of course it is gratifying to us to hear that anything we publish affords great satisfaction to any of our readers. But there may be another side to this exuberant pleasure; for if the publication

results in disturbing the peaceful slumbers of tired housekeepers, there may be trouble for us. Be careful, brethren, in your enthusiasm.

L. M. Bradley, Brundidge: I was with brother J. J. White last Saturday and Sunday at Bluff Springs church, Henry county. We had large congregations and interesting services both days, notwithstanding the severe weather. We talked to the people on the subject of missions and took a collection. This church is going to do better; they agreed to take a collection for missions every time they meet to worship. Bro. White is a good man and preaches for some fine people. We went from this point to Ashford and preached at 3 p. m.

Now that brother Schramm has been for some weeks engaged in work in his new field at Phenix City, it is hardly necessary to publish in full all the good things said of him by the First Baptist church of New Decatur. That church certifies to his soundness in the faith, to his Christian character, and to his faithfulness in feeding the flock with strong meat. It invokes the Lord's blessing on him in giving him long life, and in upholding and directing him in his ministry. These things come duly certified by J. R. Hardin, church clerk. We are not surprised that the people among whom brother Schramm labors speak well of him.

Almost every day the mails bring us money in response to subscription accounts that were sent out two to four months ago. The delay in most cases, we take it, is due to the fact that money is scarce. Many of those to whom the reminders were sent would have paid up long ago if they had been able. In many of these cases it is a woman who sends the money—a widow, we suppose, who is doing the best she can to bring up her children in the right way, and wants them to have a good religious paper to read. Do the best you can for us, friends, and we will do the best we can for you; and if we all try to do right maybe we will not miss it very far.

Superintendent Farnham, of the Adams Street Sabbath-school, received an unexpected answer last Sabbath. With a view of impressing the lesson of the morning he introduced the electric car. He asked, "If you were to get on the car and tell it to go, would it move on?" "No," came from some of the little ones. "If father and mother were to get on and tell it to go, would it move?" "No." "Well, if you were to cry, would it go?" "Yes," quickly answered a little flute-like voice that had been conspicuous in all the answers. Of course there was a laugh, in which the superintendent joined, and if he had not been accustomed to the conflicts of the court room, might have lost his subject. That little one had evidently succeeded by the power of tears in moving things at home.

Sister Julia A. Geer, of Piedmont, nearly seventy years of age, in sending money for renewal, adds a few lines, from which we take the following: "It gives me great pleasure to read the ALABAMA BAPTIST. But for it I could not pass the time so pleasantly. So much good reading answers for going to church, and there is so much of my time that I am not able to go, on account of bad weather and bad health. We have brother Geo. D. Harris for our pastor at Piedmont. I hope the church will do their duty and keep him; as he is a good preacher, and the people like him." Of course it gives us pleasure to know that the ALABAMA BAPTIST is a source of comfort and instruction to our aged sister; but when we are told that it must frequently take the place of the preacher and the services of the sanctuary, we feel a degree of responsibility that makes us fear lest we fall short. But we will do the best we can, asking God's blessings on our efforts.

## Our City and Town Churches.

The mission boards must be supported largely this year, till another crop is made, by the city and town churches.

Money is scarce everywhere with all classes of people, but it is more plentiful in the churches located in cities and towns. We must look to them, therefore, for increased contributions. This can be easily secured if they will take collections often. Will they take monthly collections regularly? Some are doing it and with gratifying success. The church at Marion for years had the quarterly plan. Last year the monthly plan was adopted, and the contributions for missions nearly doubled. The Selma church has had mission collections on the first Sundays for a long while. Last year they determined to supplement the monthly collection, by taking a collection for the Centennial every Sunday night. By the monthly plan they will get up their usual amount for the regular work, and the Sunday night collection will make up the \$300 for which they are pledged to the Centennial.

## W. B. CRUMPTON.

Every man who gets whipped for a sin complains that other people have done more and been whipped less. —Acheson Globe.

## Centennial Meetings.

Are being arranged as fast as we can get brethren who will undertake them.

Friday, February 17th, our list begins at Rock West, in Wilcox county, going on down into Monroe. Brethren J. W. Willis, W. N. Huckabee, George Parker, B. J. Skinner and Plat Majors, will take part.

On Monday, February 19th, another list will begin at Cuba, and extend through Choctaw, Marengo and Clarke counties. Brethren Kay, Hearn and others will help in these meetings. The notices of the times and places will be sent out in a few days to the clerks of the churches.

In this paper will be found the circular which will accompany the notices. The brethren will confer a great favor if they will "help the brethren on their way" from church to church.

## W. B. CRUMPTON.

## The Orphan's Home—A Suggestion.

Eds. Ala. Baptist: I wish to suggest a plan by which a fund may be started for opening the Baptist Orphanage in our state, viz: Let a number of our Baptist workers—say three or four, or more, in each city or town—take a few shares in the stock of the National Building and Loan Association, and transfer the same to a trustee, or trustees, of the Home, the subscribers keeping the pass book and paying the monthly installments. In addition to this, ask each pastor, or some live lay member, to canvass his church for a cash subscription of five or ten dollars, or more, per month for sixty months, which cash subscription shall be also turned over to trustees, monthly. When a sufficient amount has been subscribed to admit of borrowing from the association (say three or four thousand dollars) let the trustees purchase a modest residence in the suburb of a city or town and open the Home to a limited number of children, depending on the cash subscriptions for the current expenses.

If this plan, or a plan of some kind, were adopted by which the Home could be opened, the cause would not doubt perpetuate its usefulness. Handsome amounts, most probably, would be donated from time to time by some of our wealthier Baptists.

I write this with the hope of inducing a discussion of the matter, which will possibly lead to some substantial result. I will do what I can to aid the above plan, or any other that is practicable, which may be offered.

## ONE WHO IS INTERESTED.

DR. J. W. M. WILLIAMS has been pastor of the First Baptist church, Baltimore, forty-two years. It is said that he never comes before his people unprepared, and he preaches the sermon prepared for that hour, whether the congregation be small or large. A city pastor who has time and materials at hand for the preparation of sermons might afford to do that way, but when a country preacher goes to his church loaded for bear, and the bear doesn't come—as is frequently the case when the preacher wants him—he can't afford to waste his ammunition on other game. He must make a hasty, chance shot at the other game, and then somebody will say that he preached a poor sermon. Somebody that he hit will say that.

## News Items.

The widow of Gen. Forrest died at Memphis last week.

The public schools of Prattville are in a flourishing condition.

It is said that the Mr. Blaine's estate is worth at least a million.

The move to build a cotton factory at Birmingham is taking shape.

Rev. Phillips Brooks, Episcopal bishop of Massachusetts, is dead.

Evangelist Culppeper is having an interesting meeting at Birmingham.

There is talk of doubling the capacity of the Anniston cotton factory.

John H. Thrasher, an old citizen of Florence, hung himself last week.

S. M. White, democrat, has been elected U. S. Senator from California.

D. L. and J. A. Lewis are building a cotton factory at Sycamore, Tallapoosa county.

Judge S. J. Cumming, an old and prominent lawyer, formerly of Camden, died in Birmingham last week.

The election to decide whether or not whisky will be sold in Geneva for the ensuing year will be held on February 6th.

The Prattville gin factory, which suspended work in September, on account of being overstocked, has resumed work.

During the recent freeze a







