

# THE ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

VOL. 20.

MONTGOMERY, ALA., THURSDAY, DECEMBER 21, 1893.

TERMS CASH: \$1.50 A YEAR.

NUMBER 51.

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Bishop Galloway is right in saying:  
"Nothing is more contemptible than  
the sentiment that canonizes the man  
who goes as a missionary to Africa,  
and exalts the other man who  
preaches the gospel to the negroes  
in our own country."

Blessed is the man who has the gift  
of making friends, for it is one of  
God's best gifts. It involves many  
things, but above all the power of go-  
ing out of one's self and seeing and  
appreciating whatever is noble and lov-  
ing in another man.—Thos. Hughes.

Bro. McConnell of the Home Board,  
declares that the Baptists of the South  
have reasons for deepest gratitude to  
God for placing in their hands the  
millions of colored people to be  
brought to Christ. We do not have  
to cross the ocean to reach them.  
What are you doing for these at your  
doors?

A wealthy French Catholic lady  
went to see a colored Baptist preacher  
in Louisiana baptize in a stream. She  
heard what he said and witnessed the  
ordination. She was led to read the  
Bible. Soon she was converted and  
called upon that colored preacher to  
baptize her. She became a member of  
the colored Baptist church in the  
neighborhood, not knowing there  
were any white Baptists in the world.  
It was a great joy to her to learn that  
there were so many white Baptists. This  
good woman is now greatly concern-  
ed for the conversion of the French  
Catholics of Louisiana.—Western Re-  
corder.

ONE WAY TO MARRY.—A new form  
of marriage ceremony is practiced by  
a Georgia justice of the peace. He  
concludes as follows: "By the author-  
ity of the State of Georgia, which is  
called the Empire State of the South;  
by the fields of cotton that lie spread  
out in snowy whiteness around us;  
by the howl of the coon dog and the  
gourd vine, whose clinging tendrils  
will shade the entrance to your hum-  
ble dwelling place; by the red and  
luscious heart of the watermelon,  
whose sweetness fills the heart with  
joy; by the heavens and earth, in the  
presence of these witnesses, I pro-  
nounce you man and wife."—Phila-  
delphia Ledger.

We have, several times, expressed  
doubt with regard to the large number  
of Jews returning to reside in Pale-  
stine, and especially in Jerusalem. Re-  
ports have indicated that the country  
was rapidly filling up with these peo-  
ple from all parts of Europe, with a  
rapid increase in its early days. But  
the Rev. Selah Merrill, who has given  
special attention to the subject, our  
Consul General in Jerusalem for a  
decade years past, is reported as saying  
that there are not in all Palestine  
more than forty thousand Jews, and  
in Jerusalem not more than twenty-  
five thousand. The Western Re-  
corder says: "Brethren who saw the  
speedy fulfillment of prophecy in the  
rapid gathering of Jews in Palestine  
will have to revise some of their ser-  
mons."

TOO MANY FREE SEEDS.—The re-  
mainder of an appropriation of \$135-  
000 was expended in putting them up  
and distributing them. It never could  
have entered the minds of those who  
first sanctioned appropriations of pub-  
lic money for the purchase of new and  
improved varieties of seeds for gratui-  
tous distribution that from this would  
grow large appropriations for the pur-  
chase and distribution by members of  
congress of ordinary seeds, bulbs and  
cuttings which are common in all the  
states and territories and everywhere  
easily attainable at low prices. In  
each state an agricultural experiment  
station has been established. These  
stations, by their very character and  
name, are the proper agencies to ex-  
periment with and test new varieties  
of seeds, and yet this indiscriminate  
and wasteful distribution by legisla-  
tors and legislators continues, answer-  
ing no purpose unless it be to remind  
constituents that their representatives  
are willing to remember them with gratui-  
ties at public cost. Under the sanc-  
tion of existing legislation, there was  
sent out from the agricultural depart-  
ment during the last fiscal year enough  
of cabbage seed to plant 19,000 acres  
of land, a sufficient quantity of beans  
to plant 4,000 acres, best seed enough  
to plant 500 acres, sweet corn  
enough to plant 7,000 acres, sufficient  
cucumber seed to cover 2,025 acres  
with vines, and enough muskmelon  
and watermelon seed to plant 675  
acres. The total quantity of flower  
and vegetable seeds thus distributed  
was contained in more than 9,000,000  
packages and they were sufficient to  
be planted, to cover 85,595 acres of land.  
In view of these facts, enormous  
expenditure without legitimate returns  
ought to be abolished.—  
President's Message.

## The Federation of Young People's Societies in the South.

Great transformations have recently  
taken place in the Young People's So-  
cieties in the South. They have been  
made entirely subsidiary to the local  
churches, as Baptist principles and  
policy require. Also the functions of  
these societies have been changed. The  
time was when they expended their  
themselves in fun, foolishness and  
frolic; but now they have a serious  
and important mission in church life.  
At this writing the movement may be  
described as an effort to induce local  
churches to provide under their own  
auspices for the adequate education  
and training of the youth for Chris-  
tian service. These wholesome trans-  
formations are due, in the main, to  
the American Baptist Young People's  
Union. Let us give credit to whom  
credit is due. This move was inaugu-  
rated by the more liberal Baptists of  
the North and West, to save them-  
selves from the mawkish and affecta-  
tious inter-denominational and Peda-  
baptist efforts to draw off the young  
in our churches to allegiance to other  
institutions.

While this danger was not so threat-  
ening in the South, it is rapidly grow-  
ing, and this B. Y. P. U. will  
prove our strongest weapon of de-  
fense if properly used. Many there-  
fore favor this movement, both for its  
negative good, in warding off this in-  
famous evil, and its positive good, in  
filling a really pressing need in church  
life.

That there is great need for the bet-  
ter training and education of the  
youth by our churches none will deny.  
That it is the duty of the local church  
to supply this need, the principles of  
Scriptural ecclesiology plainly teach.  
This is an effort to get the churches to  
do their divinely appointed work.  
This movement is of God, and ye can  
not overthrow it.

It is true some brethren have raised  
the old cry, which attended the in-  
troduction of the mission and Sunday-  
school movement, that it is against  
Baptist usage. It would not be un-  
natural to expect these same brethren,  
when the Lord comes to judgment,  
to rise and protest that such proceed-  
ings are against Baptist usage. We  
only ask these good brethren to re-  
member that the time was when mis-  
sions, ministerial education, Sunday  
schools, revivals were greatly op-  
posed by similar brethren on the  
same ground. These brethren, who  
seem so much afraid of doing some-  
thing wrong that they prefer to do  
nothing, we must confess are in the  
majority, and are free from heresy as  
well as from orthodoxy. It is safe to  
say that the majority of the Southern  
Baptists are of this opinion.

These certainly cannot  
be any where there is no faith,  
there certainly can be no wrong do-  
ing where there is no deed. Ignorance  
and inaction will pass current for  
orthodoxy anywhere in the Baptist  
denomination. The only place where  
it is not honored, is at the judgment  
bar of God, who will condemn be-  
cause "ye did it not."

