

THE ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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ALABAMA PULPIT.

Baptist History in South Alabama.

Ed. Ala. Baptist: My venerable father, Eld. G. M. McLendon, now far advanced in his eighty-sixth year, honored me last week with a very pleasant visit indeed, and while here, he related the following in regard to the "split" among Baptists in the counties of Montgomery, Pike, Butler, Covington, Dale, Henry and Barbour. In the year 1838 the Conecuh River association met at Prospect Ridge, (now Orion, Pike county), and during the session of that body a resolution was introduced which was designed to settle a question which was giving the churches no little trouble on the subject of missions. As my father remembers the substance of the resolution only, I give it in his own words, viz: "That it should be no offense to give or not to give to the cause of missions." The different churches were divided, and the matter was taken to the matter into their own hands, and arranged the matter according to their own wishes, and if a member should feel it his duty to make a contribution to missions, that this act should not in any sense disturb the peace of the church, and an equal latitude should be allowed those who thought differently.

The resolution was designed to set at rest forever a question which, as has already been stated, had given many churches serious trouble; but a majority of the messengers were afraid that if they adopted the resolution, some of them would lose the liberty their fathers had fought and died for.

While my father was not the author of the resolution, he was selected to introduce it, and did so, and here, he says, was driven the entering wedge which resulted in the split.

The debate over the resolution was spirited, and brought out the opponents to missions in all their strength—having, as "they thought, a chance to stamp out every vestige of mission spirit in the church; and leave the opposition in the full enjoyment of the liberties so highly valued. Not satisfied with the usual way of tabling a resolution in order to get rid of it, it was voted under the table. Some of its opposers would refer to the resolution as "that thing!" "It will never do to pass that thing!" "Never, while I have my senses, will I give that thing my support," etc.

Not satisfied at leaving the resolution under the table, as just stated, and knowing that the spirit of missions was at work in the churches, the Antis, as they were then called, held a meeting at Beulah church, near Centerville, (now Troy), known as a "non-fellowship resolutions" were brought out, and the churches recommended to abstain from the meeting, and leave the year 1839 so that the association would be ready to drive the last nail in the coffin of the dead body, as they thought, of missions, at this next meeting of the association. This was held at Liberty church, a few miles southwest of Union Springs, October, 1839. Here another effort at reconciliation was made. A committee consisting of ten messengers was appointed to recommend, if possible, a basis of settlement, which would be just and fair, and oppressive to none. The committee was equally divided between the opposing factions, but a move was made to add the moderator to the committee, which gave the Antis six to five, identically a parallel case with the famous 7 to 8 commission, so fresh in the minds of the people of this country.

After exhausting their skill in search of a basis that would be satisfactory to all, the committee "agreed to disagree," and so reported to the association. The "Non-fellowship resolutions" which were recommended at the counsel meeting, held at Beulah church, near Troy, were offered and passed by a vote of seventeen churches for, to seven or nine against. (My informant is not certain as to the number of churches voting against the measure.)

NON-FELLOWSHIP RESOLUTION, As Adopted by the Association in 1839, and as Amended in 1857. We will not hold in fellowship any church that holds any member in her that is a member of any of the following institutions, to wit: Theological

Schools, State Conventions, Missionary Societies, Sunday school Unions, Temperance Societies, nor any other Society that is tributary to the missionary plan as it now exists in the United States. Neither will we knowingly correspond with, or receive correspondence from, any association that holds churches in fellowship holding members in them who are members of any of the above named institutions; together with any other Society claiming to be auxiliary to the church of Christ; members belonging to the Masonic Fraternity, Odd-Fellows, Sons of Temperance, or Know Nothings, nor any other Secret Society that does exist or hereafter may exist, founded on the wisdom of men.

The minority had no other recourse left them but to submit quietly, or withdraw from the body. They chose the latter, and quietly and orderly left the house, and assembled on a hillside near the house to determine what was best for them to do. It was unanimously agreed to report the matter to their respective churches whence they came. The Rubicon was crossed. In the opinion of the minority, the majority had departed from the old landmarks, the lessons inculcated by the primitive churches were ignored, and they saw no way to spread the glad tidings of salvation by following the footsteps of the majority.

After the minority had reported back this sad state of affairs, these churches met in December, 1839, at Salem church, near Brundidge, Pike county, and organized the Salem association, out of which have since grown several large and influential associations. The name Salem was suggested by my father, as appropriate on account of the troubles they had been called upon to endure, as Salem means Peace.

The association appointed its second meeting so as to embrace the first Sabbath in October, 1840, and with only a few exceptions, has continued to hold its annual meetings at the same time ever since. A little leaven leaveneth the whole lump. The majority of pioneer preachers of that day were men taught of the Spirit, consequently they grew up into ripe corn fit for the Master's use. This caused the churches to advocate a plan by which the gospel is to be preached to the ends of the world. The motto of correctly taught Baptist churches is onward, never backward.

Centennial Association.

The meeting of the western district of the Centennial association will be held with Mt. Carmel church, commencing on Friday before the 3rd Sunday in May, at 11 o'clock a. m.

PROGRAMME.

Friday, 11 a. m.: Introductory sermon, by Eld. G. W. Dalby. After which, discussion of subjects: 1. What is the duty of the pastor to the churches? By T. M. Gholston. 2. The duty of each church member to the pastor. By Charlie May. 3. Is it the duty of all Christians to contribute to missions? By J. P. Downing.

4. What is the great worth of Sunday-school? By W. C. Huffham. 5. The responsibility of the church in regard to Sunday schools. By W. A. Powell. 6. What is the relationship of church members to each other? By J. H. Cogdell. 7. Is it the duty of church members to attend Saturday meetings? By T. L. Head. 8. Is it the duty of a brother, who is chosen as a delegate to represent his church, to attend the meeting or association to which he is chosen? By J. W. Cobb.

Saturday, 11 a. m.: Sermon, by Eld. R. Herring. Sunday, 10 a. m.: Sunday school mass meeting. Address by B. T. Eley. Sunday, 11 a. m.: Sermon by Eld. A. F. Dix. All are invited to attend, especially the ministers of the association.

J. M. LOFLIN,
A. B. BROOKS,
JAS. JONES,
F. B. TOMPKINS,
Committee.

Callman County.

The Baptist church at Logan, Callman county, had the pleasure of having Bro. G. A. Chunn of Trimbale, to preach for them on the fifth Sunday in April. His discourse was splendid, and was delivered in his eloquent way. Everybody gave him good attention, and all seemed to be well pleased.

While singing, during service, a couple came in to be married. Bro. Chunn performed, in an easy and graceful style, the ceremony that made them husband and wife. In concluding his discourse the preacher gave us a nice centennial talk. After which he took up a collection, which amounted to \$1.20. Bro. Chunn is a good worker, and is well qualified to do good service in the Master's vineyard.

Logan. Self-possession and kindness and gentleness of disposition are elements of strength.

Impressions of the Centennial.

What the Workers Say.
Impressions received from my experience in the Centennial meetings: 1. Money is awfully scarce. 2. Money is not so scarce but that the people can do about what they want to. 3. Baptists are not so stingy as would sometimes appear. 4. Some members of Baptist churches are extremely economical in matters pertaining to the kingdom of God. 5. The majority of our people are almost wholly uninformed in regard to missions. Hence it is not surprising that the contributions have been neither frequent nor large. 6. The instruction to the people, growing out of the Centennial meetings, is greatly important, and very much needed. 7. Every one of our churches ought to be visited in the interest of the work. 8. Work of a like character will be carried on hereafter. 9. Our churches can be brought up to doing something like their duty in regard to missions. 10. If every church had a pastor, these long centennial trips would not be necessary. 11. This work is helpful to both pastors and people. 12. Alabama Baptists will raise the amount asked of them. 13. The best way to get the money is to collect the amounts promised while you are with the people; for men get so busy after the meetings are over that they forget.

