

ALABAMA BAPTIST.

Published Every Thursday by the  
ALABAMA BAPTIST COMPANY.

Office—23 Dexter Avenue, up stairs,  
over Stouffer's Jewelry Store.

TERMS—\$1.50 per Annum. \$1.75 if not  
paid in 3 months. \$2.00 if not paid in 6  
months. \$1.00 to Ministers in regular  
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terest to write for terms. This paper has  
a wide circulation in Alabama among the  
rural white Baptists.

Entered at the Post Office at Montgom-  
ery, Ala., as second class mail matter.

The twelfth Baptist Congress  
will be held this year at Detroit,  
Michigan, November 13-15. Speak-  
ers from all sections are down on  
the preliminary program, Drs. Bur-  
rows and Sampson from the South.  
Write to Walter Kauchenspiess,  
secretary, 407 West 43d Street,  
New York.

Mr. D. L. Moody announces the  
Twelfth General Bible Conference  
to be held at East Northfield, Mass.,  
August 1 to 13. Able speakers  
will discuss important subjects.

Don't miss the opportunity to see  
the ticket—a privilege I always re-  
serve, and which I have the honor  
of saying I have several times.  
It makes no difference with me  
what they say about its being un-  
fair to the nominees or the party;  
I reserve the right, primary rules  
to the contrary notwithstanding.  
And the pulpit should teach this  
doctrine; should stand for it, and  
demand men to fill our places of  
trust and honor.

"Men whom the last of office does not kill;  
Men whom the spoils of office cannot  
buy;  
Men who possess opinions and a will;  
Men who have honor; men who will  
not lie."

It has been entirely too common  
for the conventions to put up their  
men and then lay on the whip and  
bid us vote for them *volens volens*.  
But the times seem to be growing  
better in this respect. In many  
sections the better element is com-  
ing forward and quietly settling on  
good men for office, and where they  
cannot get them, they give the of-  
fices to the other side, provided  
they have good men. And I can  
not say I am sorry. It is an omen  
of good. It shows that the reign  
of the demagogue is over, or at  
least is waning; that the people  
propose to be heard and to be heard  
or to know the reason why.

There is just along this line a no-  
ble opportunity presented to the  
pulpit—the opportunity to mould  
and develop our young men in  
respect to the style of officers, rulers  
and law makers we should select;  
the opportunity to tone up public  
sentiment to a realization of the  
fact that wicked or evil men do not  
make good judges, sheriffs, legis-  
lators or governors. If we want  
good laws and a wholesome admin-  
istration of justice, we must send  
true men to our legislature. If we  
want an equalization of the burdens  
of government and exemption from  
the exactions of accumulated  
wealth, we shall find it by sending  
to Congress "men who live above  
the fog," and who seek the great-  
est good of the greatest number;  
unselfish, patriotic men, men who  
will make itself felt respecting  
men to be inculcate unalterable op-  
position to the election of drunkards  
to office. Thomas Jefferson, the  
author of the Constitution, in his  
old age, said: "To the use of ar-  
dent spirits is to be attributed much  
evil legislation. If I were again  
placed in a position to do so, my  
first question to a candidate for of-  
fice would be, 'Do you drink ardent  
spirits?' We have a right to re-  
quire sobriety in the candidates  
who present themselves, and if they  
cannot give up their cups, by what  
process of reasoning can they ex-  
pect successfully to fill the offices  
to which they aspire? And how  
shall we point the rising youth to  
them as examples of probity and ex-  
alted worth?" \* \* \* For  
the sake of our young men, who  
will be injured by their example;

lend a hand, take hold, take  
part. "Here, hold this," the sailor  
said to the affrighted passenger in  
the storm. It was only a useless  
piece of rope, but it gave the man  
something to do and saved him  
from despair.

It is a rule in the regular army to  
keep the soldiers doing something  
so as to keep them in good spirits  
and good health. The busy citizen  
is not a growler and law-breaker.  
The busy church member is not  
continually under a cloud of doubt,  
nor does he give trouble to the  
church by disorderly conduct.

How to grow. Set a high mark,  
a bright mark before and "press  
toward" it. When Blondin first  
crossed Niagara on the tight rope,  
he had suspended on the other side  
of the flood, to fix his eye, a glitter-  
ing star.

The life of many a man has turned  
out to be a failure not for want of  
ability, but because there was no  
definite worthy object in view.  
Success in any department of life is  
attained only by setting a high  
mark and persistently pressing to-  
ward it.