One of the distinguishing charac-  
teristics between Northern and Southern  
Baptists is that many of the former be-  
lieve and practice some things which  
are not true, while most of the latter  
believe and practice nothing. I leave  
the reader to judge whether we have  
any right to throw stones. In this  
young people's work there is in some  
Southern brethren a fear that the  
Northern brethren will educate their  
young folks in some things which are  
not true, while many of the Northern  
brethren fear that we will not educate  
ours at all. Of one thing I am thor-  
oughly convinced, that Baptist usage  
permits us to be very imperfect and  
still to be in full communion with the  
body. But this same Baptist usage  
gives a collateral privilege of contin-  
ually striving to do better than we  
are. It is not baptistic to oppose  
things because they are not perfect.  
But it is thoroughly so to endeavor  
to improve them. So one hardly needs  
to confess himself heretical, because  
he lays hold upon a movement as yet  
imperfect and sets himself to its im-  
provement.

Zion, we have brought the local  
unions to quite a high stage of use-  
fulness and efficiency, and in time will  
doubtless be able to bring them into  
wise federation. There are two ques-  
tions which will bring the matter be-  
fore us as it now exists.  
1. What are the reasons for affilia-  
tion? In this world of social being,  
isolation is unnatural, and death.  
God placed in us a principle of social-  
ity, and thus each to his fellow.  
There is in the social world a  
law of attraction which binds kin-  
dred beings engaged in a common  
work into co-operation, and no move-  
ment can attain the highest success  
unless it comes into harmony with  
this God given principle. None ex-  
cept our brethren who count them-  
selves as having apprehended that for  
which they were apprehended of  
Christ can afford to separate them-  
selves from the help of their fellows.

We cannot afford to build a Chinese  
wall along the Mason and Dixon line,  
and make each local church an island  
church. Also the duty of co-opera-  
tion is clearly taught in the principles  
of New Testament ecclesiology. It  
is as much the Scriptural duty of  
churches to co-operate as to preserve  
their independence and unity. The  
Word of God requires us to fraternize  
and co-operate for mutual help. The  
policy of isolation is unscriptural, even  
if it is Baptistic. Also, co-operation  
is essential to the highest success. To  
oppose federation is practically to op-  
pose the whole movement, and it is  
significant that those who now oppose  
federation, only a short while ago op-  
posed the movement in toto. There-  
fore human nature, the Word of God,  
and the attainment of success com-  
bine to render federation imperative  
and practicable. The Baptist Young  
People's Union of America has the  
same warrant for its existence as the  
American Baptist Education Society,  
the Southern Baptist Convention or the  
Alabama Baptist Convention.

What would become of our mission  
work if the policy of church isolation  
now advocated by brethren Herring  
and others should obtain? For the  
same reason injury would be done to  
this Young People's work, if this same  
policy of isolation should obtain in  
that matter. We need to co-operate  
in order that we may organize for  
the perfecting of our counsel and  
methods of operation; provide the  
very best instruments for work, such  
as hand books, magazines, papers,  
&c.; at the smallest cost; extend the  
work to other churches not now en-  
gaged in it; and help those too weak  
to work alone. The wholesome ef-  
fect of this co-operative work is al-  
ready proven in the career of the B.  
Y. P. U.

To develop a Christian is to help  
the block of carnality off, that the  
Christian may appear. It is not that  
we shall strive to make a Chris-  
tian, but that we shall uncover the  
man; that we shall get the stuff which  
informs him from around him. Then  
we may see him, and his light may  
shine for the benefit of all who are  
about him. He is unfolded.

Of such the Scriptures say, Ye are  
the light of the world; completely he is un-  
folded, as a Christian, the less he is in-  
folded by the vain philosophy of this  
world.

The more thorough his develop-  
ment, the more fully does the Chris-  
tian appear, whether in young or old  
Christians.

Young people may be very highly  
cultivated; may become very learned;  
may become very modern; may be  
very distinguished; and yet may not  
have Christian development; and we  
should be careful not to mistake this  
for Christian development.

It is just along this line that we are  
in danger of making very grave mis-  
takes.

Now, brethren, as to the How of  
Christian development, it appears to  
me that the process should be the  
same for all ages of the world, and  
for all ages of Christians.  
What we wish to do for one is what  
we wish to do for all; to disentangle  
them from the flesh, and to fill them  
full of the doctrines of God's Word,  
that they may be able to engage in the  
work of the Master everywhere.

Let us use the blessed Word as our  
text book, and without hesitation or  
doubts. Let all learn that "God,  
who commanded the light to shine  
out of darkness, hath shined in our  
hearts, to give the light of the knowl-  
edge of the glory of God in the face  
of Jesus Christ," and to know that  
"I have this treasure in earthen  
vessels, that the excellency of the  
power may be of God, and not of us."  
Let all learn that salvation is of grace,  
and not of works. Let all learn that  
the gospel is the power of God unto  
salvation to every one that believeth.  
Let all learn that except a man be born  
of the Spirit, he cannot see the king-  
dom of God. Let all learn that there  
is one baptism. Let all learn that  
the New Testament teaches the baptism of believers,  
and only of believers. Let all learn  
that "All Scripture is given by inspira-  
tion of God, and is profitable for doc-  
trine, for reproof, for correction,  
for instruction in righteousness, that  
the man of God may be perfect, thor-  
oughly furnished unto all good works."  
Let all learn out of the Scriptures  
the doctrines of the church of Christ.  
All need such knowledge.

## How Shall We Best Train Our Young Church Members?

**Brother of the Conference:**  
The importance of the question  
which you ask me to discuss, is dig-  
nified and intensified when we remem-  
ber that nearly all of the members of  
our churches were received when  
they were young.

Therefore, when we consider the  
question, How shall we best develop  
our young church members? we are  
considering processes and plans that  
will touch almost all of our church  
members.

Upon the training and development  
of our young members will depend  
the future of our Baptist churches, for  
good or for bad, as the case may turn  
out; therefore, the training of our  
young people is very important, and  
will be fraught with the gravest re-  
sults.

Our young people may be so trained  
as to virtually make an end of the  
churches of their fathers; or, they  
may be so trained as to greatly broad-  
en and strengthen them.

They will be trained somehow,  
and by somebody; and the character  
of the training will determine the type  
of the development.

Young church members were so  
trained during the first century that  
they turned away from the doctrines  
of the churches of the fathers, and or-  
ganized a church; now the mighty  
Roman Catholic Establishment.

What young people were trained to  
do during the first century, they may  
be trained to do in the twentieth cen-  
tury.

But to the question—the develop-  
ment of our young members. Breth-  
ren, it is no small task, and makes  
one think of what P. said:

"Take him the block off, and get out the  
meat."

One of our most distinguished lexi-  
cographers defines "develop" thus:  
"To disengage from something that  
involves or conceals; to disentangle;  
to exhibit; to make known."

When we speak of developing our  
young members, I apprehend that we  
mean to exert ourselves to disengage  
and disentangle them from whatever  
covering may conceal the truth from  
them, as it is in Christ, and to unfold  
anything which informs them, hiding  
the Christ life which is in them, that  
it may come to maturity in their con-  
trol, so that they may know and appre-  
ciate its truth.