GEO. M. PARKER,
Pineville, Monroe Co.

Why Pastorless Churches and Churchless Pastors.

Dear Baptist: I have read several articles of recent date relative to pastorless churches and churchless pastors, etc. In a short article copied from the *Central Baptist*, St. Louis, this question is asked, "Why is it that there are so many pastorless churches on the one hand, and churchless pastors on the other, and that these so infrequently get together? Is it that the churches are too exacting, and too hard to please? or is it that the preachers are too inefficient, or expect too much? We confess that we have no solution of the problem." I think the questions can be answered and the problem easily solved. First, why is it there are so many pastorless churches and churchless pastors? In the article quoted from, the questions are answered by asking "What are the reasons?" In a few cases, but not in all, I don't think that the churches are too exacting; nor do I think that they are too hard to please. Neither do I believe that the preachers are too inefficient in all cases, nor do they as a general rule demand too much pay. Now let me answer this question as it applies to country churches and pastors. 1. The church members, as a general rule, are poor. I would be glad if our wealthy churches everywhere knew the extreme poverty of their sister churches in the country. With a few exceptions, here and there, the property of our brethren is shingled with mortgages. Bad management, low prices for cotton, want of proper economy, extravagance, want of proper push and shove, and other things that might have been avoided, have placed our church members in this poverty stricken condition. Some may criticize this statement, but it is a fact, and facts are stronger than argument. I confess that there are scores of men and women who do not pay half what they should, but this has always been the case, and always will be. 2. In the next place, our preachers are poor men, and generally have large families dependent on them for a living. Our churches being poor, and the families of our preachers being generally large, the salaries paid by these poor churches are insufficient to meet the absolute necessities of our pastors. In consequence of this, churches are pastorless, and pastors are churchless. It is an unfortunate state of affairs, but it is a fact that all over our country, preachers are idle and churches are pastorless. 3. But just here I want to say that there are those in our churches who could give, and give in abundance, but will not, nor will the churches exact it of them, to pay according to their ability. This class, though belonging to our (the Missionary Baptist) churches, have the principles of hard-shellism (or anti-missionaryism) permeating their feelings. No matter what their circumstances, they give but little, if any. Some may say, all they need is educating along the line of giving, but not so. You "convince a man against his will, and he will be of the same opinion still." It is not their will nor wish to give. What is the trouble? The fact is, ministers and churches being eager for numerical gain, have, in their enthusiasm, rushed unconverted material into the church. "The carnal mind is at enmity with God; for it is not subject to the law of God, neither indeed can be." This class will never give liberally to pastoral support, or any other Christian cause, while in their carnal state. Convert a man's heart, and you convert his purse. If a man loves God, he will keep his commandments.

Solution of the Problem.
In the article referred to, the writer confesses that he has no solution of the problem.

"We will resort to God's Word for examples and instruction. And I suppose that all will accept apostolic customs and practices as the rule by

which our mode of giving is to be governed.

In 2 Cor. 12:8, 9, we read, "I robbed other churches, taking wages of them to do you service. And when I was present with you and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied." In Phil. 4:15-17, the same writer says, "Now, ye Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift; but I desire fruit that may abound to your account."

Without any comment on these Scripture quotations, we can clearly see that the apostles gave the money they needed to give the gospel to other churches, wages sufficient to meet his needs. So I believe that for the church is not able to pay a pastor to preach for it, our wealthier churches should aid it in keeping a pastor. But some may say, this is what the State Mission Board is doing. Well, yes, at places it regards as important points, but very seldom out in these poor districts. I know of places that need church houses that are absolutely too poor to build a house for worship. These places are thickly settled, and the souls of the people are just as precious in God's sight as any others. These places are just as important as any town or city, and yet for the want of the means to build houses of worship and pay a pastor, they must, with their children, go on in darkness. It is true, I confess, there are churches that could do better than they are doing. There are churches in our country here that will call a pastor and promise him seventy-five or a hundred dollars, and pay him forty or fifty, and the remainder is settled by calling another pastor, making him a similar promise, and paying him in the same way. Churches that will thus rob a preacher, I don't think are worthy of a pastor, nor do I believe that God will bless and prosper a church that deal so dishonestly with its pastor.

A. A. SIMS,
Siringellow, Ala.

Mississippi Correspondence.

Many reasons conspire, dear Baptist, to produce a love in my heart for your visit and the intelligence you bring. By nativity, I am one of your constituency, having been born in the light amid the pine hills of your state, and loving still the very soil of Alabama. But my work is in the States, and so long a time that I have become thoroughly identified with the Master's work here.

It was with regret, be assured, that we surrendered Dr. B. D. Gray, of Hazelhurst, recently, to become pastor of the Birmingham First. When that same church formerly desired a pastor, a requisition was made upon our ministry, and Dr. D. L. Parsel left us to her call. His going was soon followed by that of his brother, John F. to Troy. Now another raid has been made upon us to fill Dr. Parsel's place in Birmingham. Gray is a good man and an able minister of Jesus Christ. May his work in Birmingham be greatly blessed.

In connection with this bereavement of the Hazelhurst church, came the great loss of the church at Grenada. Their pastor, Rev. B. Miller, left them to go to Alexandria, Ark. Rev. J. W. Lee, of Forty first Avenue church, Meridian, has been invited to take his place.

While this Grenada church was in mourning for the loss of their pastor, another blinding stroke of sorrow fell upon them. Their noble and wealthy deacon, Capt. John Powell, a leader in every good word and work, was taken from them by death. Captain Powell was a model rich man, honoring the Lord with his substance and the first fruits of his increase, lending a helping hand to every struggling enterprise in the state, and giving with a liberal hand where he saw it was needed.

About the same time one of our old and highly respected members laid his mortal frame to rest. He was a true reward—Rev. A. H. Boothe, of Kil Michael. For a number of years Mr. Boothe has been a leading figure in denominational gatherings. He was a man of fine native ability, but with limited opportunities. His life was spent mainly on his farm, and his preaching ability was best exercised upon neighboring country churches, among whom his services were in great demand. He was instrumental in the conversion of the late Rev. M. P. Lowrey, D. D., who was so influential in our state, and who has bequeathed to such a rich legacy of noble sons and daughters, (one of his daughters being the wife of Dr. R. H. Graves, of Canton, China.) If Mr. Boothe had done no other good than the conversion of Dr. Lowrey, with all that meant, his life work would have been a grand one.

He once had a public debate with a Methodist preacher on the subject of baptism, and during his progress was greatly worried with the inferiorities of his opponent. Finally, he said: "My friends, my Baptist brethren are in the habit of saying that Lydia was a single woman, and that her household consisted of her hired assistants. But this is not so. Lydia was married. Her husband was a one-eyed shoemaker who lived at Damascus. She had a bright little curly headed girl about seven years old, and a little boy of nine, who could turn summersaults so fast it would make your head swim." His opponent sprang to his feet, and in a very excited manner asked: "Where did you get that, Mr. Boothe?" "O, he replied, 'I inferred it.'"

Free Will Baptists.

Dear Brother: I notice in your excellent paper of the 20th April "A question and answer," directed to the *Baptist Courier*, Greenville, South Carolina, to which, with your permission, I desire to add further information for the benefit of those who may know nothing, or very little, of this respectable body of Christians, "The Free Will Baptists."