At a recent primary election in  
Nashville, Tenn., the candidates  
supported by the A. P. A. were  
decidedly successful. Our readers  
of course remember that this is the  
American Protective Association,  
an anti-Catholic organization, of  
which much was recently said in  
these columns. We had read that  
many of the candidates in Nashville  
were alarmed, because the A. P. A.  
being a secret organization, it was  
unknown to some at least how the  
order would vote. Catholics do  
not constitute so large a proportion  
of the population of Nashville as of  
some other Southern cities, and if  
the A. P. A. can get a foothold  
there and make itself so sensibly  
felt in politics, it may more easily  
do so elsewhere. But why have a  
secret organization?

For the Alabama Baptist.

The Relation of the Pulpit to  
Politics.

BY J. A. FRENCH, D. D.

Not a few persons misconceive  
the mission of the ministry, and  
seem to think ministers are a sacra-  
mental class whose only duty is to  
instruct the people in what are  
termed purely gospel lines. It is  
nothing uncommon for these to bid  
us preach our preaching and let  
other questions alone. Not so do  
I conceive our mission. I believe  
the pulpit should come in touch  
with men on all great questions of  
life and duty, and that the bidding  
of those who would have us remain  
silent should be treated as the idle  
wind which we regard not. If we  
look back through Old Testament  
times we find God again and again  
using his prophets to rebuke the  
sins of those who rule. If we con-  
sider New Testament times, we find  
the Great Teacher teaching  
respect for the rights of others, and  
our great name-sake, John the Bap-  
tist, rebuking the king, while the  
Apostle Paul enjoins respect for  
dignitaries, the payment of taxes,  
and honor towards those in author-  
ity. With these examples before us,  
we shall not find ourselves far  
astray in saying there is a most im-  
portant relation between the pulpit  
and politics; that it should make  
itself felt for good in this connec-  
tion; that love of home, love of  
virtue, love of country unite to  
demand of the pulpit seek and  
find First, on all political ques-  
tions all interests are involved.  
Second, for the sake of right-  
eousness, the pulpit must give us  
advice. Dr. Eager put it in the saddle,  
and said: "If you are not for the  
right, you are for the wrong."

Third, the pulpit must make itself  
felt in politics in respect to meth-  
ods. What method of conducting cam-  
paigns and re-elections is right? It  
is rather difficult to decide which  
side is more to blame for de-  
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ods to gain success. Perhaps the  
most shameful campaign ever  
waged in this country was that of  
1884, when Cleveland and Blaine  
were the presidential candidates.  
But we always have enough of  
doubtful methods and to spare for  
which, of course, rival papers and  
rival speakers are largely respon-  
sible. Then there is the betting and  
the treating and all that kind with  
the rest. Now there is room here  
for a wonderful degree of effort on  
the part of the pulpit. We need to  
elevate the people's conceptions,  
and to show them that they can  
never get just views of questions of  
state by following party prejudices;  
that they must rise above these and  
consider the principles involved and  
whichever logically lead. We need  
to help the public to think and  
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And what shall I say of the mis-  
erable partisan zeal which possesses  
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ing each other the cold shoulder.  
Heaven pity the Christian who can  
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The Lord has little use for  
such a man either here or hereafter.  
There are no political lines running  
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No excitement of a secular and tran-  
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They are necessary for the general  
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ness, or coldness among neighbors  
and friends and brethren?

We should also teach honesty in  
political methods. The filthy pool  
of politics sadly needs purification,  
and the prescription must be found  
in the divine pharmacopoeia. As it  
is at present, double-dealing and  
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He continues: "The minister who  
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and utters no word of protest, and  
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Be it ours to show the dangers  
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and that both the decalogue and the  
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We must show men that they are  
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LITERARY NOTICES.

NEW BOOKS.

A Short History of the Baptists.  
By Henry C. Vedder. Phila-  
delphia: American Baptist Pub-  
lication Society.

Baptists have made a great deal  
of history, but they have not writ-  
ten much about what they did.  
One result is that Baptists do not  
know much about themselves. The  
book before us presents the history  
of the Baptists without embar-  
rassing details, and its facts may be  
easily remembered. The history  
comes down to the present time.  
There are a few pages of Appendix  
which contain interesting and val-  
uable doctrinal matter.

