

Alabama Baptist.

MONTGOMERY, ALA., MAR. 23, 1903.

RATES AND INFORMATION.

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Advertisements—Will find it to their interest to write for terms. This paper has a large circulation in Alabama among the 100,000 white Baptists.

A SUNDAY-SCHOOL teacher, who was deeply in earnest about the impressions made upon the minds of his pupils, asked the question, "What is conscience?" Some answered one thing, some another, each having a sort of vague idea, undefinable; at the last a very timid little girl spoke out and said: "It is Jesus whispering in our hearts." Striking definition. So simple, and yet so true, for Jesus comes to us with so much tenderness and love that his whisperings touch our conscience, and if we will but heed his warnings all will be well.

THAT was a beautiful and tender charge given by the dying Henry Furlong to his children: "Aim at high attainments in religion, and let your characters shine through your lives. Give my love to the brethren, and tell them I die on the Rock." O that all parents would so live and act that their lives would be a sermon every day to their children, and when the end comes, could say, as did the sainted West, "A band of angels waits to waft my spirit home; hallelujah!" Or like George Jenkins, "Not a cloud overshadows my spiritual skies; all is well." May God touch and tender the sinner's heart, and may he come to the cross before it is eternally too late.

In one of the proverbs we have this language, "It is an honor for a man to cease from strife; but every fool will be meddling." If you wish to have honor, cease from strife, learn peace, and pursue it; but if you desire to be set down in the catalogue of fools, then go about meddling with other people's business, and you will get what you seek. In one of Esop's Fables, he tells of a monkey that stealthily watched some fishermen laying their nets in a river. The men had no sooner set their nets, and retired a short distance to their dinner, than the monkey came upon the scene, thinking he would try his hand at the same sport. But in attempting to lay the nets, he got so entangled in them that, being well nigh choked, he was forced to exclaim, "This serves me right; for what business had I, who know nothing of fishing, to meddle with such tackle as this." Meddle some people, whether old or young, will always come to grief. Moral: Attend to your own affairs, and let others alone. The meddling man or woman will never have friends.

Parents, teach this to your children.

To keep a secret is, to some people, a very difficult thing to do. The more they think of it, the greater the desire to tell it. And even if they do tell it, ninety-nine times out of a hundred they will add to or take from it. Be sure it will not be the better of uttering. How often one friend confides in another, and reveals such secrets as it would be improper to divulge, and yet, even under a solemn pledge to forever keep the secret, no sooner than another friend is met, the whole secret is revealed. This betrayal of confidence keeps the world in a heated commotion. Philipides, the ancient comedian, being asked by king Sysimachus what he desired should be given to him, answered, "Anything but a secret." How different are people from this man: they even hunt up and seek after all the secrets they can find, and failing to find any they are unhappy, when they should, in many instances, be much more happy without them. Never violate a promise to keep a secret. To boys and girls let us say, there is one person only to whom we should tell all of our secrets—that person is mother, mother.

PAUL, in his letter to the Romans, among many other good things, exhorted them, "Owe no man anything,"—that is to say, pay as you go. Unless this is done, we are bound to go in debt; can't help it. Debt is a tyrant that knows no mercy. The great Rowland Hill, when about to take up a collection, said: "From the great sympathy I have witnessed in your countenances, and the strict attention you have honored me with, there is only one thing I am afraid of, that some of you may feel inclined to give too much. Now, it is my duty to inform you that justice, though not so pleasant, yet should always be a peer vantage to generosity; therefore, as you will all immediately be waited upon by your respective seats, I wish to have it thoroughly understood that no person will think of putting anything into the basket who cannot pay his debts." One of our first duties is to be honest with God; this done, and the next duty will follow, be honest with thy neighbor. The man that

can pay his debts and won't do it, is as bad as Annanias, and may suffer the same fate. The dishonest man is a stigma on society. Honesty is a principle, not a policy; for a dishonest man may appear honest for policy sake.

REV. W. C. BLEDSOE, D. D.

Was born October 11, 1847, near La Fayette, Ala., the eldest son of Rev. John F. and Mary U. Bledsoe. In his youth he learned the trade of a printer. In his sixteenth year he enlisted in the Confederate service, joining company F, Sixty-first Alabama Regiment of Infantry, and served to the close of the war, surrendering with Lee at Appomattox.