Benjamin Randall was doubtless the first itinerant preacher, who devoted his life to the promulgation of the two or three essential matters of faith and practice, which separate the Free Will church from the regular Baptist denomination, i. e., free or open communion, and religious apostasy, or falling from a state of grace to sin and its consequences. These two questions alone separate them from fellowship with the Baptists of Alabama. Again, our good brother, who stands as a mouthpiece for the question box of the *Baptist Courier*, lacks knowledge of his brethren in Christ, or his answer to the inquiry would have been something like this: The denomination numbers now in the United States about 300,000 communicants—baptized believers; has three or four theological schools; 15 or 20 weekly newspapers; two large and endowed publishing houses; missionary organizations, and indeed all the appliances of an active, vigorous Christian life. These churches, Christians and Christians are confined principally to the East and West, New Hampshire, in proportion to population, leading in numbers and population, South of the war line, Mason and Dixon, these people have done but little, compared to the dominant sects, regular Baptists and Methodists. However, they have done something for the Master, and are not without respectable following in the South. So early as 1836, Cyrus White rode through Georgia and preached the faith of these people; established churches, until to day a half dozen or more large associations, numbering twelve or fifteen thousand baptized believers, rejoice in his labors. So in Alabama, we have, I believe, six associations, numbering six or eight thousand communicants, or members.

Called by Howard College on Talladega—Unveiling the Monument—The Renfro Family—Rev. Dr. Sam'l Henderson.

We are doing pretty well, I reckon, at Warrior. Baptized one candidate in the Warrior last (4th) Sunday. Congregations increasing. If, however, everybody doesn't attend church at these business and mining towns, you must just preach to those who do attend.

Called by Howard College on my return home this last trip, to try pay balance due. I found my little mite was greatly needed, and so of all other little mites due. If we suffer ourselves to be swept away from the financial needs of our college and other state interests, we shall see clouds after while—of wind and disaster. After reaching home, I "set sail" on Talladega, one of Alabama's big boys. What a gathering on Talladega! Judge Bishop makes the opening speech. Some men's thoughts are like great boulders, showing the extent and extent of an intellectual mine. Others dig and pound, and pour out very nice little particles of thought from a great deal of wordy trash and sand and dirt.

Our Annual Meeting.

The annual meeting of the Tung-Chow Baptist church takes place on Sunday after the 16th day of the First Moon, which this year came on March 5th. By Saturday noon country brethren and sisters began to arrive from various directions, ten to thirty miles distant. Many of them can only come to the city to this and the autumn meeting, at other times worshipping in little groups at their own villages, or, as is the case with some, themselves walking alone with God. Saturday evening all assembled for conference and prayer. A man and a woman, both belonging to Christian families, were accepted to be baptized next day. Two others wished baptism, but it was thought best that they should wait. On Sunday, at eleven o'clock, we listened to a most excellent expository discourse from Bro. League, of Pingtu, from 1 Cor. 1:10-31, God, in all ages of the world and will continue to be, as occasion opens the way, till time shall end. All semblance of hero worship should be most sedulously guarded against on such occasions; then, let flowers and music and tears adorn the graves and perpetuate the memory of our noble heroes, who fought and fell in defense of the lost cause!

France has a larger stock of gold on hand than the United States, but it has also a per capita debt of \$116.35, while that of this country is only \$18.84. Great Britain's per capita is \$87.79; Italy's, \$76.06; Austria's, \$70.84; Germany's, \$37.03; and Russia's, \$30.79. Our brains are seventy year clocks. The Angel of Life winds them up once for all, then closes the case, and gives the key into the hand of the Angel of Resurrection.—O. W. Holmes.

Warrior—Howard College—Talladega—Unveiling the Monument—The Renfro Family—Rev. Dr. Sam'l Henderson.

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Church Polity.

It should be remembered that in the country many brethren, and ministers as well, have but little education; consequently good brethren often get up trouble that could have been avoided, if they had been a little better posted on church polity.

It is almost surprising to see what a fuss sometimes arises from apparently so small a matter. For instance, some men and churches hold that excluding, receiving and dismissing a member each requires a unanimous vote; while others hold that a unanimous vote is necessary to receive and dismiss by letter, but that a majority excludes, or else withdraw his objection. Again, some say that in cases requiring a unanimous vote to carry a motion, the church must vote together—that is, if on the first ballot the church divides, they must come together by one side or the other; drawing and coming over to the other side; and as it is democratic for the majority to rule, the majority claims the right to require the minority to come over, and if they refuse, to exclude them. Others hold that in cases requiring a unanimous vote, if, on the first ballot, the church divides, the result shows that the motion is lost, and the matter ends right there, except it be where one member calls for a letter, and another objects. In that case the objection would show a breach of unity, or fellowship, and it would be the duty of the objector to show satisfactory reasons for objecting, or else withdraw his objection. But in receiving and excluding, that rule does not apply, simply because receiving, dismissing by letter, and excluding, are each distinct and different acts.

In a few succeeding articles, I want to take up and explain these points in a plain, simple way, so that my country brethren, especially, can understand them and in any of my brethren differ from me, on any point, I shall expect them to show me my error.

Central Committee.

On Women's Work for Missions and in the Churches.
Mrs. T. A. Hamilton, Pres., Birmingham, Ala.
Mrs. L. F. Stratton, Vice Pres., Birmingham, Ala.
Mrs. Geo. M. Morrow, Treas., Birmingham, Ala.
Mrs. I. C. Brown, Cor. Sec., East Lake, Ala.
Mrs. G. B. Eger, V. P. Ex Com., Montgomery, Ala.

PRAYER CARD—MAY.

China.—"Fear ye not the reproach of men, neither be ye dismayed at their revilings." Missionaries, 39; native assistants, 29; stations, 41; churches, 125; membership, 917; baptisms, 130; schools, 13; scholars, 435; Contributions, \$96.09.

Study Topics—Recent riots and their causes. Our three fields and their veterans. Other societies at work. Medical missions and missionaries. The neglected interior. Praying for laborers. Ought I to go? The devil's entrenchments. The power of Christ. Stewardship account of Centennial privileges and opportunities.

Some Figures in Reference to China.
In density of population, China leads, with from 200 to 400 to the square mile. The last census put the population of this country at 382,000,000. The world cannot be said to be won for Christ until the gospel has been preached to this vast multitude. There are now over 100 medical missionaries in China, and 50 of them are women. They reach those who are beyond the reach of male missionaries, even though physicians, and touch the home life as no others can. There are 150 native born Chinese in San Francisco, with their number rapidly increasing. There are two Chinese girls studying in the University of Michigan, who mean to return to their country as missionaries. They have exchanged their Chinese names for those of Mary Stone and Ada Kahn. There are three young Chinese men also studying in the same institute.

Birmingham Southside church raised \$140 on Chapel cards. Of this amount the Ladies' Circle gave \$30 and the Sunday-school \$110—one class contributing \$35. The Pastor's Aid Society of Avondale are hard at work, under the leadership of their new president, Mrs. Jarrell. Little Grace Johnson, of Woodville, Ala., encouraged member of the Women's Foreign Mission Society, her mother being present. Her blessedness of good training is nowhere more apparent than in missions.

Two new societies have been organized in the Coosa association, Mrs. C. C. Jennings, vice president, one at Blue Eye, Miss Maggie Embry, president; the other at Lincoln, Mrs. A. W. Bell, president. Dr. French is of invaluable assistance in the work of his association.

Mrs. W. D. Young and Mrs. E. Banks sent the box to the frontier missionary from Pratt City. They bring to mind Prov. 31:29.

The Woman's Missionary Union will meet to-morrow in Nashville, in connection with the Southern Baptist Convention. Miss Fannie Heck, of North Carolina, is president, and Miss Annie W. Armstrong, of Baltimore, is secretary. Each state is entitled to four delegates, appointed by the Central Committee, besides the state vice-president who is, *ex officio*, a member of the executive committee. The Alabama delegation are: Mrs. Geo. B. Eger, Montgomery, state vice-president; Mrs. T. A. Hamilton, Birmingham; Miss Lida Robertson, Mobile; Mrs. Sadie Prattville; and Mrs. S. S. Smith, Anston.