This is that we have hope that  
they may become strong and useful  
Christians; being full of the doctrines  
of the Word; they will strengthen all  
the undertakings of the churches, and  
such development will ever culminate  
in the glory of God.

To develop a Christian is to help  
the block of carnality off, that the  
Christian may appear. It is not that  
we shall strive to make a Chris-  
tian, but that we shall uncover the  
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tion of God, and is profitable for doc-  
trine, for reproof, for correction,  
for instruction in righteousness, that  
the man of God may be perfect, thor-  
oughly furnished unto all good works."  
Let all learn out of the Scriptures  
the doctrines of the church of Christ.  
All need such knowledge.

One to be absolutely relied upon,  
to the exclusion of all others.  
To the training and development  
of our young members—any sort of  
separation from the body of the church  
schools and societies of their own  
What is to be gained by it?

For every such case it is expected  
that some older person will be the  
teacher and leader. What is it that  
can teach them in these separate  
societies that he could not teach them  
in the presence of the church, at  
church meetings? Sunday-school and  
prayer meetings? unless it is some  
thing which he would not dare to  
teach in the presence of the church.  
Here is the danger zone; at least,  
as some of us understand.

Conclude that any training of  
church members, old or young, male  
or female, that results in segregating  
church into classes and sections,  
and keeping them apart, cannot re-  
sult in desirable development.

The closest possible fellowship and  
sympathy should be maintained and  
cultivated amongst all the members of  
all the churches, old and young, male  
and female; and any training that is  
not calculated to do this is not good  
training, and the development conse-  
quent upon it is undesirable and dan-  
gerous.

Any organization on earth has the  
right to train our members, of any  
age or sex, it is the church; and, how  
shall she better train them than from  
the pulpit and in her Sunday-schools  
and prayer meetings? In these char-  
acteristic work is normal and at its  
best. Here the training is in the  
hands of her best and wisest teachers;  
men and women of the very soundest  
type. Why go beyond such opportu-  
nities? Does not the desire to go be-  
yond smack of something more or less  
unnormal? and can we conclude that  
such teachers are of the very safest  
type?

In the training from our pulpits, and  
our prayer meetings and Sunday-  
schools is not broad enough and varied  
enough, then let us broaden and di-  
versify the course of instruction suffi-  
ciently to meet our wants, instead of  
repeating less Scriptural methods.

So far as our development, as Chris-  
tians, is concerned, whether young or  
old, as resultant upon Christian train-  
ing of Christian activity, if it may be  
directed or colored by any organiza-  
tion, it should be done by the church  
of Christ; by the churches.

Therefore, I say let our young peo-  
ple be the students of the Bible in their  
homes, in the Sunday schools and  
prayer meetings, and let them attend  
regularly upon the preaching of the  
gospel, and be present at all the meet-  
ings of the church. Let them be  
and enter into all with all of our minds  
and hearts.

Let us to the expense of living here,  
I am yours in Christian love,  
M. T. BOSTICK.

Ping-tu, China, Oct. 12, '93

**Trip Notes.**  
I visited a part of Bro. Jeter Dick-  
inson's field lately. The station is  
named Gallion, but the church is  
named Macon. In the better times  
of the South, the churches which  
have local names which will distin-  
guish them. We will have Marion  
church, and Gallion church in the  
stead of Siloam and Macon.

Gallion is in the midst of the prairie  
region. Two years of failures in crops  
makes the prospects awful gloomy for  
the people. The negroes, poor crea-  
tures, have but little to eat and have  
paid almost nothing on their debts,  
and the white, poor creatures, are  
wondering how they are going to  
carry over their debts and feed the  
negroes. And so it goes. At the end  
of these notes I will give a bit of his-  
tory which will suit the case.

The church at Gallion is composed  
of as fine material as can be found in  
any country. A large number of them  
are natives of Virginia, and like all  
others from that state, they have never  
gotten over being born there. How-  
ever, they are making first class Ala-  
bamiens, and if they will solve the prob-  
lems of the prairie region of the South,  
we will have their names perpetuated  
by a monument on Capitol Hill in  
Washington.

The problem they are  
figuring on are: How to have good,  
solid roads the year round in the  
prairies? and how to make Cuffee  
self-sustaining, without ruining the  
"Boss man"? There are several other  
"How's" which need to be answered,  
but these are enough for one commu-  
nity to be puzzled over.

My trip to Gallion was fortunately  
timed, happening right in the midst  
of hog killing. I wonder if there is  
any country in the world where the  
people know nothing of hog killing?  
If there is, it must be an awful  
poor country to live in. Our Gallion  
friends are waiting for the better times  
to come when they intend to build a  
handsome church house. They are  
all in love with their young pastor,  
and now that he is married, they ex-  
pect him to forge to the front, and  
some even suggest that he will eclipse  
his brilliant brother, the bishop of  
Selma.

There is a strange custom among  
these good people. When Otober  
comes they close the Sunday school  
till April. The weather don't seem  
to have anything to do with it. My  
trip was the last week in November,  
the first cold spell, when the roads  
were in fine condition, but the school  
had been closed nearly two months.  
Nearly half of my congregation were  
young people. Well, that is one of  
the ways our folks have of doing, and  
I don't know how they are to be got-  
ten out of it. I would think these  
Gallion saints brought the habit from  
Virginia, if I hadn't seen so many of  
our natives doing the same way. I  
haven't time to tell of the many boys

## From Mrs. Bostick.

Having had letters from different  
ones asking what it costs to live in  
this part of China, would you kindly  
permit me space in your columns to  
say a few words on this subject?

When I reached China, three years  
ago, the question of how much board  
to charge had just been settled after  
thorough test by Mrs. C. W. Pruitt  
and others. They put board, includ-  
ing everything except coal, at \$16.00  
mexican a month. At the rate of ex-  
change then, this would have been  
about \$12.00 gold, but at the present  
rate it would be only about \$10.00  
gold. Exchange is not always the  
same, but the price of native products  
does not vary with the exchange; so  
that \$16.00 mexican will now buy as  
much as it did then.

The first year I spent in China Miss  
Barton and I lived together; sharing  
expenses. Miss B. is a good house-  
keeper, having had considerable expe-  
rience in that line while in America;  
so our living expenses, that year, in-  
cluding coal, were less than \$16.00  
mexican a month, and we lived com-  
fortably too. During that year I had  
some extra expenses in the way of  
furniture and clothing, as I went into  
the Chinese dress, and this would ne-  
cessitate my having to buy more the  
first year than afterwards, but my en-  
tire personal expenses were less than  
\$300 gold.

Since Mr. Bostick and I married we  
have been keeping house, now about  
two years, during which time we have  
kept an itemized account of every-  
thing bought, and we find that all our  
expenses, including furnishing our  
house and a heavy doctor's bill each  
year, together with all expenses in the  
church, except house rent, which would  
be about \$50 gold, to come within  
\$600 gold a year. This does not in-  
clude the expense of Mr. Bostick's  
child in America. During this time  
I have hired all my sewing and other  
work done. Some who are more ex-  
perienced in house keeping than my-  
self, say their expenses are less than  
ours, and I find that living is cheaper  
in some parts of China than in Tung  
Chow and vicinity.