The Life of Jesus: Studies for  
Bible Classes. By Rev. C. C. G.  
Wallace, M. A. Philadelphia:  
American Baptist Publication  
Society.

This most excellent volume was  
prepared for the Christian Culture  
course, and especially for young  
people. It would, however, be  
quite helpful to older people. It  
is a personal history of the Savior,  
and it seems to bring the Son of  
God more really before the mind as  
a Person who actually lived and  
moved among men. There are  
questions at the end of each chap-  
ter for class use. The book is  
needed now, as the Sunday-school  
lessons are upon the life of Christ.

Baptist Church Perpetuity; or the  
Continuous Existence of Baptist  
Churches from the Apostolic to the  
Present Day Demonstrated  
by the Bible and by History. By  
W. A. Jarrell, D. D., with an  
Introduction by Rev. W. W.  
Everts, Jr.

We are indebted to the author  
for a copy of this book. It treats  
of a subject in which some Baptists  
take great interest. We have not  
found time to examine the book,  
but a cursory glance shows that the  
author has been industrious in  
massing a strong array of testimony  
in support of his proposition, and  
leaves little to be said on that side.  
The book may be had by sending  
\$2 to Rev. W. A. Jarrell, D. D.,  
Dallas, Texas.

The Moral Conflict of Humanity,  
and Other Papers. By A. C.  
Kendrick, D. D., LL. D. 12mo.  
New York: American Baptist Pub-  
lication Society, 1420 Chestnut  
Street.

It is a matter of common ex-  
perience, not only in commentaries,  
but in other volumes as well, to  
find the really difficult points of a  
subject evenly or not satisfactorily  
explained. This fault will not be  
found with the volume in hand.  
On such questions as "the moral  
conflict of humanity" as indicated  
in the seventh of Romans; the  
meaning of the word "graphé"  
(writing) in the epistle to Tim-  
othy; Paul's wish that he "might  
be accursed from Christ;" "the  
baptism of death;" "preaching to  
the spirits in prison;" and "the  
revelation of the sin and death of Adam  
to that of the race," Dr. Kendrick  
meets every difficulty squarely, and  
gives such explanation as the va-  
rious passages considered seem to  
justify. He takes the plain mean-  
ing of each passage considered, as  
the original and his knowledge of  
the Greek enable him to call forth.  
The book cannot be otherwise than  
helpful. Many may not accept all  
the views propounded, but Dr.  
Kendrick's recognized knowledge  
of New Testament Greek and ex-  
egesis and his loyalty to the plain  
teaching of God's word will lead  
to a re-examination of the points at  
which the difference in view may  
obtain. The publishers have given  
a worthy book a fitting dress, and  
students of the Bible, of any de-  
nomination, will be grateful there-  
for.

A Mexican Rance; or Beauty for  
Ashes. A Rance Story. By Mrs.  
Janie Prichard Duggan. 12mo.  
376 pp. Price, \$1.25. Phila-  
delphia: American Baptist Pub-  
lication Society, 1420 Chestnut  
Street.

This book was the result of an  
offer of five hundred dollars for the  
best story along certain lines of  
Christian character and work. The  
judges to whom the stories were re-  
ferred were unanimous in selecting  
this as worthy of the prize. We  
believe that the verdict of the  
judges will be sustained by all the  
readers of the story. It is a discus-  
sion of the principle of Christian  
indebtedness, or the obligation that  
one who has it is under  
to impart to him who has it not.  
To illustrate this, the author, who  
has been a missionary in connection  
with the Southern Board, has  
chosen Mexico, a field with which  
she is personally familiar. The  
principal character of the story,  
Miss Mary Summers, a young  
woman of social standing, wealth,  
and culture, finds that she has been  
receiving much from the Master and  
giving nothing. Under the intense  
white light of a strong conviction  
of duty, and privilege as well, she  
consecrates herself to his service,  
and to that of her fellow-men.  
Making a thorough course of pre-  
paration, with especial reference to  
the care of the sick by a term of  
nursing in a hospital, she offered  
herself and was accepted as a mis-  
sionary.

Money and religion cannot be di-  
vorced. Religion needs money, and  
money needs religion. For religion  
to be a blessing, it must be spread.  
Its great Founder's command is  
that it shall go into all the world.  
It cannot thus go without money.  
—Christian Guide.

Where Christ brings his cross he  
brings his presence, and where he  
is none are desolate, and there is  
no room for despair.—Mrs. Brown-  
ing.

Central Committee.