He graduated at Georgetown College, Ky., in 1868, and in that year was ordained to the work of the Gospel ministry, Dr. N. M. Crawford presiding over the presbytery, and took charge of the Cane Run Baptist church, near Lexington, Ky. After a year's work there, failing health forced him southward, and he returned to his old home. Bro. Bledsoe took charge of a field of which La Fayette was the chief point, including Providence, Antioch and Farmville. Since 1870 his work has been in this field, with Rock Spring added six years ago, and since that time, with an interval of six years, he has been pastor at La Fayette. He has seen the La Fayette church grow from a once-monthly appointment to preaching every Sabbath. Under his administration a handsome new church building has been erected.

It is worthy of mention that Bro. Bledsoe's success has been achieved among those who have known him all of his life. In the community where he was born and reared he has risen to his present position of eminence and good influence. From printer's apprentice to pastor of a rich and influential church, all in the same town, with the degree of Doctor of Divinity added by Howard College in 1889. His sermon on the first page will show one of the reasons for this success.

UNANSWERED PRAYERS

We speak not of the duty of prayer. That point has been forever settled by one who spoke with authority: Men ought always to pray and not to faint. The obligation is enforced by the example of saints, by the precepts of the Spirit, by the necessities of our nature. God will be entreated of by his people. The prayers of saints are as sweet odors unto him. His eyes are upon the righteous, and his ears are open unto their cry. He is described pre-eminently as a God that heareth prayer. And in the experience of devout hearts prayer has often proven a source of blessing and victory.

Nevertheless, thousands of prayers have received no specific answer. Farmers pray for rains that do not come. Merchants pray for the success of their enterprises, and receive disaster instead of success. Parents pray for the right development of their children and yet in sorrow see their sons plunging into guilty excesses, and their daughters gliding into the paths of folly. Prayer is offered for the recovery of the sick, yet often they languish and die. And through the whole category of human desires there are offered to God prayers that bring not the desired answer.

Some one has suggested an analogy between prayers and letters: Thousands of letters are never answered. Some of them fail because the postage is not paid; others, because they are wrongly directed; and others because they contain unlawful matter. So these letters float around through the mail bags, and drop into the dead-letter office, and finally are committed to the flames. Similarly prayers are not answered because the petitioners are stingy and mean, or because they address their prayers to the people rather than to God, or because they load their prayers with rebukes for their brethren. And so these prayers that do not come up to the requirements of Divine law drop into the dead-letter office and are never heard from.

This analogy may be traced in many particulars, and yet there is a more authoritative appeal. The Scriptures disclose several reasons why prayers are not answered. First, a lack of faith. It is impossible to please God: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. And faith is not simply desire and hope; it is a conviction of the certainty of the things hoped for, the conviction is born of a Divine promise. Such a faith cannot be wider than the scope of the promise on which it rests, or more specific. Hence when we pray for specific things, we cannot in the strict use of language say we have faith that we shall receive them, because there is no specific promise that effect. For example, a man prays for the recovery of his sick wife, for the success of a financial scheme,

or some other object on which his heart is set; there is no specific promise that the things asked shall be given regardless of Divine will and purpose; but there is a promise that all things shall work together for good to them that love God. So when men come to pray for special gifts, not knowing that they would be best, like Jesus they must submit their petitions and yet say, "Nevertheless, not my will but thine be done."

Want of works is another thing that restrains answer to prayer. Talk about faith, the apostle says: "Wilt thou know, O vain man, that as the body without the Spirit is dead, so faith without works is dead also." And as a dead body soon becomes an offense to men, a dead faith, unaccompanied by any effort to keep God's commands and do his will, must be a stench in the nostrils of Almighty God.

Probably more prayers lie unnoticed before God's throne on account of the unforgetting spirit of the petitioners than anything else. Jesus says: "I bring thee thy gift to the altar, and there rememberest that thy brother hath sought against thee, leave there thy gift. And when ye stand praying forgive, if ye have sought against any; that your Father in heaven may forgive you; and if ye do not forgive, neither will your Father forgive you." On account of business entanglements, social misunderstandings, political differences, men carry in their hearts grudges against their neighbors, and so effectively block the way of prayer. Even domestic discord may wreck the prayers of a family. Peter warns husbands and wives to live together according to God's law, the husband giving honor unto the wife as unto the weaker vessel, and as being heirs together of the grace of life, that their prayers be not hindered.