Bro. Mason, of the American Bap-  
tist Missionary Union, who lives in  
Nanchow, recently spent several days  
with us, and he said they could take  
boarders for less than \$16.00 mexican  
a month. Many things are cheaper  
here than in any ordinary town or  
city in America. For example, a variety  
of kinds of vegetables and fruit can be  
had here for much less than in the  
home land, and when one is near the  
coast nice fish and oysters can be  
gotten for a mere sum. One can live  
on native products, and live well, too,  
and these generally are cheap.

Having had the experience of living here,  
I am yours in Christian love,  
M. T. BOSTICK.

Ping-tu, China, Oct. 12, '93

**Trip Notes.**  
I visited a part of Bro. Jeter Dick-  
inson's field lately. The station is  
named Gallion, but the church is  
named Macon. In the better times  
of the South, the churches which  
have local names which will distin-  
guish them. We will have Marion  
church, and Gallion church in the  
stead of Siloam and Macon.

Gallion is in the midst of the prairie  
region. Two years of failures in crops  
makes the prospects awful gloomy for  
the people. The negroes, poor crea-  
tures, have but little to eat and have  
paid almost nothing on their debts,  
and the white, poor creatures, are  
wondering how they are going to  
carry over their debts and feed the  
negroes. And so it goes. At the end  
of these notes I will give a bit of his-  
tory which will suit the case.

The church at Gallion is composed  
of as fine material as can be found in  
any country. A large number of them  
are natives of Virginia, and like all  
others from that state, they have never  
gotten over being born there. How-  
ever, they are making first class Ala-  
bamiens, and if they will solve the prob-  
lems of the prairie region of the South,  
we will have their names perpetuated  
by a monument on Capitol Hill in  
Washington.

The problem they are  
figuring on are: How to have good,  
solid roads the year round in the  
prairies? and how to make Cuffee  
self-sustaining, without ruining the  
"Boss man"? There are several other  
"How's" which need to be answered,  
but these are enough for one commu-  
nity to be puzzled over.

My trip to Gallion was fortunately  
timed, happening right in the midst  
of hog killing. I wonder if there is  
any country in the world where the  
people know nothing of hog killing?  
If there is, it must be an awful  
poor country to live in. Our Gallion  
friends are waiting for the better times  
to come when they intend to build a  
handsome church house. They are  
all in love with their young pastor,  
and now that he is married, they ex-  
pect him to forge to the front, and  
some even suggest that he will eclipse  
his brilliant brother, the bishop of  
Selma.

There is a strange custom among  
these good people. When Otober  
comes they close the Sunday school  
till April. The weather don't seem  
to have anything to do with it. My  
trip was the last week in November,  
the first cold spell, when the roads  
were in fine condition, but the school  
had been closed nearly two months.  
Nearly half of my congregation were  
young people. Well, that is one of  
the ways our folks have of doing, and  
I don't know how they are to be got-  
ten out of it. I would think these  
Gallion saints brought the habit from  
Virginia, if I hadn't seen so many of  
our natives doing the same way. I  
haven't time to tell of the many boys

and girls which have been sent from  
this community to our schools, and  
the liberal support they have given to  
the cause of missions and education.

The wife of our missionary in Ja-  
pan, Bro. McCollum, was raised here,  
and her father is the superintendent  
of the Sunday school, when they have  
one.

I think the pastor and church will  
adopt the monthly plan of collecting  
for missions, and by this means the  
hard times will not be allowed to af-  
fect their usual liberal contribution.

Is a part of the Gallion pastorate,  
the pastor going by private convey-  
ance eight miles to preach at night.  
Years ago the church at Drunopolis  
began this way because they thought  
they could do no better, and they  
stick to the plan. Preaching two  
nights in the month, by a first-class  
preacher, they think is much better  
than once a month on Sunday. Well,  
"a habit is a habit" with a church as  
well as an individual. It is so hard to  
get out of a rut. If the Demopolis  
folks had faith enough in their ability,  
they could locate a pastor in their  
midst and arrange a fine field for him  
in easy reach.

Bro. D. is doing what he can for  
them, but he knows they need pastor-  
al attention which he cannot possibly  
give. The church has adopted a com-  
mendable plan—they pay their pastor  
every time he comes. Hearing that I  
would be there, they commenced a  
missionary collection, and practically  
they "made up beforehand their bounty."  
This is as it should be in every  
church. Demopolis is growing in  
spite of dark times, and the church is  
gaining strength also. The town is  
cursed with saloons, and I am afraid  
that our Christian people here, as in  
so many other places, have concluded  
that nothing can be done to stamp  
them out. That is the easy way—  
floating with tide requires but little ef-  
fort.

Good natured, amiable people don't  
like to antagonize things. Christ came  
to send war, not peace—war with evil  
and everything that is wrong. If we  
are soldiers of his we had just as well  
make up our minds to fight. It means  
nothing less.

"Are there no foes for me to face?"  
Yes, there are plenty of them, and  
only the sleepy soul asks the question.  
The Lord help us to arouse ourselves.  
S. M. W. CRUMPTON.

I spent a Sunday recently in New-  
berne. Bro. J. W. Dickinson is the  
pastor. The prairie country about  
Newberne has made several failures  
in crops. This is the worst ever ex-  
perienced. The people feel the pinch-  
ings of the hard times, but when I  
saw the people, I was glad to see  
them give liberally for the missions,  
with all their faults, they have a  
good influence in the community.  
They need a new house or the  
repairing of the old, but that is in the  
future now. W. B. C.

"Endure Hardness, as a Good Sol-  
dier of Jesus Christ."

I understand the subject about  
which I am going to write. I have  
had a checked life, supporting my-  
self mainly, in the school room in ear-  
ly life, and paying up college dues.  
Mid-life, I was in the city, and well  
cared for. In old age, I have, in  
considerable part, supported myself,  
—often riding through frost and snow,  
and sometimes walking to my appoint-  
ments,—mindful of what Dr. Manly,  
Sr., once said to me: "Don't take up  
both feet at once; it is a very unsta-  
ble



# Alabama Baptist

MONTGOMERY, ALA., DEC. 31, 1893.

## RATES AND INFORMATION.

Subscription Price—\$1.00 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.  
Circulation—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.  
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.

The removal of the mission secretary's office to Montgomery will put him in easy reach of all parts of the state.

Let every subscriber look at the label on his paper and pay up at once, so as to begin the year even with the paper.

As soon as we can make the arrangements we will announce clubbing rates with some of the first class agricultural papers for the benefit of our farmer subscribers.

We see that ex-Governor Jas. P. Eagle, of Arkansas, has accepted the place of corresponding secretary of the State Mission Board of that state. We congratulate him on his promotion.

The Mission Quarterly will be discontinued, and in its place the ALABAMA BAPTIST will issue each quarter a missionary and educational number, which will go to all the subscribers to the Quarterly. The first issue of the missionary number will appear the second week in January.