PRAYER CARD—JULY.

Foreign Board.—"He was re-  
ceived up into heaven \* \* \* and  
they went forth and preached ev-  
erywhere." Missionaries, 94; na-  
tive assistants, 91; churches, 84;  
membership, 3,328; baptisms, 629;  
schools, 15; scholars, 375. Sun-  
day-school scholars, 2,271. Re-  
ceipts of Foreign Board, \$106-  
332.69. Contributions from native  
churches, \$5,944.27.

Study Topics.—What is the re-  
lation of the Board to the churches?  
What progress has been made in  
its work during the past twenty  
years? What missions are under  
its care? What is our personal  
duty with respect to Foreign Mis-  
sions?

RECOMMENDATIONS  
Of the Foreign Board to Women's Mis-  
sionary Union, Adopted at Annual  
Meeting in Dallas, May 12, '94.

1. "Since it has been agreed that  
the effort begun last year, to secure  
the observance of Missionary Day  
in all the Sunday-schools, shall be  
prosecuted under the direction of  
the Sunday-school Board, we re-  
spectfully request that the Woman's  
Missionary Union lend their invalu-  
able aid towards making the occa-  
sion a success.

2. That for the next annual  
Christmas offering, we suggest as a  
suitable object the enlargement and  
strengthening of our work in China.

3. That the Woman's Missionary  
societies carry on their work in re-  
gularity to raise the full amount re-  
quired for the support of their sisters  
who have gone out as missionaries  
to the down-trodden women of  
heathen lands.

Letter from Dr. R. J. Williamson, Explan-  
atory of the Recommendations.  
RICHMOND, VA., April 26, '94.  
MISS ANNIE W. ARMSTRONG,  
Cor. Sec. W. M. U.,  
Baltimore, Md.

My Dear Sister: In presenting  
the recommendations of the board  
to the Executive Committee of the  
W. M. U., at their annual meeting,  
will you please express our thanks  
to them for the kindly aid and co-  
operation which they have given to  
us during the past year. They have  
strengthened the work by their de-  
vout prayers, kind words, earnest  
works, and liberal gifts.

In looking forward to the year  
Missionary Day in all our Sunday-  
schools. Last year was but the  
beginning of this enterprise. We  
feel that one of the prime obliga-  
tions, which rest upon us as God's  
servants, is the training of our  
young people in the great mission-  
ary work. This is to be done by  
precept and example, and the hearts  
in early life are most easily im-  
pressed in both ways.

While the demands upon us are  
very great from all our mission  
fields, yet we feel that just at this  
time, the most pressing calls come  
from China, and that large re-  
formations are needed at once. We  
have, therefore, requested that you  
take this China work upon your  
hearts and hands for the next Christ-  
mas offering.

While we would not make any  
special difference between our good  
sisters and the brethren who have  
gone out to the front, yet we feel  
that the sisters at home can more  
fully sympathize with the earnest  
sisters who are on the mission fields,  
and who are doing such a mighty  
work in lifting up womanhood in  
heathen lands, from the burdens  
and sorrows and shame brought  
through the thralldom of sin, to that  
high position in which God would  
have her to stand in all the rela-  
tions of life. We have therefore  
asked that you will try through  
your societies to raise an amount  
equal to that required for the sup-  
port of these sisters, and we feel  
that you will with joy take upon  
you this great work.

Of each one of your societies, and  
of each member, both official and  
private, may it be said, as the Mas-  
ter said in sweet and high com-  
mendation of the woman who loved  
him and honored him so well, "She  
hath done what she could."

Fraternally,  
R. J. WILLIAMSON,  
Cor. Sec. F. M. B., S. B. C.

The true Christian is known by  
his life. It is not necessary that he  
should tell it to others may know  
it; it speaks for itself, and in a lan-  
guage too that cannot be misunder-  
stood. This life of which we speak  
has its distinguishing features and  
characteristics, and is never con-  
founded with any other life. As  
we are never troubled to recognize  
a familiar friend by his features, so  
we are never troubled to recognize  
a real Christian by his life. His  
features are unmistakable and estab-  
lish his identity beyond all doubt.  
He loves God with his whole soul,  
mind and strength, which, of it-  
self, is sufficient to distinguish him  
from the non-Christian. But this  
is not all, he loves his neighbor as  
himself and proves it by his actions.  
He is truthful, honest, just and  
charitable.—Ala. Chr. Advocate.