In Cahaba Association.

Ed. Baptist: The District meeting of the Cahaba Association convened at Mar's Hill church at 10 a. m., April 29th, 1893. Rev. J. W. Dunaway called the meeting to order, and the organization was perfected by the election of E. P. George, moderator; and W. B. Alexander clerk. Rev. J. L. Lawless was requested to preach at 11 a. m., and selected as his text the first clause of Matt. 17:20. The six ministers in attendance were, Revs. J. W. Dunaway, G. R. Mizis, J. R. Wells, J. M. Heard, J. L. Lawless and J. W. Dickinson. The subjects on the program were thoroughly discussed—the "Centennial of Missions" was not neglected, and on Sabbath a revision sermon was preached by Rev. J. W. Dunaway, after which Mar's Hill church was asked for a contribution to the Centennial fund, and sixteen dollars and five cents were realized from the collection.

Eight to ten churches were represented, and, on the whole, the meeting was a grand success. The committee on program for the next meeting are Revs. J. W. Dickinson, G. B. Mizis and J. M. Heard. Bethlehem and Friendship churches are both desirous of entertaining the next meeting and the committee on program will locate it at one of these churches. Many of the brethren pledged themselves to attend the next meeting, so we anticipate an interesting meeting in July next. CLERK.

Those who live in the love of Christ should never be melancholy, for they have a thousand sources of joy of which others know nothing.

"Americans are the most wasteful people in the world," says a man who has been living in China and Japan for some years. "What the American family throws away would keep a European family from starving, and would feed a Chinese or Japanese family. It is not merely food that we waste; it is fuel. Look at this," and he produced a cylinder of bronze as large as a "plug" hat. Here is a Chinese stove, or oven. With four or five pieces of charcoal a Mongolian will make tea and cook rice and eggs over that, while an American domestic would use up at least a half of coal in the same operation. Lucky we are rich, or we couldn't keep up our national extravagance."

Alabama Baptist

MONTGOMERY, ALA., MAY 11, 1905.

RATES AND INFORMATION.
Subscription Price—\$2.00 per year, in advance. To ministers, regularly in the service, \$1.50.
The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.
Advertisements—Over 100 words in length are charged for at the rate of 2 cents a word. Remember this when you send one for publication. Count the words and send the money with the notice.
Advantages—Will find it to their interest to write for terms. This paper has a large circulation in Alabama among the 100,000 white Baptists.

True happiness consists in doing the will of God. Straying from the right path carries with it a wounded conscience. Some one has said, the foundation of domestic happiness is faith in the virtue of women; the foundation of political happiness is confidence in the integrity of men; the foundation of all happiness, temporal and eternal, is reliance on the goodness of God. To reap the full ripe sheaves of happiness in relying on God, we must strive to make others happy. God help us to do that.

We once heard a preacher, in his sermon, say that there were certain church members who were like a crab, with its head set toward the shore, but its movements were all toward the sea. Some professed Christians have their faces toward the cross, but are continually going back toward the world. He denominated such people "ecclesiastical crabs." Very appropriate name. Professing one thing and acting out another, is directly in line with the hypocritical church member. Let no Christian be ashamed of his profession. Stand by your colors and defend what you believe to be the truth.

Owing to the accumulation of reading matter, consisting of reports from the brethren on different parts of the field, we are forced to reduce our publication of sermons under the "Alabama Pulpit" to one every two weeks, instead of one each week. We find that this change is necessary in order that we may give fresh news from the state every week. Communications that are kept over for more than a week lose much of the interest that attaches to them. Not only so, but there is important news from other fields that ought to be given to our readers, and we must make room for such things.

We had the pleasure of worshipping with the Baptist congregation at Coosa last Sabbath. While the day was inclement, the congregation was good. We talked to the Sunday school. Bro. J. S. Stewart is the zealous, efficient superintendent. They have about forty pupils. The church has a small membership, yet some of them are active and devoted to our work. Bro. Elliott is the pastor, for whom his people entertain a very high appreciation. We gave them two lectures, and were glad to be there. They appreciate the visits of the brethren, and give undivided attention. This is a good neighborhood, and we expect great things from them in the future.

Whose money is it that we have, and which we are using every day? Is it ours, or not? Nay, it is the Lord's. Who are we that are using the Lord's money? His stewards. If, then, we are his stewards, and it is his money, and we are held responsible as to the uses to which we put this money, what sort of an entry must we make in our account-book when we spend one dollar for a theatre ticket, or a quart of whisky, or a lottery ticket? There must be an entry made, for we must give an account of our stewardship. We must account for every cent of this trust fund. Let us ask the blessing of God on all expenditures, and try to be faithful stewards of the Lord's money.

THE WANE OF SKEPTICISM.
The advent of the nineteenth century was inauspicious to American Christianity. Skepticism was rampant in high circles. Many of the leading spirits in national life were skeptical. Worse still, the same spirit prevailed among our leading institutions of learning. Rising into the full vigor of manhood, with a new continent before them, and unopposed for the vast possibilities which lay before them, many of the promising young men of that period, in the absence of Christian activity, gave themselves over to the most daring speculative inquiries. These led them into the most fearful consequences. It was not uncommon at that period, for leading young men at Harvard and Yale, pampered with pride and flattered with vanity, to assume to call themselves "David Hume," "Lord Bolingbroke," "Thomas Paine," and the like.

But the skeptical spirit was not restricted to these parent institutions of learning. Christianity was at a discount in most if not all the higher institutions of learning throughout the country. Even as late as 1825 there was not a Christian to be found among the cadets at West Point. The same was true of the faculty of that national institution.

What is the condition of things today in our leading institutions? First of all, many of them are Christian outright, established with Christian capital and manned by Christian faculties. That is true of three-fourths of the colleges of this country. In others, where Christianity has played no part, either in the founding, or the maintenance, our religion sways a remarkable influence, because so many, both of the faculties and of the students, are Christian.

What has wrought a change so wonderful? It is due to two main causes. One of these is, the increase of Christian effort along the lines assigned by the Master. The advent of the missionary spirit in the early years of the century, when Judson, Rice, and their contemporaries aroused the slumbering churches by their zeal and consecration. The remotest parts of the globe were bound together by the self-sacrifice of a few men. American Christianity was thrilled. American pastors felt appalled over their listlessness. There was a quickening all along the line. This spirit breathed through the pulpit, penetrated the home, and molded a new generation. How little does a good man know of the vastness of the good which he does! Judson, fired with a saintly enthusiasm, was intent upon the salvation of the heathen. But he was doing as much good at home as he was abroad. Nor has that work ceased. Nor will it cease. "He being dead, yet speaketh."

How many missionaries has Judson not been the occasion of entering upon the foreign work! How many Christian workers would have fallen out of the race, but for the inspiring example of Adoniram Judson! Besides this Christian aggressive ness, there was the fortunate step taken of establishing Christian colleges. These have given more spiritual life to the country than all other agencies combined, save that of the pulpit.

By these means interest in Christian work has been awakened, and as this has taken place, skepticism has fled apace.

FIELD NOTES.

The Baptist church at Dothan is to cost \$8,000.
An entertainment for the Clanton Baptist church will be given soon.
Rev. Jas. A. Mullins, of Chilton county, has been sick for sometime.
The Piedmont Baptist Sunday school will have a picnic on the 18th.
Dr. Hawthorne raised \$2000 Centennial money, at his First Baptist church, in Atlanta.