The Selections for the International Sunday school lessons for 1894 and 1895, as recently made by the International committee, are as follows: Six months, January to June, 1894, Old Testament History: Genesis 1 to Exodus 14. One year, July, 1894, to 1895, The Life of our Lord: From the Four Gospels. Six months, June to December, 1895, Old Testament History: Exodus to 1 Samuel.

We sometimes receive communications criticizing the way in which town people, churches and preachers treat country people. We do not publish letters like that because—

1. We believe most of it is purely imaginary.

2. We do not believe its publication would do any good. People who believe they are mistreated will continue to believe it. People who know how to behave themselves seldom have reason to complain about not being treated right.

Dr. W. H. Whittier, Professor of Ecclesiastical History in the Seminary at Louisville, has agreed to write a series of articles upon American Baptist History for the *Young People's Leader*, published by the Sunday-school Board of this city. Rev. L. J. Van Ness editor. This is the first time that this series of articles has been given to the public, and editor Van Ness is to be congratulated upon securing them. Dr. Whittier's fame as a historian, together with his unique style, guarantee that the series will be exceedingly interesting.—*Baptist and Reflector*.

A FAMILY religious paper is a necessity in this day. A denominational Christian weekly is the best. A religious paper which calls itself non-sectarian, is like much of the patent medicine you see advertised on fences and houses in our towns and cities—it claims to be good for almost everything, but nobody is right sure what is in it, or what it is good for. If you get a Methodist, Presbyterian or Baptist paper, you are pretty certain what you and your children are taking. There is no halting or hesitating; they teach openly and fearlessly what they believe. The dodging of the so-called non-sectarian paper on all questions calling for an opinion is disgusting.

I hope that Alabamians will pardon an observation from a visitor who would not abuse the kindness and hospitality of the country brethren at their late Convention. It is the marked absence of the country brethren. There may not be as great a proportion of country Baptists in Alabama as in other states, and a stranger may not have made a true observation, but it will do no harm to call attention to the seeming absence of the country brethren.

That is what Bro. McConnell, the new assistant secretary of the Home Board, says in our Home Field. Just come to Marion next July, brother. The country brother will be there by a large majority. "The crops will be laid by" then, and the fodder won't be ready to pull. They were not at Greenville, because they could not leave their farms in November.

From the establishment of this paper it has been the invariable custom to grant to the employees a vacation during the Christmas holidays. We do not now propose departing from the rule, hence our readers will not receive another issue until the first week in January, 1894. We most heartily wish all our subscribers a happy Christmas. Let us not forget to contribute to the comfort and happiness of the poor.

## OUR TOWN CHURCHES.

We have seen a list of the town and city churches, with the amounts they gave the last year to state missions. If this should be published it would be a surprise to most people. Doubtless the pastors and members would themselves be surprised at the very small amount given to this worthy object. We hope to see an improvement in this regard in the future.

We use our scissors freely on our exchanges. We are trying to get the cream. Doubtless we make some mistakes in our selections, but we are sure the most of the scissoring will be read with great profit.

Now, friends, we would not mar your Christmas joys in the least, but would rather increase them, so we earnestly suggest that you do not forget to examine your account with the ALABAMA BAPTIST, and see if your time is out, and if so, renew at once. Friends, brethren, we are greatly in need of money. We have on our books two thousand or more names that are in arrears to us. O how happy you would make us if you would forward your renewals. We are faithfully trying to serve you. Let us have your prayers and support.

BEFORE the publication of the next issue of the ALABAMA BAPTIST the old year, 1893, will be numbered with the years that have gone—gone with their fortunes and misfortunes, triumphs and defeats.

This year has not been without its dark and its bright clouds. While national matters have retained a peaceful attitude, still we have passed through a season of financial depression. Various causes have been mentioned as bringing about this condition, but it is beyond the ken of man to solve the problem and explain the true cause. While we have passed through the financial fire, and experienced the depressing result, yet, when we view our condition, and compare it with the condition of other nations, and even the troubles through which we have passed in other days, we may congratulate our country in being as well off as it is. God has been merciful and kind to us as a people; our crops have been in great measure a success; we have in store a sufficiency for the coming year, and religious revivals have gladdened almost every community.

When we consider the hardships and privations which the children of Israel experienced in their wanderings, we may rejoice in our seemingly unsuccessful history, and take fresh courage, and with vigor push on to ward the goal of success. We ought to be a happy people. Our surroundings, temporal and spiritual, are all that we could reasonably ask. The fruit is ripe for the harvest; we have but to reach forth our hand and pluck it.

We said we ought to be a happy people, and so we ought, for no nation possesses so many glories through which to accomplish glorious results.

Let us not speak of hard times, when we remember that the meek and lowly Jesus had not where to lay his head. None suffered as he, none had troubles like his—and all this to save the souls of men. May God help us to bear all our troubles and disappointments with Christian resignation, and may we grow in grace and in a knowledge of the truth as it is in Christ Jesus; may we love the brotherhood, and learn strife no more. "How good and how pleasant it is for brethren to dwell together in unity."

## FIELD NOTES.

There were three preachers on the recent grand jury in Bibb county. We hope they did their duty.

Rev. J. L. Thompson recently baptized eleven persons into the fellowship of Gurley church, Jackson county. We are sorry to learn of the death of Dr. Durden, of Choctaw Corner. He was a brother in law of Bro. J. W. Dickinson.

Pastor Dalby, of Union Springs, has been sick, but we suppose is getting again, as we have heard nothing to the contrary.

The Greenville Advocate speaks very highly of the sermons of the new Baptist pastor, Rev. W. M. Harris, late of Montgomery.

The Star reports the Baptist Sunday-school at Ozark as in a flourishing condition. It will have a Christmas tree on Monday night.

The Baptist ladies of Nannafalia, Marengo county, will give an entertainment on Christmas night, to raise money for their church.

The Baptist ladies of Day's Gap are making preparations to hold a bazaar during the holidays for the benefit of the Baptist church.

The ladies' aid society of Hartsville had a nice meeting recently, with music and recitations, and succeeded so well that they will have another soon.

Troy Messenger: Rev. P. T. Hale, of the Southside Baptist church of Birmingham, lectured last night at Brundidge for the benefit of the Baptist church. He is a fine speaker and drew a large crowd.

A note from Bro. Crumpton says he will move the mission secretary's office over to Montgomery Wednesday, 27th. Let all take notice and address all letters pertaining to missions or Ministerial Education to him here. Bro. Collier will come in from Opelika a few days later, bringing the book department. Orders for Sunday school literature after December 30th should be directed to Montgomery. The office will be found over Stoelker's Jewelry Store, D. 21st Ave.

The Columbia Breeze of last week announced that Dr. Cleveland was confined to his room by a severe cold. We hope the Doctor has recovered his usual health before this.

Dr. H. M. Wharton recently assisted pastor Crompton in a meeting at Parker Memorial church, at Aniston, but the brethren have not informed us of the results. This is intended as a hint.

We acknowledge the courtesy of an invitation to the intermediate meeting of the Philanthropic Society of Howard College. We could not attend, but return thanks to the young gentlemen of the society.