Where Christ brings his cross he  
brings his presence, and where he  
is none are desolate, and there is  
no room for despair.—Mrs. Brown-  
ing.

Revolutions never go backwards,

&lt;



# Alabama Baptist.

MONTGOMERY, JULY 26, 1894.  
Directory for the Baptists of Alabama.

**OUR BOARDS.**  
The State Board of Missions, located in Montgomery. W. R. Crumpton, Corresponding Secretary, Montgomery, Ala. Book Department—J. B. Collier, Secretary, Montgomery, Ala. G. B. Edgar, Press, Montgomery, Ala. **MEMBERS AND THEIR POSITIONS.**—W. M. Harris, Greenville; T. W. Davidson, T. L. Jones, G. W. Ellis, W. B. Davidson, Judge Jon. Harrison, Montgomery; A. J. Dickinson, H. S. D. Mallory, Selma; J. O. Dawson, Tuscaloosa; P. T. Hale, Birmingham; D. P. Dester, Mobile; J. A. French, Talladega; W. E. Hudson, Opelika; W. M. Burr, Dothan; W. G. Curry, Livingston; M. C. Underwood, Clayton; S. A. Adams, Jackson; M. P. Brooks, Brewton; J. P. Wood, Troy. **ORGANIZATION'S HOME BOARD.**—G. R. Farnham, Evergreen, President; P. T. Hale, Secretary, Birmingham; J. W. Stewart, Secretary and Treasurer, Evergreen; Matron of Home, Mrs. Clara W. Ansley, Evergreen. **WOMAN'S CENTRAL COMMITTEE.**—Mrs. T. A. Hamilton, President, Birmingham; Mrs. J. C. Brown, Secretary, East Lake; Mrs. G. M. Morrow, Treas., Birmingham. **OUR SCHOOLS.** Howard College, East Lake, Ala.—A. W. McGaha, President. **Evergreen Female Institute,** Marion, Ala.—W. M. Averett, President. **OUR PAPERS.** The ALA. BAPTIST, Montgomery, Ala.

W. C. Crumpton has become the agent for the ALABAMA BAPTIST, and is now in the field. We speak for him the same Christian courtesy accorded the proprietors of the paper.

**CHURCH LETTERS TO ASSOCIATION.**—We are prepared to supply them to clerks of churches at very small cost. Inclose five cents in postage stamps, and we will send by return mail three of the blank letters. Twenty cents will get one dozen. Don't wait, but send in your orders at once.

We print on the first page of the paper of Bro. French, read before the ministers' meeting held lately at Marion. Some months ago he published an article in these columns on the same line. This address is an enlargement of that article, and is furnished for publication at our request. We ask for it a careful and wide reading.

EVERY week, no matter how the times are, we must settle with our employees. Reader, if you are behind with your subscription, can't you send us a part of it now? We are not pressing anybody now, but we very much need what is due us. Brother, you have enjoyed the paper for a good while, and we have patiently waited on you. Can't you our distress?

**A FULL SURRENDER AT ONCE.**—A saloon keeper professed conversion at one of Mr. Moody's meetings. He told the evangelist that he was going to quit the business as soon as he sold out. Whereupon Mr. M. said: "No, don't sell a drop of it. Knock in the heads of your barrels and let it waste." That is proper advice. A full surrender, cost what it may, right now, is what Christ wants. No other way will honor him.

**CONVERT CULTURE.**—The time to develop young Christians is when they are beginning the Christian life. If they learn to pray in public, to pray in their families, to love their Bibles, to read religious literature, to give liberally to the cause of Christ—in short, if they ever learn to be useful, the lesson must be learned early—the sooner the better—after baptism. It is hard to get them to take up neglected duties after they have been members only a few months; it is almost impossible after a few years have passed.

The Christian Advocate, of Birmingham, was kind enough to speak thus of our Convention issue:

The ALABAMA BAPTIST looks up this week with a pictorial array hard to beat, as to character of subjects and artistic execution. All in all, it is the best lot of pictures we have seen in any paper. Every one is a good one.

The Advertiser also said: The edition of the ALABAMA BAPTIST of July 5th was a splendid edition for the church membership. It contained pictures of a great number of Baptist preachers and other prominent men in the church. It was a paper that ought to be in every Baptist household in the state.