Selfishness often hinders the answer to prayer. "Ye ask and receive not because ye ask amiss, that you may consume it upon your lusts." The Psalmist says: "If I regard iniquity in my heart, the Lord will not hear me." In emergencies wicked men often call upon God; but of what account is the prayer, when there is no sort of repentance for past sins, and no sort of reformation for the future?

Sometimes God allows a prayer to remain unanswered that he may have occasion to display his sustaining grace. One of the foremost Christians suffered from a thorn in his flesh, a messenger of Satan. He prayed for its removal; but it stayed. God said to him: "My grace is sufficient for thee, and my strength is made perfect in weakness."

In some of these suggestions the discouraged Christian may account for his unanswered prayers.

FIELD NOTES.

J. H. Gadsden, Gadsden, Mar. 20: The new election law gave entire satisfaction in Gadsden, to the whisky ring.

Rev. J. M. Fortune is to preach at Mt. Willing on the first Saturday and Sunday in April, and monthly thereafter.

Greensboro Watchman: There is a preacher up in Bibb county named Longcreeper. That's a very suggestive name.

Pine Level church, this county, expects to make a grand occasion of the Centennial meeting on the first Sunday in April.

Rev. B. D. Gray has entered upon his work as pastor of the First church at Birmingham. We extend to our brother the right hand of fellowship.

The Baptist Young People's Union at Pratt City, has elected W. G. Orm president, Miss Maud McKenzie secretary, and Miss Birdie Vann treasurer.

The Brotherhood of Railroad Train men have placed us under obligation by an invitation to attend their first annual picnic, which is to be given at Jackson's Lake, Wednesday, May 3d.

Selma Mirror: Rev. J. B. Hawthorne, D. D., did a great work in Selma. He convinced the judgment of men who had almost become skeptics, and put hundreds to thinking of their duties.

Rev. J. W. Garrett has removed from Lauderdale county, this state, to Wills Point, Vansandt county, Texas. We hope brother Garrett will tell us about the Baptists in that section of country.

Lowndesboro Baptist church begun a protracted meeting last Monday night. Pastor Elliott has the assistance of brother I. A. White, of Orville. Let us pray the Lord's blessing on the meeting.

Dr. Bledsoe, of La Fayette, was in the city last week. He didn't call to see us, but we will not quarrel with him, as he treated this office with due respect on a former visit. But we feel that when the preachers and other workers in the vineyard come to town we would like for them to stop in and say "howdy," if they haven't time for anything more.

Mrs. S. C. Gardner writes us a note in regard to her paper, but we cannot attend to the matter because she does not tell us the name of her post office. Neither can we learn from the postmark. Please remember, and always give your post office, friends

A union meeting, to be conducted by evangelist R. G. Pearson, will be held in this city, beginning April 16. The large warehouse, corner Coosa and Tallapoosa streets, is being fitted up for it, and extensive preparations are being made for its success.

J. R. Larkin, Coatsop: Died—In Belmont, March 9th, Miss Lizzie Speed. In her death the Baptist cause lost one of the most devoted workers it has been its pleasure to know. As her pastor I feel the loss keenly. But our loss is her gain.

Too late for this issue we received a letter from Bro. R. E. Pettus, of Huntsville, telling about the new church—the initial services on the first Sunday in March—the fine Sunday school—seventy-five members to begin with, etc. We will publish the letter next week.

Remember, brethren and friends, that when your communications reach us Tuesday morning, there is no certainty that they can find a place in the paper that week. If they are long, send them in the week before you expect them to appear. We are always crowded with matter.

Jackson, in Clarke county, failed to get the court house at the recent election, but the editor of the local paper finds comfort in the fact that the Methodists will soon erect a new church right at the rear of his office. Perhaps he feels that a church is the next best thing to a court house.

The Ladies' Aid and Missionary Society, of the First Baptist church, Montgomery, has engaged to furnish and keep in order a room of the Orphanage, at Evergreen, and to give \$5 a month for six months for the support of the institution. Are there not other churches in Alabama that will "go and do likewise?"

Dr. Eager is to deliver the opening address before the Y. M. C. A. Convention at Mobile to night. He will go from Mobile to attend the Centennial meeting at Talladega on Saturday and Sunday. Rev. W. H. Smith, of Jacksonville, will occupy the pulpit of the First church, this city, on Sunday morning and evening.