The ladies of Gallion Baptist church had a strawberry festival last week for the benefit of the school.
Deacon J. J. Tompkins, for many years a member of Grove Hill Baptist church, died recently in his 78th year.
It is reported that the First church, Troy, has called Dr. R. H. Harris, of Columbus, Ga., and that he will take charge in October.
Ettaw Mirror: Rev. Mr. Apey makes an excellent Chaplain for the Confederate Veterans now, but during the war he worked at the butt of a musket.

Piedmont Inquirer: The 131 members, of all ages, of the Baptist church here, have contributed \$100 this Centennial year to the cause of Foreign Missions.
Centerville News: The Rev. J. W. Dunaway preached at the Baptist church Sunday at 11 a. m. His sermon was very fine and the congregation was large.
Anniston Hot Blast: The ladies of the Oxford Baptist church gave a festival on Friday night for the benefit of their church, which was enjoyed by a large crowd.

The Monroeville Journal reports a revival of interest in the Baptist and Methodist Sabbath-schools of the town, and also that the Presbyterians think of organizing one.
The Opelika News says that one good effect of the recent Sunday-school convention in that city is seen in the fact that better lessons are recited in the Sabbath schools.
Brethren Smith of Jacksonville, Clifton, of Anniston, and French, of Talladega, have been doing Centennial work at Choccolocco and Oxford. Choccolocco's collection was \$120.

The corner stone of the new Baptist church at Woodstock has been laid, and the Baptists there are feeling that there is a pleasant time, but possibly mixed with hard work, ahead of them.
The Decatur News claims that the Methodist female college at Athens, Ala., is the second oldest female college in the world. Has the Judson, at Marion, anything to say on the subject?
Tuscaloosa Gazette: The ordinance of baptism was administered to three candidates at the Baptist church Sunday night in the presence of a tremendous congregation, all of whom could not find seats.

The Ladies' Aid Society of Jemison church send their pastor, Rev. C. W. O'Hara, to the Southern Baptist Convention. We should be glad to publish a similar fact as to many other societies and churches. Who next?

Linden Reporter: The Centennial Missionaries got about \$14.00 at Jefferson and \$64.00 at Demopolis, making something over \$80.00 contributed by five Marengo churches, and most of them with slim membership.
The ministers' and deacons' meeting, near Cloverdale, Lauderdale county, last week, was well attended, and was an occasion of great interest. The Methodist congregation, at their church near by, dismissed and attended the Baptist meeting.
The recent state Sunday school convention at Opelika decided to put a State organizer in the field as soon as money can be raised to defray the expense. If the right man is secured, the good results will largely more than pay the cost.
Carrollton Alabamian: Elder Jno. H. Curry, of Northport, came over yesterday on business, and also to assist in the ordination of Prof. Wm. L. White to the Gospel Ministry, which will take place in the Pickensville Baptist church to-morrow.
J. M. Hall, at Baptist rally, Pine Bluff, Miss.: The political speaker exhausts his eloquence in reaching the minds of his auditors, but the preacher of the gospel, with the ruddy spirit to help him, sends the arrows of conviction to the hearts of sinners.

We have not heard the result of the series of meetings which Dr. Cleveland recently held with his church at Columbia. We are sure that the people heard good preaching, and we are equally sure that the Doctor gave some of the "dry pumps" a vigorous shake.
New Decatur Advertiser: The Central Baptist ice cream and strawberry social, last Tuesday night, was well attended, in spite of the fact that the weather was rainy and the streets very muddy. The night was chilly, and the ice cold lemonade was ignored; but the flower girl reaped a harvest.
J. W. Stewart, Evergreen: Let the Southern Baptist Convention at its present session appoint a judicious committee to consider the propriety of consolidating the three boards of our convention. I believe this course is demanded by the state of our work, and by the feelings of many of our people.

A correspondent of the Monroeville Journal, writing in view of the alleged fact that an oversight of the last legislature leaves Monroe county without a circuit court, in dismay asks the question, "Has Monroe come to the pass that there is neither law nor gospel?" Brother Skinner and Brother Parker, are you?
A. J. White, at Baptist rally, Pine Bluff, Miss.: The beer and toddy drinking Christian is a dangerous example, for boys and young men, than the drunkard in the gutter. The latter is a loathsome object, and warns them of the danger, while the former leads them to believe that they can drink without becoming slaves to liquor.
Irons, May 6: Dr. Shackelford, that faithful and untiring servant of our Master, is standing in the midst of Decatur with the bravery of a Spartan, affirming that Baptists are right. We are very sorry to see him so feeble from a spell of sickness. His flock, though few in number, are true and tried. The Doctor is holding a Centennial meeting now.

John G. Apey, Ettaw: Stewart's Station Baptist church was enlarged by an addition of four members the last Sabbath in April. Ettaw church has had an accession of five members lately, and we hope to receive four more on the second Sabbath. Judge A. P. Smith, the new probate judge, will unite with us this fall when he moves his family to town.
J. M. McCord, Verbena, May 8: Yesterday was a great day at Bozeman. Large congregations morning and night. One received by experience after the morning service. Eleven were baptized in the afternoon. One converted during the service at night. Two received by experience and one by letter. It is my intention to attend the Southern Baptist Convention.
J. H. Glazner, Gadsden: We had a gracious meeting at Leesburg yesterday. Our little church at that point appears to be full of the Spirit of the Master. The material will be on the ground by the first of July for the church building. Would ask all the Baptists of Alabama to pray for the band at Leesburg. This is a new place, and a young church.

It was expected that the meetings conducted by Evangelist Pearson would close last Sunday night; but the preaching has been so sound and instructive, and the services so helpful and satisfactory, that the preacher was prevailed on to continue longer. Services were accordingly appointed to be held at night during the week. The preaching is still listened to with great interest, and good is evidently done at each service.
Talladega Mountain Home: The Baptist congregation of Talladega was delighted last Sunday to have a visit from Rev. B. B. Teague, of Columbia, who occupied the pulpit at that church morning and evening. It is unnecessary for us to say that he had the close attention of his hearers, as no man in Alabama is more respected and honored by the people among whom he has preached and labored for a half century.

J. W. Stewart, Evergreen: Here some money for the Orphanage, from Mrs. G. M. Meredith's Sunday school class at Oxford, and a large box of house-hold goods from West Bend Baptist church, Clarke county. In sending us boxes please don't have them marked "merchandise," as the freight is then three times as high as if you mark it "house hold goods." Five dollars from the ladies of the First Baptist church, Montgomery, was received last week.
J. P. Shaffer, Dadeville: My eye is still quite weak, and I am not yet at work. At the time I received the injury I had eight Centennial appointments ahead of me. Of course I have met none of them. Rev. A. S. Brannon, G. L. Bell and J. L. Gregory filled four of the appointments and took subscriptions for about \$87.00, as follows: Lebanon \$15.25, Friendship \$4.00, Sandy Creek \$33.75, County Line \$34.00. Those young brethren worked faithfully.

The Baptist rally at Pine Bluff, Miss., April 28, 29 and 30, was a profitable meeting, although the attendance was not as large as expected. Sunday schools, education, missions, temperance, church discipline and foot-washing were discussed. The brethren showed considerable improvement in their sermons and addresses. They are men who have not had many advantages, but are striving to make the best use of what they have.—J. M. K.
Rev. J. S. Dill writes us that he has accepted the call of Venable street church, Richmond, Va., and adds: The outlook for the work at our church is bright. We have a new and commodious building costing over \$20,000. It is a jewel in the way of a church building. The membership is fully 600, and they are alive to the work. It is a vigorous and aggressive body. Every seat in the house was full morning and night, and we will begin work together with a degree of enthusiasm.
"Gleaner," Sylacauga: The Ladies Aid society is a small band of earnest Christian women, but is weakened by a number of its members uniting with a non denominational society. When will Baptists realize their duty as Baptists?—The Baptist cause here is sleeping upon the pillow of what "we have been." Awake, thou that sleepest. Souls are perishing.—Our pastor is still in the Lone Star state. We feel a little uneasy about him.—Bro. Wilkes, at Warrior, is progressing finely. He is giving them some rich spiritual food. He is the one to do it.