Brethren J. M. Rothen, of Safford, and W. W. Falkner, of Charlton, have placed us under obligations by their profitable attentions to the interests of this paper, and of the people among whom they labor.

J. P. Hunter, La Fayette: Rev. G. S. Anderson, of Auburn, was with us at Nottula on the 2d Sunday, and preached two excellent sermons for us. We would be glad to have him visit us again.

Rev. A. J. Preston goes from Russellville to take charge of the First and Central churches at Decatur. The Russellville church adopted complimentary resolutions, for which we cannot make room this week.

There is one sure way to make your pastor happy. Let all the members of the church conduct themselves all through the Christmas temptations as Christians should, and he will feel good over it till Christmas comes again. Just try it.

Bro. Stewart dropped in to see us for a little while on Saturday last. He is going up and down in this part of the earth trying to raise money to make the first payment on the Orphan's Home. Brethren and friends, let him not try in vain.

Evergreen Star: Mr. W. E. Liverman has just declined the reelection as secretary and treasurer of the Evergreen Baptist Sunday school. He has served in these offices for eighteen years, and was absent during that time only twice when he could have avoided it.

Rev. F. D. Hale pastor of the Baptist church at Greenville, S. C., has sent us two tracts on infant baptism and close communion, which he prepared for circulation among his own members. They ought to have a more extended circulation, and it may be that they would be supplied to those who wish them at a very small cost.

Rev. W. J. Elliott, of this city, went a few days since into the country between Morganville and Colquitt to spy out the land with reference to the organization of a Baptist church. He makes a favorable report, being pleased with the people and the prospect. It is quite probable that something definite will be done before very long.

The Busy Workers, of Adams Street church, this city, under the lead of Mrs. W. G. Yelverton, have sent a valuable box of supplies and five dollars in money to the Orphanage at Evergreen. This little band is composed of girls from ten to twelve years of age, and it is not large in numbers, which makes its good work only the more praiseworthy.

The Columbia Chronicle, in announcing that Dr. Teague had been called to the pastorate of the Baptist church of that place, adds: "Dr. Teague is a ripe scholar, a profound thinker, and one of the ablest preachers in Alabama. He exerts a powerful influence for good in our community, and it affords us real pleasure to announce that he has accepted the pastorate."

A meeting of representatives from three churches—Seale, Mt. Lebanon and Good Hope—was recently held at Seale for the purpose of completing the selection of a pastor, the preliminary steps to which we mentioned a few weeks since. Rev. J. W. Hamner, of Five Points, Chambers county, was chosen, and it is expected that he will soon enter upon the work.

The East Decatur Baptist Sunday-school will have a Christmas tree next Saturday night, and in connection with it will make an offering to the Lord in the way of a donation to the poor. Every Sabbath-school in the state ought to remember the poor. If there are none within its territory, there is the Orphanage at Evergreen, which needs money to make the first payment on the home recently bought.

Rev. W. S. Brown, at Florence, is making good use of the Young People's Union in creating an interest in missions. He has a mission station in East Florence, and in an announcement of preaching there the Times says: "This mission is growing very rapidly, and he always has a full house to hear him. The Thursday night prayer meeting is always well attended, particularly by the young people of that community."

Rev. W. T. Cobbs, Danville: The ladies' aid society of our church is doing a good work. They have just furnished our church with a new stove, so we now have two stoves, which afford us abundant heat. They have also ordered two door shutters and a nice communion table. They are preparing to have an entertainment on Friday night before Christmas for the benefit of the church. They are a little band of workers.

At the Methodist conference which was recently in session at Opelika the presiding elders made good reports of affairs in their several districts. Some of the reports were specially good. In addition to the excellent collections of money, our attention was attracted by the number of new churches and pastors' homes reported. The Methodists may not know how to baptize according to Scriptures, but they do know how to do some other things.

Jesse H. Dickson, Pine Level: Our Sunday-school is arranging to celebrate the 5th Sunday next, to raise money for the Baptist Orphanage at Evergreen. Prof. W. H. Jones will deliver a lecture, the subject, "The Baptist Orphanage of Alabama." Miss Nelson Parker, our accomplished organist, is preparing the songs for the occasion. The young people will arrange the church building. May God bless the school in this noble effort.

Brethren and sisters, what do you propose to do that will make Christmas week brighter for your pastor and his family? Of course you intend to do something. You could not forget the servant of God who has labored for you and your children all the year; and surely you cannot neglect his wife, who has borne the care and responsibility of the home while the husband was serving you. And there are the children, too. No, no; you will not forget your pastor and his family.

The following note from a lady member of the church at Greenville came too late for last week's paper, but it is not too old to print: Our new pastor, Rev. W. M. Harris, was welcomed by large and appreciative congregations Sunday morning and night. He begins his pastorate among us with the brightest promise. We have already taken him into our hearts. With the bright outlook of our church, and with Bro. Harris as our pastor, we expect showers of blessings—Many good wishes for the ALABAMA BAPTIST.

A large majority of our readers are farmers, and some of them pay special attention to the production of milk and butter. We are sure they will read with interest and profit the letter which we print on the inside page from Mr. Hammond McIntyre, the successful dairyman of this county. We are indebted to Bro. Street, of Hayneville, Lowndes county, for the letter. He and Mr. McIntyre are doing much to advance the dignity, the profitability and the convenience to the public of the occupation of the dairyman.

You may preach ever so good a sermon to your people, but many of those who are really interested in it cannot recall some of the strong points when they wish to do so. They were lifted and enlarged by the sermon, but they do not remember it with sufficient clearness to get the instruction that they need, or to repeat it to others. But if you put a good tract, or book, or religious paper into their hands, they refer to and memorize at their leisure whatever strikes them. And they can hand it around among their friends.

Woman's Central Committee: Brewster Sunbeam sent a box to the front—sent a lovely letter to the Central Committee through their president, Miss Nannie Granberry. \$52.75 has been sent Bro. Crumpton for the Havana Hospital. Thus double the amount pledged by our women has been received. Now for the Christmas offering for Japan, sisters.—Miss Anna B. Hartwell sends beautiful letters to the societies of the Birmingham association. It is inspiring to have a Missionary for our own country.—The box from East Lake, including donations from New Prospect and Trussville, is valued at \$86.27. Who will send another?

W. B. Carter, Girard: Christmas is drawing near, and the people, as in the days before the flood, are eating and drinking, marrying and giving in marriage. It was my pleasure to unite in holy wedlock to-night Bro. Elton L. Hollis and Miss Lillie May Hendon, all of Phenix City. Elton is a noble young man, highly connected, and Miss Lillie is one of Phenix City's fairest and loveliest young ladies. All the churches both on the Alabama and Georgia sides of the Chattahoochee are holding on well, considering the great stringency in money matters. Bro. Smith has come to Columbus full of the good Spirit. He is the right man. Bro. Waller is making himself felt, and Howard and Schramm and Whipple all are hard at work. This scribe is doing something for the Master.