J. J. Pipkin, Soapstone, March 15: Married—At the residence of the bride's parents, near Selma, March 14, Mr. Miles Hardy, Jr., and Miss Estelle Johnson. Bro. Hardy is one of Dallas county's best business men, and is a deacon of Town Creek Baptist church. They have a bright future both in this life and the one to come.

Rev. B. H. Crumpton, D. D., of Brewton, paid Montgomery a short visit last week, and came in to see us for a few minutes. He came to see relatives, and he also called the attention of some of the state officials to his growing town as a desirable place for the location of one of the new agricultural stations. Bro. Crumpton always works for the town in which he lives, if it is worthy.

It is not often that Dr. Teague is "reviewed," but he can stand it about as well as any one we know. The article on the first page, in which he is subjected to that process, is rather lengthy to be published in the same issue with a sermon, but it is well written, the subject is an important one, and you will enjoy the reading, whether you agree with the reviewer or the reviewed.

A subscriber writing to us from Gadsden says: "Our town has just elected to the mayoralty the chief whisky saloon keeper of the place, and I am unwilling to live under that kind of officer, and will leave the place."—If a town thinks it can prosper with saloon men in the lead, it has only to try the experiment for a while. Even drunkards prefer to have sober, upright, moral men to manage their affairs.

Rev. E. B. Carroll, of Albany, Ga., spent last week in this city, assisting the pastor of Adams Street church in a series of meetings. Bro. Carroll's sermons not only gave evidence of ability on the part of the preacher, but they showed a ripeness and mellowness in experience that might almost excite the envy of his less favored brethren. He was listened to with interest and profit during his entire stay with us.

G. D. Benton, Phenix City, March 14: On yesterday I preached the funeral of old brother John White, who has long served as deacon in our denomination. Bro. White was a son of Rev. Cyrus White, the originator of the Whiteite Baptists in this country. Bro. White was a good man, and we trust he now has the companion ship of the spirits of just men made perfect. "Blessed are the dead which die in the Lord."

Correspondent, Isbell: Our church organization at this place is flourishing. "Brotherly love continues." Sunday-school very interesting. Have just finished paying for our new organ. Have turned our prayer meetings into "praise and thanks meetings" for the present, and we find so much to praise and be thankful for that it is difficult to find a stopping place. Our "praise meeting" last Thursday night was enjoyed by all Christians.

A. J. Preston, Russellville, March 13: I came here February 1st and found the Baptist forces very much

scattered. We have been hard at work to unite them, and think we are succeeding finely. The church house here having been condemned as unsafe, we have been holding services in the court house. Our Sunday-school has increased in number from fifty one to seventy-six. Our congregations are rapidly increasing in number. We are very hopeful.

Rev. J. S. Varbrough removed from Orion to Luverne, Crenshaw county, two or three weeks since. Now that his town is to be the county seat, it is to be hoped that he can, with the assistance of the other brethren, so manage Baptist affairs that we will take the lead and keep it. Too often Baptists wait in the new towns until the other denominations get a good start before they begin to move. We hope that is not, and will not be the case at the new county seat of Crenshaw.

G. D. Benton: We are delighted at having brother Waller as pastor of one of the Columbus churches. He has already joined our Baptist Ministers' Conference, and we consider him quite an accession to our little band. Columbus can certainly boast of three of the best Baptist preachers—well, if they are not the best, they are mighty good. Maybe I had better not say the best in Georgia. We had two to join us by letter, at Ladonia, last Saturday—not two preachers, but two members.

We are gratified to know that our readers are talking favorably of the paper. A lady at Isbell, Franklin county, writes as follows: "A good brother Baptist said to me a short time since, 'You don't know what you are missing by not taking the ALABAMA BAPTIST.' But I replied, 'Yes, I think I fully realize it, and am mourning over it, and as soon as I can I will avail myself of its benefits. No Baptist in the state of Alabama should be without it.'"

Just the book we have been wanting. It is the American Baptist Year Book, for 1893, for which we are under obligation to the American Baptist Publication Society, 1420 Chestnut St., Philadelphia. This book contains a great amount of statistical and other information which is useful and interesting to all who wish to become acquainted with Baptist affairs. To the names and post offices of all the Baptist preachers in the United States, are added those of all the foreign missionaries. It is a valuable book. Price 25 cents.