Choccolocco correspondent: Choccolocco re-opens: The Centennial meeting at the Baptist church at this place last Saturday and Sunday was a success in every particular. The attendance was large. The dinners were sumptuous, the preaching was excellent, and the music was charming. A half dozen of the Munford choir joined the choir of the Baptist church, thereby making such a class as had never been heard in this valley. The cash collection on Sunday amounted to \$109. A large number of young people from Anniston were present on Sunday.
Jasper (Walker county) Eagle: The fifth Sunday meeting at the Baptist church in this city was quite an event in religious circles—every service from Friday morning to Sunday night being largely attended. Among the distinguished divines present and participating in the service, and in addition to the ministry of the North River Baptist Association, were Rev. P. T. Hale, of the Southside Baptist church, Birmingham, Rev. S. O. Y. Ray, Livingston, Rev. M. M. Wood, of Pratt Mines, and Rev. B. F. Riley, president of Howard College. The meeting was one of great religious refreshing and satisfactory results.

Brethren, you must not feel hurt about it. We find no pleasure in it, as it is not only laborious, but it really taxes our sympathies to have to read your communications through with pencil in hand with the purpose of marking out a part here and there. It may be that some of your paragraphs are thus lost to the world, but the world doesn't know it, and therefore does not grieve. Space in a newspaper is a valuable and inexorable quantity; and variety is an ever-existing demand on the part of the reader. We sometimes have to rewrite a long article so as to make it short enough for the space we can spare.
J. G. Lowrey, Calera, May 7: Our meeting, which began a week ago, will close to-night. We have had a good meeting. The church and Christian part of the community have been very much strengthened. The meeting has been very well attended, and the Spirit's presence was manifest at each service. Bro. M. M. Wood, of Pratt City, did the preaching, and he preached in "power and demonstration of the Spirit." His earnest gospel sermons will long be remembered by our church and community. My churches will bear my expenses to the Southern Baptist Convention. God bless and prosper the Baptist.

L. M. Bradley, Brundidge: Our Centennial meeting was a success, so

pronounced by all who attended. We had with us brethren W. B. Crumpton, Eger, W. M. Harris, Dalby, Thomas Henderson, Hare, Poyner, Underwood, and Deacon Davie. All these brethren took part in the meeting. I am sure I never heard better speeches and sermons on any occasion. We invited the editor of the ALABAMA BAPTIST, but he failed to come. Brother, we missed you, but Bro. Hare talked some for the paper and took subscriptions. The meeting continued for three days, and closed with a cash collection of something over a hundred dollars. Too late to take subscriptions. The meeting was pleasant and very helpful to both church and pastor. Brethren, come again and help us.
So many papers are received at this office, that we had not noticed, until a few days since, the fact that the office of the Baptist Chronicle, at Rushton, Louisiana, was destroyed by fire about the middle of April. The office was a total loss, and was worth several thousand dollars. The editor feels certain that the burning was intentional and malicious on the part of the wicked element of the town. The Chronicle had been engaged in making war upon whiskey selling, gambling, and other forms of wickedness, and does not doubt that some zealous member or members of the bad fraternity applied the match. But he renews the battle with his first breath after the fire, and gives a notice that the fight will continue. We sympathize with our brother in his losses, and pray that he may be successful in his warfare.

A Centennial Trip.
It was the writer's privilege to meet a number of Centennial engagements in company with Bro. Stout down in the Etawala association some days ago. It was one of the most pleasant trips we have ever had the good fortune to make. Our work extended from Midway to Shiloh, and we found the woods full of Baptists, and we found that the claims of missions in this Centennial year have taken a wide and deep hold upon the denomination. Good congregations attended the services, and every evidence of a deep interest among the people was manifest. The good results of this year's labor will be seen in years to come, and the cause of missions will receive a very powerful incentive from the labors so earnestly expended. This conviction fastens itself upon our mind from the most careful observation and attention. Long after this year shall have past the happy effects of its labors will no doubt come like a benediction upon all the churches that will have contributed to it.

On Monday, about 9:30 o'clock, the writer entered the work with Bro. Stout at Midway, that is we entered Bro. Stout's buggy for a drive to Central Ridge, a distance of twelve miles. The venerable and exemplary horse, George, was in the harness. George has had a long experience, by which he has profited, and has developed traits of character and a degree of horse sense which entitles him to the position he now occupies, that of pulling one of the best preachers in Alabama around to his churches.
At 12 o'clock m. we reached Central Ridge, and a good congregation were in attendance. A short service brought the dinner hour. After dinner Bro. Stout gave a recapitulation of missions since the time of Carey, and in connection with it some of his Cuban experiences and observations. A good collection was the result. At night a service was held at Mt. Andrew.

On Tuesday morning we drove to Pleasant Grove, which we reached about 10 o'clock, and the people were beginning to gather from the surrounding country. Services in the forenoon by the writer, and by Bro. S in the afternoon. The collection followed, and was very good.
We then drove on to Clayton. Bro. Underwood was in the midst of a protracted meeting, and was glad to see us. We lodged with Bro. Davie, and the irrepressible George got in some of his eccentricities by turning himself into a corn patch and nibbling it to the ground. Bro. D. held an indignation meeting in the morning in which himself, the culprit, George, and a buggy whip, participated. The whip was the spokesman.

From Clayton to Union, and from Union to Prospect, and from Prospect to Mt. Zion, and from there to Shiloh terminated our labors. A good attendance greeted us all along the way, and the hospitality of the people responded to our every want. Many beautiful plantations passed under our eye, and many congenial spirits greeted us with a hearty welcome and a cheering God speed, as we bade them adieu.
The writer could not resist the desire to make a short pilgrimage to Troy and to Brundidge, while down south. The kindness shown to our departed brother, Dr. Sam Henderson, by the good people of Troy, will always endear them to us. The venerable Bro. Worthy extended us a warm greeting when we made ourself known to him, and other brethren received us with such evidences of kindness and good will as we shall not forget. We esteemed it a privilege to

preach to the good people of Troy. Our mission to Brundidge was to visit the grave of Bro. J. L. Jones, who departed this life there last year, and who was buried just in rear of the church he served, and among the people he loved so well and who loved him, and to see the people to whom he did his last preaching.
The Centennial meeting at Brundidge began on Friday and closed on the 5th Sunday of April. The meetings from day to day were interesting and instructive. The programme was elaborate without being tedious and wearisome, and the presence of brethren Crumpton, Eger, Harris, Dalby, Hare, Underwood, Poyner, and Davie, gave such an interest to the meeting that the people could not fail to be entertained, and they certainly did not fail to entertain the visiting brethren with all the amenities and substantial hospitalities of life. Bro. Bradley is doing good work at Brundidge. The Baptist hosts of South Alabama, and their name is legion, are on the move.

Judson Institute.
The anniversary exercises are appointed as follows: Elocution, Saturday night, June 3d; Baccalaureate Sermon, by Rev. P. T. Hale, D. D., Sunday, June 4th; the Annual Concert, Monday, 5th; Alumnae Re-union, followed by the Art Exhibition, Tuesday, 6th; Annual Meeting of the Board of Trustees, Annual Meeting of the Alumnae, and the Class Exercises, (Rev. J. S. Dill, Baccalaureate Orator.) the 7th; and Commencement, the 8th. The Elocution Exercises, the Class Exercises and the Baccalaureate Orator will all be held at night. The sermon is appointed for 11 o'clock in the morning, and the Alumnae Re-union, for 5 o'clock in the evening. After spending one or two hours in the parlors, during which the Society of Alumnae will serve a high tea to its members, they will inspect the work of the Art Class. The meeting of the Trustees, and that of the Alumnae, for business, will be in the morning, the hour to be set hereafter. A large attendance is expected and desired on these anniversary occasions.