Pastor F. M. Woods, of Blocton, sends money to pay up for the past and a part of the future, and along with it the following cheery note: Comfortably and conveniently situated in the new pastorage, I write to say, that the First church at Blocton is moving on nicely. In the two years just passed we have received into our church 122 members, dismissed by letter 58, excluded 1, and our roll stands at 153. The old mortgage debt, which has been a sore on our people has been settled in full. The pastorage is paid for. I preached twice a month the first year, three times a month the second year, and I start in for all my time this year. The spiritual condition of the church is good. The Lord has greatly blessed us, and with increased faith and zeal we enter upon the work of the present association year. Pray for us.

Rev. J. D. Robnett, D. D., president of Howard Payne Baptist college, at Brownwood, Texas, sends us a very earnest appeal for help by the Baptists of Alabama in the effort which he is making to raise three thousand dollars more for his college. That sum is needed, in addition to what has already been raised by special effort, to save the college property. Dr. Robnett writes from St. Louis, he having gone to Missouri to solicit help there. He is in deep earnest about the matter, and he has our sincere sympathy. But we do not publish his appeal, because our people in Alabama are trying to carry a Howard college also, and a Judson too, and we do not think the space required in our columns would bring commensurate returns. Still we would rejoice in any help that our brethren might give to this college at an important outpost. Money may be sent to Rev. J. D. Robnett, D. D., Brownwood, Texas.

## How They Write.

It is interesting to read the notes which many of our subscribers write in remitting money to pay their subscription that is long past due. Of course, the money itself is always an object of interest, but that is not all that attracts our attention. The men, as a rule, merely ascribe their delay to hard times, and pass on, but some times they make confession of negligence. The women seldom mention the fact of hard times, but simply say they did not have the money to send, and almost invariably express gratitude for the continuance of the paper without pay in advance.

For example, a brother in Marengo, in sending money for the past and the future, says he is heartily ashamed of himself for not attending to the matter sooner, and that if we choose to "blister" him for it he will try to bear it with good grace. We have his case under advisement, and the blistering may yet come.

Another, writing from a town in Mississippi, confesses the truth for himself and a great many others when he confesses negligence. He says:

Begin pardon for the dereliction. I have resolved and re-resolved many times over to pay up, but negligence seems to have the "under hold" of our people, and am sorry that I am not an exception to the rule. Now, forgive, as you would be forgiven, and believe me as ever, your well-wisher and friend.

Besides a confession as to the past, that is also an implied promise of good behavior in the future. Surely a penitent ought to have a fair opportunity to prove himself.

We close these specimen cases with a very suggestive note from a good sister in Clarke county:

Gladly do I enclose post office money order for \$5 to pay for my paper. I accept many thanks for your kindness in continuing the paper. I do hope I can pay up the promptly in the future. I know I can read my paper with a better conscience, and not be ashamed to send it out to those who won't take it. Wishing your paper the greatest success, I remain, yours truly.

## At Selma.

Dear Bro. Editor: On the 26th of November we began a series of meetings at Calvary Baptist church, east Water street. Bro. S. O. Y. Ray, who is engaged in evangelistic work in this part of the state, did the preaching. The plain presentation of the gospel by him was blessed of God to both Christians and sinners. This part of our city was greatly blessed by the meeting. The Baptists are stronger numerically and spiritually; and Christian people of the various denominations greatly enjoyed it. As a direct result of the meeting 12 were received by experience, two by retraction, and seventeen by letter. Others are expected soon. We believe there is a brighter day in the near future for the Baptists in this part of the city.

This is a great mission field, and the Lord is with us and blessing our labors.

We are indeed thankful to God for sending his servant into our midst, and shall be glad to have him with us again in the near future.

Pastors in villages and towns, who desire to have a meeting at their church during the winter, would do well to correspond with Bro. Ray at Marion, Ala. J. B. BARNES.

## To the Former Students of the Judson Institute.

A few ladies, friends of the school, have resolved to do something towards carrying out the recommendation of the late Convention at Greenville, which was to raise nine thousand dollars during this convention year in part payment of the bonded debt.

Their aim is to raise from those who have been at any time students of the Judson one thousand dollars by the first of next May. That sum would extinguish one of the bonds which it was necessary to give five years ago in order that the building might be completed and equipped. This contribution would also greatly encourage the effort to be made by the denomination at large in behalf of the Judson. One thousand dollars can be had from those to whom this appeal is made. Thousands of persons, I might say perhaps, thousands of homes, have been blessed by the beneficent influences of this school. An opportunity is now afforded them to show some appreciation of these benefits and some desire to perpetuate these influences. Correspondence has just begun with this end in view and much encouragement has already been received; no one has returned an indifferent answer; some have pledged hearty co-operation; and some money has already come in. The ladies at the Judson have the names of many men who received their education there till they were twelve years old. These are earnestly invited to assist in this undertaking. Many of the former students have been greatly blessed in their affairs; it is hoped that they will give to this cause as they have been prospered,—others claim upon them being duly acknowledged. Others will doubtless as freely give in sums of from twenty-five dollars to one dollar.

All communications on this subject may be addressed to Mrs. S. W. Averett, Judson Institute, Marion, Ala. All moneys sent to her for this purpose will be deposited in bank, and a receipt will be sent promptly to the donor. I hope this appeal may reach the heart of every one who has been a student at the Judson, and that every one of them will assist in the undertaking, sending a contribution and giving such suggestions as may be deemed available and advantageous.

J. B. LOVELAKE, Pres't Board of Trustees Marion, Ala., Dec. 15th.

The members of the Alumnae Society are earnestly requested to assist in this work.

MISS LUDIA HORNBUCKLE, Pres't A. S. J. I. A register of the names of contributing students will be kept in the archives of the Judson Institute. S. W. AVERETT, President of the Judson.

## About That Debt.

Eds. Ala. Baptist: You have made the statement through your paper to the Baptists in Alabama in reference to the pressing needs of the work and the burdensome debt which is now upon the Board. I want to thank you for the words of sympathy and co-operation which you have given to us through your columns. We realize that in putting this matter before the denomination just at this time it is almost staggering to some, but let them remember that we are staggering under it here, and that the Master's work is being hindered. More than this, we feel that it is best for our brethren to know the condition of the work which they have put upon us. And more than this, we believe that it is no great work for 1,250,000 Southern Baptists to raise \$400,000 in one month; if all of our people, even if one half or one fourth will come up to help, the debt will be liquidated in December and none will feel it so severely. Let us make sacrifices, if sacrifices are necessary that God's cause may go forward.

At the State Convention in Alabama, I met many earnest hearted men and women, and while I rejoiced at that meeting, I will rejoice more to see them come up and take a noble stand in this great work of the Lord if Alabama generally is in as good condition as around Greenville where the Convention met, she can do a noble work. Let every pastor and every individual take part in this great work. Pray to the Lord that he will help us, and let each give as he has prospered us.

Yours faithfully, R. J. WILLINGHAM, Corresponding Secretary. Richmond, Dec. 13.

## Quilts for the Orphans.

Bro. M. Y. Swindall, of Coosa county, makes a suggestion in regard to each Sunday-school sending the Baptist orphanage a quilt.