Dr. T. S. Robertson, of New York, a specialist in the treatment of the whiskey habit and the nervous disorders incident thereto, says that he treated Debs, the great strike leader, and that Debs was introduced by Ingersoll, the great infidel. This is the great labor leader, whose name is in all the papers. Introduced by Ingersoll, the leading infidel of the country—a drunkard, said to be reformed. No wonder the followers of such a man are rioters. We are certainly friendly to the working men, but how can they hope for success with such a leader and by such methods as they adopted at Chicago and other places? However righteous a cause may be, it can have little hope of success under such leadership.

See what brother Lovelace writes in another column. If the preachers avail themselves of the exceedingly low rates given them at the Judson and send their daughters, and make no effort to have other girls accompany them, the Judson will be in a sad plight. Every Baptist pastor who knows of a girl intending to go away from home to school should exert himself to move her toward Marion.

Every word said above about the girls and the Judson applies with equal force to the boys and the Howard. Two hundred boys for the Howard and 200 girls for the Judson this fall. These are the figures to which we are working. What say you, brethren?

At the first indication of strike riots at Birmingham the governor ordered state troops to that city, and went himself. As the law gave him authority to do, he closed the stores where liquors were sold, and also the gun and ammunition stores. We heartily approve Gov. Jones' action in calling out the militia to preserve order. Doubtless this timely action saved Birmingham from a serious riot. The closing of the saloons was especially wise. The saloons and gun stores closed! Think of that, countrymen, our governor puts the saloons down with the gun stores as alike dangerous in times of riot. Yet the state grants license to this evil of destruction to carry on its devilish work the year round.

ONE of the saddest things we have read in a long while is the news from our old friend Joe Felix. We were class mates in Georgetown College. He was a noble fellow, and became a fine preacher. He served the churches at Owensboro, Ky., and Lynchburg, Va. While pastor of the latter his strong constitution seemed to utterly fail under sickness, and now both body and mind seem to be wrecked. Poor Joe! no nobler heart ever beat in any man's breast. We pray God to spare his useful life and bring him back to his wonted health.

Since the foregoing was put in type we are rejoiced to see in the Kentucky Baptist a letter from a brother who had just seen Bro. Felix and his physicians, and he gives a most hopeful report of our brother's condition. It was confidently expected that he would soon be well of the nervous prostration which had caused all the trouble.

And the families are familiar with the J. & P. Coats sewing thread. The manufacturers are Scotchmen. One member of the firm, whose name does not appear on the spools of thread, was Thomas Coats, of Ferguslie, Scotland. He died a few years since, and having been a life-long Baptist, his widow and family have just completed a large Baptist church as a memorial of him. It is located in the town of Paisley, is a large and elaborate structure, and with attendant expenditures cost more than a half million dollars. While we may feel pleased that the Baptists in any locality have such rich people among them, yet we can't help thinking that the family would have shown more of the true Christian spirit, and honored more the dead husband and father, if they had devoted at least half the cost of the church to missions and other forms of benevolence.

**A QUERY.**  
"A brother presents himself to a Baptist church with a letter, which states that the person has been deacon of the church granting the letter. Is it Baptist usage for the church to which he presents his letter to receive him as deacon?"

We are not fond of answering queries, but as this is one of general interest, we reply No, not by virtue of the statement in the letter that he was a deacon. If the receiving church needs another deacon, and this brother's qualifications suit them, he could be elected to the office of deacon without having to submit to ordination again. He was elected and ordained for service in the first church—it is presumed he suited them, or he would not have been elected and ordained. The second church may not need another deacon, or this brother may not suit them. A man may be a good deacon in one church and not suitable for another. By not observing this common sense, and, we believe, Scriptural rule, we know a church that had on its list sixteen deacons at one time.

**A MISTAKE CORRECTED.**—I seldom reply to anything said about me, but I feel that in justice to myself I ought to say to brethren who are complaining about the convention program that I have been on the committee only once in all the past, and that was for the session just closed. I have never been consulted but once.

W. B. CRUMPTON.

## GROWING REFORMS.

In conversation lately with one of the leaders of Democracy in this state, we discovered the duty of the ministry in political reform. He spoke about as follows:

"I am heartily in favor of honest methods. We have had enough of these old methods. If they were ever necessary, it was a very unfortunate necessity. To pursue them further will be ruinous. The reform must be had, and the preachers have an important part in the work. There is one thing I want you against; that is, thinking that in one sermon or in a short while this evil into which the country has fallen can be corrected. These Homeopaths say that it will take as long to cure a man as he has been sick. If he has been sick five years it will take that long to cure him. I don't know anything about that, but I am sure reform cannot be brought about in a day. It takes patient, prudent, faithful work on the part of the reformer. There is a time to speak, a place to speak, and a right thing to say. The man who will do the most is the one who will study all these points. This election evil that we want to correct is twenty-five years old. A generation of men and women have grown up to think it is right. Another generation is coming on who think it is right. It never was right. You preachers must, by patient teaching, save these young people from the very serious error of their fathers."