Sidney Catts, Fort Deposit: The ladies cleared \$33.00 from the supper given last Friday night by the aid society for the purpose of raising money for the tower which we expect soon to erect. The work of the church is becoming systematized, and it is moving along nicely. Two received last night: one by letter and one by experience. I think that under the Spirit of God our church is waking up along the line of all Christian work. The Sunday school here is to have a picnic in May, which is anxiously looked forward to by the scholars.

Here is another evidence that advertising pays: In response to our inquiry of week before last as to whether a certain preacher mentioned was brother Jud Dunaway, the answer came in a few days: "Yes, it's the same old craft. I am glad to tell you that I am a new man since marrying—weigh 186½ pounds," and on the next day he expected to eat a dinner in honor of the birth day of a little daughter. He requested his paper sent to Plantersville instead of Centerville. Tell your people about the ALABAMA BAPTIST, brother, and write us the Baptist news in your section.

You must not fail to read Miss Robertson's earnest talk in behalf of Howard College. If the Baptists of the state will listen to her, the college will soon be in much better financial condition than it is now. It is proposed that we have in this paper a "Howard College Column." Just what that may be is not clearly defined to our mind, but we are quite willing that our columns shall be used for the benefit of the Howard. We suppose the publication of the names, to be found elsewhere, of those who will contribute monthly to the college, is the beginning of the "college column."

W. B. C.: "When we have envelopes our mission collection about thrives; the amount we get without them." That is what brother Robt. Korneagy, the deacon of the Selma church who has charge of the distribution of the envelopes, said to me the other day when he met me on the street. This is the testimony wherever the envelopes are diligently tried. It individualizes every member. His name is on his envelope. The little envelope, with passages from God's word, is a mute witness for God before every member's conscience. Brother, why don't your church use them?

John W. Stewart, Evergreen: The Baptists of Alabama have no means of looking after the wants of the widows and orphans left by their ministers who have died. A few months ago one of our pastors died and left his wife with two little children. The widow is an invalid. She and her children are in need. I will send \$5 for their relief, if Dr. Eager will agree

next week to receive it, or name some one to do so. Friends, one of our soldiers has fallen. The children he has left must not suffer. For particulars write to Dr. Geo. B. Eager, Montgomery, or to Rev. Thos. Henderson, Childersburg.

Sidney Catts, Fort Deposit: I saw your suggestion in reference to sending the paper to the dear sister at Pine Mills, Texas. At the suggestion of brother Norris I took up a collection for her paper in the Sunday-school, and obtained enough to make her subscription sure for the coming year. Bro. Gunn, president of our Sunbeams, not to be left behind, proposed that the Sunbeams give enough for another subscription. This was done, and now the hearts of two ladies will be made to rejoice by Bethel Sunday school and Sunbeams. I want to say that I am proud of them both.

—And you brethren, or rather your children and young people, were doing more good than they thought they were, because to every dollar that is sent us for the objects above mentioned, we add one, which makes two, and when one of the sisters who is unable to pay is supplied for a year, we give another credit for what is over. Thus the good of you do is doubled. Who next?

We have received part of the set of Sunday school periodicals issued by the Sunday school Board of the Southern Baptist Convention, at Nashville. The Intermediate Quarterly is missing, and we therefore can express no opinion of that. We have not attempted to make a critical examination of the Scripture exposition, but as the lessons are prepared by a brother who is in good standing, and who is endorsed by the Board, we take it that he rightly expounds the lesson Scriptures. We are pleased with the Kind Words weekly, and wish the price could be reduced one half, so that all the children of our Baptist education could read it. We make the same remark, and express the same wish as to the Child's Gem. The Teacher is good, very good, and has some articles from Dr. Broadus, Dr. Ellis, and other of our leading writers. Every Sunday school teacher ought to read The Teacher regularly. We propose to offer a suggestion or two, sometimes, as to some of the publications, but now we have only to say that we see no reason why the literature that is issued by our own Board should not receive a hearty and liberal patronage. Address Baptist Sunday school Board, Nashville, Tenn.

New Fields and New Workers.

Notwithstanding the Board entered the Conventional year \$100,000 in debt, and had to pay on December 1st \$20,000 on the Havana house, such have been the calls of Divine Providence which we could not disregard, that in the face of financial embarrassment it has entered new fields and employed new workers to labor in the Master's vineyard.