Couldn't every Sunday school send us a contribution of money instead? Our children have enough clothing for the winter, and we have covering for them, but we greatly need money to make our first payment on Jan. rat.

J. W. STEWART, Evergreen.

## From Bro. McCormick in Mexico.

Dear Baptist: Your last issue is unusually good, and places me under renewed obligations for your weekly remembrances.

That statement and appeal of the Foreign Mission Board should, and doubtless will, bring the hosts of Israel to the point of sacrifice for the building of Zion's walls. The letter from Mrs. Crawford, the "elect lady" of Tung Chow, deeply moves me. The older I get, I more incline to believe that there are a multitude of important questions which have two sides and both of them right. It is no body's fault that these brethren and sisters have elected a way which seemeth wisdom to them for making straight the Lord's paths in China. The Foreign Mission Board is broad and liberal, yet must abide by the policy of the Southern Baptist Convention, and as a corporate body with responsible obligations, must demand acquiescence on the part of its appointees in its plans and methods. And though those working with the board for the world's salvation may not be able to agree with this new mission policy in its details, we do sincerely pray God's blessing upon it, and ever believe that it may prove to be one of the new adaptations of old Baptist principles, destined to bring great glory to the name of the common Lord. They go to inner China, not in the name of the Southern Baptist Convention, it is true, and yet it becometh no member of that apostolic body to hinder or reprove them. Rather let us bid them "God speed" in Christ's name, and hope they may teach us the way more perfectly, for it is certain that a very few years ahead will find the present missionary plans taking many new forms, though one and all animated by the same life giving Spirit. They are the Lord's workmen, and represent the Lord's churches. May his smile be upon them!

But I started to write of Mrs. Crawford. Noble woman! The most genuine missionary heroes I know of are the missionary women! Their egotisms are not pronounced, as a rule, on earth, but the record of their works and deeds of faith is kept on high. They baptize not, neither do they address our conventions, but if the converts in a hundred of our churches—whether called out of the night of paganism or the death fog of Romanism—could speak, they would tell a wondrous story of the strength, and patience, and wisdom, and evangelistic power of these "weaker vessels."

How it pains a lover of old Howard to see her limping along still under the burden of such a debt. I am looking eagerly to see the outcome of the Old-Howard-Boy-Association which, with Whittle as driver, was to put a moving shoulder to the forward enterprise. Let us hear more of it.

Will that Alabama Baptist history soon be a publishing? It will be another one of those Truth-Stranger-Than-Fiction books, if the work of the pioneers be faithfully told. We have gripped Time's forelock out here in Mexico, and are already preserving the records.

And my old Seminary room mate, John Stewart, has developed into the greatest "father in Israel" in the tribe of Alabama! It seems to me that I am uncle, at least, to those little chaps he's fattening and schooling at Evergreen. When I read of his works I often remember how the "wharf rats" in Louisville used to "guy" and glory in him.

This is the great day of the Feast in Mexico—the day when, as these priestly fable mongers tell us, the Virgin appeared at Tepeyac to the Indian Juan Diego. All over the land, from the Rio Grande to Guatemala, the priests are pumping this stupendous nonsense into the Mexicans, who, in general, are attending bull pens and cock fights and getting beastly drunk in honor of the "holy mother of God," especial "patrona of the Indians." Thousands of native Mexicans are to-day at the shrine in Tepeyac, where over a million dollars has recently been put into a gaudy crown for their painted travesty. To-night there will be fireworks, and processions and masses, and then it will take two or three more days for them to get over this pious dissipation. Will any of our Alabama Baptist churches and Sunday schools imitate this Romish holiday thirteen days from now? Christmas as a home festival is one thing; as a semi-bachanalian church feast and Sunday-school jubilee, with customary cognates of deacons buffooning in bear skins or buffalo robes, and church members capering like Santa Claus in masks and sleigh bells, amid general gormandizing on sweetmeats, is quite another thing. The honor the ignorant Mexican thinks to pay "Saint Mary" is probably as acceptable praise to God as is the Christmas alms Baptist churches sometimes offer Him in the name of his holy Son. Let us keep Christmas for our hearthstones, and send him laden with joy to the home of the poor, but let him distinctly understand that he is not to cut up his antics in Christ's churches.

H. P. MCCORMICK, Morelia, Mexico, Dec. 12th.

Bouquets for the living beat bouquets for the dead.

## News Items.

Colorado has granted women the right to vote.

There is talk of another cotton factory at Prattville.

Uniontown has received more than 10,000 bales of cotton.

The mica mines of Cleburne are attracting wide attention.

A cyclone recently did great damage about Magnolia, Ark.

Another effort will be made to get a bankruptcy bill through congress.

The lower house of congress has passed the bill admitting Arizona as a state.

Congress will be asked to pass a bill taxing incomes above a certain amount.

Farmers about Uniontown are building new houses for tenants and other purposes.

The re-opening of mines, furnaces, &c., around Birmingham has made money easier.

Troy had another fire on the 15th, inflicting a loss of about \$40,000, partly insured.

The next session of the South Alabama Methodist conference will be held at Brewton.

A number of families have recently left Randolph county for Belton and Hearne, in Texas.

It is expected that the name of Day's Gap, Walker county, will be changed to Oakman.

Pendergrast, the murderer of Mayor Harrison, of Chicago, is on trial, and denies that he is insane.

The fifth year of the married life of W. C. Sanders and wife, of P. K. E., was celebrated on the 14th.

The Masons and Knights of Pythias took the lead in erecting a good school building at Rockford.

The president's special message to congress puts the blame of the trouble about Hawaii upon Minister Stevens.

At a country dance at the house of Elias Stuts, in Lauderdale county, Wm. Blackburn was killed by Tom Cuthorn.

Daniel Webster has been sentenced to the penitentiary for four years for the murder of W. O. Harris in Tuscaloosa county.

The people of Shelby county are becoming interested about the removal of the court house, and Calera is trying to get it.

Deputy marshals have recently caught a number of moonshiners and destroyed their stills in Winston and Marion counties.

Both Montgomery and Columbus merchants are working for the trade of Abbeville, now that the railroad has been completed.

The Georgia legislature has declared for the coinage of both gold and silver, without discrimination, and for state banks of issue.

The most reliable estimate at the present is that the cotton crop is less than what will price it to 10¢.

The barn of John Johnson, near Georgiana, was burned recently, with the contents and two neat hogs. A neighbor was accused and arrested.

Senator Voorhees has introduced a bill to require the coinage of \$2,000,000 in silver per month. He was the leader in the repeal of the Sherman law.

Gen. D. E. Coon, a prominent Republican politician in Dallas county in reconstruction days, was recently shot in the stomach, by accident, in California.

Some of the weather prophets say we will have a very cold winter, and others say it will be very mild. Those of us who don't know will have to wait and see.

The state treasurer reports that for the fiscal year ending September 30, the receipts from all sources were \$1,744,995.59 and the disbursements \$1,848,134.70.

The supreme court of Kentucky has decided that the new state constitution puts an end to the Frankfort lottery, even though the charter would not expire till 1926.

The Virginia legislature is investigating the