The Piano Recital for graduation of Miss Emma Byrne was given last night before a very large audience; that of Miss Sallie McIver is appointed for the night of the 20th instant.
We have had excellent health in the school, a very regular attendance, and a harmonious year's work. One hundred and thirty-one students is a bad count, I think, for such a year as 1892-93. So far as the public sentiment towards the Judson indicates the outlook for the next session, we judge it to be fine for a large school. The friends of the Judson have every reason to thank God and take courage.
S. W. AVRETT.
Marion, May 6

Centennial Notes.
Bro. J. A. Glenn and myself visited Fort Payne, April 27th, in the interest of the Centennial movement, Bro. Williams having been called to Virginia by the illness and subsequent death of his mother. We had a small gathering the first service, but Bro. Glenn entertained those present by giving a brief history of modern missions, and the life and labors of William Carey. The hour of 4 p. m. was devoted to the interest of the children. At night the congregation was much better, and the interest increased. After services, a collection was taken, amounting to five dollars. At intervals, sister Duff, daughter of Rev. S. R. C. Adams, favored us with enlightening and appropriate music. This church is pastorless. We made an effort to reach Valley Head next day by 11 a. m., but were prevented by rain. Feaching there at a late hour, it was thought inexpedient to attempt a meeting, so we returned to Fort Payne, and thence to Collinsville at night.
Brethren Williams and Ray reached there Saturday morning. At 11 a. m. Bro. W. preached to a good Saturday congregation, on the duty of giving the gospel to all nations, beginning with the most benighted. At 2:30 p. m., Bro. Ray entertained us with a map lecture, followed by Bro. Glenn. Preaching at night by Bro. Ray. Sunday morning, 9 o'clock, was child ren's hour; they were addressed by brethren Williams and Glenn, after which a collection was taken, amounting to something over \$13. At 11 Bro. W. delivered a lecture on Carey's life and labors, followed by Bro. G. Another collection was taken of 14 or 15 dollars. At night, Bro. W. preached on the value of the soul, after which the benediction was pronounced.
JNO. B. APPLETON.
Collinsville.

We do ourselves wrong and too meanly estimate the holiness above us, when we deem that any act or enjoyment good in itself is not good to do religiously.—Hawthorne.
When do we lift each other up? Must we gain a height first, or can we reach up our feebleness together to the hands that do offer us a mighty help from on high.—Mrs. Whitney.

Not Correct.
Bro. Editor: Some one recently quoted something as coming from Spurgeon on the subject of election, which I am sure is not from the great preacher. Spurgeon was a predestinarian straight out. If any of your readers desire to see Spurgeon's doctrinal views clearly set out, let them send to The Baptist Book Concern, Louisville, Ky., and get a catechism with some questions and answers, by T. T. Eaton. This, in my opinion, is the best thing for children printed. It would be a great blessing to the churches if it were freely used.
J. B. GAMBERELL.
Meridian, Miss.

At Brundidge.
Scarcely have I attended a better meeting than the three days mission meeting held with Brundidge church, embracing the fifth Sunday in April. Though the congregations for Friday were small, yet the day was by no means lost. Prayers were offered for special outpouring of the power of the Holy Spirit on the services. Earnest talks were made by several brethren, and appropriate sermons preached by brethren Harris and Eger, of Montgomery.
Saturday brought a good congregation together. The early morning hour was given to prayer as related to mission work.
"Bible promises on giving" was the topic discussed by brethren Thomas Henderson, Hare, Dalby, Eger, Crumpton, Underwood, and others.
The afternoon was spent on a kindred subject. Bro. Bunyan Davie, a layman, by request, related a few of his experiences and observations touching giving a tenth to the Lord. Brethren Dalby, Underwood and Eger also engaged in this practical discussion.
The evening hour was occupied by brother Crumpton in speaking of common sense in running our churches.
Sunday was a "red letter day." A good Sunday school, and then a loving, faithful speech by the ex-pastor, Rev. N. C. Underwood. He could not call that a model school, because too many of the old folks remained out of the class, and then the teachers asked the questions from the books, and the children looked on the lesson helps and read the answer.
The sermon was preached by Bro. Dalby, of Union Springs. He dem onstrated the scripturalness of missions and the beneficial results flowing therefrom, both to the sender and the recipient of the message.
The congregation gave a little over one hundred dollars to the Centennial fund.

The children's hour I feel was profitably spent. Bro. Davie telling of his trip to the State Sunday school convention, and the writer about hunting for a missionary.
Bro. L. M. Bradley is the pastor of this flock, and seems to be doing a good work. He is in every way worthy the confidence and support of his members.
C. W. HARRIS.
In Newton Association.

Our Sabbath school Convention met at Providence church, Dale county, Saturday, April 29. After devotional exercises, and other usual preliminaries, Bro. J. C. Wells was re-elected moderator, and W. N. Harris, secretary.
Visitors were recognized and received, and discussion begun on the subjects previously selected. The prime object of Sabbath schools; Scriptural authority for Sabbath schools; and the proper qualifications of Sabbath-school officials, were all discussed by brethren Pouncey, Culbreth, Thompson, Jones, Bullard, Hudgins, Byrd, and others. The inspiring music was led by Bro. Beckham.
A beautiful dinner was spread in the grove, and every one was invited to partake.
On Sunday morning the exercises were opened with most excellent singing by the class. The meeting having been opened, a mass meeting was conducted for thirty minutes by Bro. A. E. Pinckard.
Bro. Langston gave us some fine music on the organ. Miss Ibbie Pouncey read an essay, "Duty of children to parents," which was requested for publication.
"Remember the Sabbath day to keep it holy." Led by Bro. B. T. Jones, followed by W. N. Harris and A. E. Pinckard.
Music and recess.
At 11 a. m., Bro. Culbreth preached a most excellent sermon from Luke 1:6. Then came the dinner, and notwithstanding the immense concourse, there was abundance for all.
At 2 o'clock discussion was resumed by brethren Ramsey, Hudgins, Pouncey and Bullard.
Voted thanks to the church and good people at Providence for their kindness and hospitality.
It was requested that the minutes be sent to the ALABAMA BAPTIST for publication.
The good music added much to the entire meeting.
The next session will be held at Daleville.
J. C. WELLS, Mod.
W. N. HARRIS, Sec'y.