In addition to the new work in Baltimore among the hundreds of thousands of foreigners who annually enter that port, two brethren, first class men, have been sent to New Orleans. Our work has been enlarged in Oklahoma, and in the Indian Territory, and arrangements made for additions to our forces among the Germans in Missouri.

So rapidly has our work increased in Cuba that its needs have outgrown the ability of our noble, self-sacrificing missionaries to supply them. Three things present themselves for the consideration of the Board:

1. The business interests of the mission arising from the cemetery, and the rent of such portions of the church building as were not needed for worship, had become a serious tax upon the time and energy of brother Diaz.

2. The fact that many Americans reside there, and hundreds visit the city every winter, and many natives speak English, rendered work among them as a support to our missions among the Spanish speaking people very desirable.

3. The fact that there are many young men, members of our churches there, who need to be trained for mission work, rendered it, in the judgment of the Board, desirable to have an American missionary as an assistant to our brethren there. The Corresponding Secretary, in consultation with brother Diaz on these matters, suggested brother E. Penolton Jones as peculiarly qualified for the special needs of that field; this suggestion met the warm approval of brother Diaz. At a recent meeting of the Home Mission Board the appointment of Bro. Jones to this work was recommended by the Corresponding Secretary, and was adopted by a cordial and unanimous vote. A resolution was passed requesting the Foreign Mission Board to release him from his obligations to them, as missionary under appointment to Brazil, in order that he might accept the appointment to Cuba. The Foreign Mission Board have cheerfully acceded to our request, and Bro. Jones has accepted the position to which he has been called by the Home Mission Board. We take this occasion to express our grateful acknowledgement to the Foreign Mission Board for the kind, fraternal consideration evinced, and to assure them, should the opportunity ever arise, that the Home Mission Board will cheerfully reciprocate their kindly action.

There are many other fields which

the Board would gladly reinforce, and other new ones which it greatly desires to enter, but further enlargement must depend upon the means furnished us by the churches. Applications for help from churches that need houses of worship are many and pressing. It would be easy to expend the whole of the \$125,000 of the Centennial fund in aiding the thousand homeless Baptist churches to secure needed places of worship—even then there would be many fields left unsupplied. We trust the churches will regard this increasing need of the Board and enlarge their liberality much beyond that of any former year. There is a great work before us, and year by year its proportions increase, and its demands become more urgent.

L. T. TICHENOR.
Atlanta, Ga., March 11, 1893.

A Note from Bro. Glenn.

Dear Baptist: On last third Sunday we had fine services at Broken Arrow church. The church is small in numbers, yet most of them seem to have a mind to work. As a result, they appear to be united in their purposes; services are well attended, and good attention paid to preaching. They have a fine Sabbath-school, which meets every Sabbath, and which appears to be working earnestly that they may derive all the benefit possible. They are not only zealous as to their spiritual duties, but have a strong regard for their material duties. They are not only prompt in this part of their church work, but they are making a very successful effort to pay their pastor every month. This arrangement makes it very pleasant with the church and of very great advantage to the pastor. Indeed, it works so nicely that I can but recommend the plan to other churches. They take public collection every meeting—every Sunday in Sabbath school, and every meeting day with the congregation. Last meeting we collected \$5.35 for ministerial education.

I do not know but that it would be a good thing if more of our churches had been established through missionary help, as is shown in this case. The few brethren realized if they ever had a church they must be liberal; and the State Board coming to their help in time of need, has given them a higher appreciation of the mission work, so that it is but little trouble to get from them probably all that they should do. If our people appreciated the mission work as they should, there would be much more done.

Success to the BAPTIST.
J. A. G.
Ashtville, Ala.

State Mission Board.

[This report was crowded out last week.]

A meeting of the Board was held the evening of the 7th at the pastorum. The attendance of other than local members was small. The corresponding secretary reported concerning the field work. After hearing his report, several applications were considered and acted on. The report of the secretary in charge of the book department was read. A recommendation therein, that the Board request the churches and Sunday-schools to forward their contributions as early as possible, was adopted.

The rule of the old Board, that all undesignated funds be distributed as follows, was adopted:

Divide by 34—
State Missions receive : : : 15 parts
Home " " " : : : 6½ "
Foreign " " " : : : 8½ "
Bible and Colportage Work 4 "

The executive committee was empowered to appoint delegates to the Southern Baptist Convention, as usual.