The Marion Military Institute.
Has enjoyed remarkable prosperity this session; has matriculated 126 cadets—two more than last session, and 11 states are represented—three more states than last year. The boarding pupils have numbered 95. This increased patronage and the broadening area from which it comes, argue well for the future of the school. Wednesday, June 7th, will be Commencement Day. Rev. Geo. B. Eger, D. D., of Montgomery, will deliver the Baccalaureate Address; and there will be six graduates to take diplomas. The catalogue is now in press and will be ready for distribution by or before the first of June.—*Marion County Monthly, May 5*

From Huntsville's New Pastor.
Ed Ala Baptist: I am happy to say that after nearly ten year's absence, I am again located in my native state, although I had to give up one of the best churches in Kentucky to do so. But failing health from over work and the climate made it necessary for me to go away.
My wife and I arrived Wednesday, and were met by good Bro. J. W. Wall and taken to Bro. Coon's, where we found rest and refreshment; then we took our abode at Bro. Wall's until last night, when we were ushered into the parsonage in which our furniture was nicely fitted up, and plenty of such things as make a preacher and his wife happy.
The prospects are bright for a glorious work. Last night the B. Y. P. U. met and reorganized on a more systematic basis, and I look for great success to crown their efforts. They have already done nobly.
To-morrow I preach my first sermon as pastor, and next Sunday Bro. Hilliard is coming to assist us in a meeting, and we are looking for a gracious revival. W. J. JOHNSON.
Huntsville, May 6

News Items.
The oat crop of Pike is fairly good. A fair will be held in Greenville in October.
The oat crop in Wilcox is said to be good and safe.
Machinery has been ordered for the Talladega cotton factory.
The complaint is made that cotton was injured by the recent cold.
The masons of Dadeville have given a lot for a school building.
Some north Alabama farmers complain of cut worms in their corn.
Richard Williams, a respected citizen of Wilcox, died recently, aged 83.
Cyclones, hard winds and heavy rains are reported from every direction.
The Confederate veterans are to have a reunion in Birmingham in July.
Two young newspaper men of Atlanta are on their way to Chicago on bicycles.
Greenville has grown rapidly for the past two years, and expects to continue.
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The lady managers of the World's Fair have fallen out among themselves, and it looks like there may be a split.
The Confederate veterans of Clarke county will have their reunion July 21, one mile from Grove Hill, on the St. Stephens road.
Dr. J. H. Johnson, who has been principal of the deaf, dumb and blind asylum at Talladega since its foundation, died last week.
There came near being a financial crash in New York, and thence all over the country, last Friday, but two or three strong houses prevented it.
The Opelika knitting mills were burned last week; supposed to have been set on fire. They will be rebuilt at once. There was some insurance.
R. B. Neal, who went from Cliffe county to the Confederate army, has just returned. He says he was wounded, and remained in the hospital on Johnson's island for several years, and has been traveling since leaving there.
Mr. Chambers, of Barbour county, had a fine tomb built at Etawala, and died. He was supposed to be wealthy, and two of his sons, as administrators, were surprised to find no money in the safe. They learned that their mother, brother and sister had taken it. The matter was taken to court; the mother was too unwell to attend; the brother said he had spent what he got; the sister refused to give up \$700 which she still had, and she is now in jail for contempt of court.
When you feel all tired out and broken up generally, you want a good tonic. Hood's Sarsaparilla is the best. Try it.
No man is rich who is not contented.

At Brundidge.
The anniversary exercises are appointed as follows: Elocution, Saturday night, June 3d; Baccalaureate Sermon, by Rev. P. T. Hale, D. D., Sunday, June 4th; the Annual Concert, Monday, 5th; Alumnae Re-union, followed by the Art Exhibition, Tuesday, 6th; Annual Meeting of the Board of Trustees, Annual Meeting of the Alumnae, and the Class Exercises, (Rev. J. S. Dill, Baccalaureate Orator.) the 7th; and Commencement, the 8th. The Elocution Exercises, the Class Exercises and the Baccalaureate Orator will all be held at night. The sermon is appointed for 11 o'clock in the morning, and the Alumnae Re-union, for 5 o'clock in the evening. After spending one or two hours in the parlors, during which the Society of Alumnae will serve a high tea to its members, they will inspect the work of the Art Class. The meeting of the Trustees, and that of the Alumnae, for business, will be in the morning, the hour to be set hereafter. A large attendance is expected and desired on these anniversary occasions.

The Piano Recital for graduation of Miss Emma Byrne was given last night before a very large audience; that of Miss Sallie McIver is appointed for the night of the 20th instant.
We have had excellent health in the school, a very regular attendance, and a harmonious year's work. One hundred and thirty-one students is a bad count, I think, for such a year as 1892-93. So far as the public sentiment towards the Judson indicates the outlook for the next session, we judge it to be fine for a large school. The friends of the Judson have every reason to thank God and take courage.
S. W. AVRETT.
Marion, May 6

Centennial Notes.
Bro. J. A. Glenn and myself visited Fort Payne, April 27th, in the interest of the Centennial movement, Bro. Williams having been called to Virginia by the illness and subsequent death of his mother. We had a small gathering the first service, but Bro. Glenn entertained those present by giving a brief history of modern missions, and the life and labors of William Carey. The hour of 4 p. m. was devoted to the interest of the children. At night the congregation was much better, and the interest increased. After services, a collection was taken, amounting to five dollars. At intervals, sister Duff, daughter of Rev. S. R. C. Adams, favored us with enlightening and appropriate music. This church is pastorless. We made an effort to reach Valley Head next day by 11 a. m., but were prevented by rain. Feaching there at a late hour, it was thought inexpedient to attempt a meeting, so we returned to Fort Payne, and thence to Collinsville at night.
Brethren Williams and Ray reached there Saturday morning. At 11 a. m. Bro. W. preached to a good Saturday congregation, on the duty of giving the gospel to all nations, beginning with the most benighted. At 2:30 p. m., Bro. Ray entertained us with a map lecture, followed by Bro. Glenn. Preaching at night by Bro. Ray. Sunday morning, 9 o'clock, was children's hour; they were addressed by brethren Williams and Glenn, after which a collection was taken, amounting to something over \$13. At 11 Bro. W. delivered a lecture on Carey's life and labors, followed by Bro. G. Another collection was taken of 14 or 15 dollars. At night, Bro. W. preached on the value of the soul, after which the benediction was pronounced.
JNO. B. APPLETON.
Collinsville.

We do ourselves wrong and too meanly estimate the holiness above us, when we deem that any act or enjoyment good in itself is not good to do religiously.—Hawthorne.
When do we lift each other up? Must we gain a height first, or can we reach up our feebleness together to the hands that do offer us a mighty help from on high.—Mrs. Whitney.

The Marion Military Institute.
Has enjoyed remarkable prosperity this session; has matriculated 126 cadets—two more than last session, and 11 states are represented—three more states than last year. The boarding pupils have numbered 95. This increased patronage and the broadening area from which it comes, argue well for the future of the school. Wednesday, June 7th, will be Commencement Day. Rev. Geo. B. Eger, D. D., of Montgomery, will deliver the Baccalaureate Address; and there will be six graduates to take diplomas. The catalogue is now in press and will be ready for distribution by or before the first of June.—*Marion County Monthly, May 5*

From Huntsville's New Pastor.
Ed Ala Baptist: I am happy to say that after nearly ten year's absence, I am again located in my native state, although I had to give up one of the best churches in Kentucky to do so. But failing health from over work and the climate made it necessary for me to go away.
My wife and I arrived Wednesday, and were met by good Bro. J. W. Wall and taken to Bro. Coon's, where we found rest and refreshment; then we took our abode at Bro. Wall's until last night, when we were ushered into the parsonage in which our furniture was nicely fitted up, and plenty of such things as make a preacher and his wife happy.
The prospects are bright for a glorious work. Last night the B. Y. P. U. met and reorganized on a more systematic basis, and I look for great success to crown their efforts. They have already done nobly.
To-morrow I preach my first sermon as pastor, and next Sunday Bro. Hilliard is coming to assist us in a meeting, and we are looking for a gracious revival. W. J. JOHNSON.
Huntsville, May 6

News Items.
The oat crop of Pike is fairly good. A fair will be held in Greenville in October.
The oat crop in Wilcox is said to be good and safe.
Machinery has been ordered for the Talladega cotton factory.
The complaint is made that cotton was injured by the recent cold.
The masons of Dadeville have given a lot for a school building.
Some north Alabama farmers complain of cut worms in their corn.
Richard Williams, a respected citizen of Wilcox, died recently, aged 83.
Cyclones, hard winds and heavy rains are reported from every direction.
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