Adjourned, to meet the second Tuesday in July.

W. B. DAVIDSON, Rec. Sec.

The Sunday-School Board, Rev. T. P. Bell, D. D., Elected Secretary.

The Sunday school Board of the Southern Baptist Convention is glad to announce to the Baptists of the South that it has called to its Secretaryship Rev. T. P. Bell, D. D., of Richmond, Va., and that, after a visit to Nashville, and after carefully surveying the field, as well as after much earnest prayer and anxious consideration, he has accepted the position, and will take charge shortly. Dr. Bell is well known to Southern Baptists as the efficient Assistant Corresponding Secretary of the Foreign Mission Board, in which capacity he has made a fine impression upon the denomination, and now possesses its confidence to an unusual degree, both as a man and as a Secretary. His acceptance of the Secretaryship of the Sunday school Board is a renewed assurance and pledge to the denomination of the continued prosperity of that Board, and we congratulate the denomination upon it.

We may add that Dr. Frost will continue to act as editor of the *Watchman*, and will be President of the Board. Your obedient servants,

THE SUNDAY SCHOOL BOARD
EDGAR E. FOLK, Com.
Nashville, Tenn., Mch. 17, 1893.

News Items.

Cholera is spreading in Russia. Pneumonia is prevalent in LaFayette.

T. Hefflin has been elected mayor of LaFayette.

Alexander City will soon have a handle factory.

The Marengo grand jury returned 56 indictments.

A new iron furnace has gone into blast at Florence.

There are seventeen prisoners in Henry county jail.

Gov. Turney, of Tennessee, is still sick with rheumatism.

Frank G. Lyon, a prominent farmer of Marengo, is dead.

Dr. Frank Tipton, a prominent physician of Selma, is dead.

Fort Payne is beginning to feel the throb of returning prosperity.

The Adams cotton factory at Montgomery is now running on full time.

W. E. Tate, a vegetable farmer at Evergreen, sold fresh strawberries on the 7th.

Giles Mitchell, of Lee county, has been again taken taken to the insane asylum.

W. G. Beckwith, of Prattville, has received a patent for a cotton gin belt tightener.

A Gypsy fortune teller has been arrested at Seale for doing business without license.

The election in Clarke county resulted in leaving the court house at Grove Hill.

T. E. Landrum, saloon keeper, and L. D. Jones, shot and cut each other at Camp Hill.

Mrs. J. Henson Davis has written a letter against women voting or taking active part in politics.

The Alabama National Bank of Mobile is in trouble, but it is said will get on its feet again.

Postmaster Thompson, of Notasulga, fell dead of heart disease on the 15th inst. at his home in that place.

The First National Bank building, at Sheffield, which cost \$52,000 two years ago, recently sold for \$16,100.

Senator Fugh, of Alabama, will be chairman of the judiciary committee, the most important in the U. S. Senate.

Dr. Talmage threatens to quit the Brooklyn Tabernacle because the church doesn't pay him or anybody else.

Arrangements are now made for the removal of the remains of Jefferson Davis from New Orleans to Richmond.

Washington county is to have an election to decide whether or not the court house shall be moved from St. Stephens.

Another large lumber mill is soon to be erected in Washington county, and it will build a railroad to the M. & B. road.

A weather-prophet at Florence says there will certainly be frost on the 15th of May, because there was thunder Feb. 15th.

The freight steamer Naronic has been lost at sea, with the crew of 75 men and a number of cattle men who were returning from Europe.

Dr. Campbell, president of a medical college at Cincinnati, recommends people who need a change of climate to come to Evergreen, in this state.

The president has sent ex-congressman Blount, of Georgia, to Hawaii to learn the true situation, so that this government may act intelligently in regard to annexation.

W. P. West, born and reared in Dallas county, and a member of Hannon's cavalry during the war, has been elected president of the Arkansas cotton grower's association.

Mr. Carlisle, secretary of the treasury, is said to be in favor of having state banks to issue money, but with enough government supervision to make the money always good.

A negro who was to be hanged at Birmingham sold his body to the highest bidder, one doctor paying 8 cents per pound, live weight. The negro used the money in having a good time.

J. Tom Moore, of Lee county, has started to walk to Texas, and pull his mother in a little hand cart. His sister, with two children, 7 and 13 years of age, and his own daughter of 13 will accompany him, and walk all the way—if they hold out.