We have seldom heard more real hard sense from any man than from this brainy leader. We call upon preachers to be faithful to the solemn trust committed to their hands. Denunciation and abuse and ridicule are favorite weapons in a case like this, but the wise leader who wishes to win his hearers will be careful how he uses them. Reasoning persistently and patiently with men will bring them to right thinking on this subject. So far as our observation extends there is a general uprising of the ministry of all denominations against dishonest election methods. Say what you will, they mould public opinion as no other agency does. If all their influence is turned against this giant evil, it will come down. It is lodged in high places, has powerful influence behind it, but it can not resist long the continued onset of the preachers in their pulpits and with their pens. We are not writing with reference to any party, for corrupt methods are practiced by them all. But we believe that purity in politics is possible, and for this all good people should labor, and our preachers should lead.

**THE PLAN ILLUSTRATED.**  
Years ago a good deacon visited the convention and insisted on having a "commissary committee" appointed, and it was done. He talked somewhat in this way:

"Brethren, I got ashamed of the way we were not supporting our pastor. I knew he was not getting three hundred dollars a year. I didn't see how on earth he was taking care of his family. I knew that our church was giving him more than all his other churches put together, and we were doing almost nothing; so I fell on this plan. On Saturday, at our conference, I told the brethren they might look for me Monday in my wagon, and I wanted every one to be ready to put something in the very tummy to them, and some of them seemed to think I was joking, but I was dead earnest. So Monday morning I set out. The first place I struck was the home of a widow with a lot of little children. When she saw me she said, 'You know I ought not to put anything in the wagon; don't you know how poor I am, and don't you see all these little children I have to take care of?' She made a real good argument, and I thought she was right, but I thought I'd argue the case a little before I gave it up, when one of the little boys came to my help by saying: 'Mamma, let me give my rooster to the preacher.' You know all the boys have roosters that they claim. The mother consented to the little fellow's request and then said, 'Children, you can all catch a chicken for the pastor if you want to.' And away they went, and such a 'rippep' as was raised on that hill you never heard; every fellow after a chicken. The mother said, 'I am not going to let the children smoke-house and brought a piece of meat. That was the start; and so I went on from house to house for two days. I didn't visit all the congregation, but I had the brethren put a pice on what I had gathered in two days, and the estimate was over two hundred dollars, and not one had missed what he gave.'"

Oh, for such deacons in all our churches!

**CONSECRATED OR SECULARIZED PASTORS—WHICH?**  
No. 1.  
In the ministers' meeting at Marion Bro. Ray, one of our evangelists, made one of the best speeches of the meeting. He was in favor of pastors giving their whole time to the work. He spoke about as follows:

"You must excuse me for a personal mention. When I began preaching I carried on a farm and preached to several churches. That was the way all the preachers did. I didn't expect any pay for it. But after a while I began to learn better, and I told the churches they must pay me. 'All right,' they said, 'you go ahead and do your preaching, and we will pay you.' At the end of the year about all that I got was some socks and tobacco—tobacco in the hand, and in the twist, and every way. When I complained that they had not paid me as they promised, they replied, 'You give as much time to the farm as we do, you make as good crops as we do, you have as good living as we have, and you ought not to expect us to support you when you are supporting yourself.' They reasoned right. They ought not to have supported me. If a man farms, or merchandizes, or runs the politics of the state, that is all the pay he is going to get, and all he ought to have. Look at the Methodist preachers from the Tennessee line to the Gulf, on the same territory occupied by our preachers; yet every one of them gives his whole time to the ministry. They go into the homes of the people, they instruct their flocks in all the doctrines of their church, in all departments of their church work; they put their religious paper into the homes of their people, and they are supported. I sold my farm four years ago. Folks said I was fixing to starve my family, but I haven't starved yet, and I have done a hundred times more good in the Master's cause than I ever did when I was trying to farm and preach too."

The time has passed when it is necessary, except in rare cases, for preachers to become secularized. The churches are able to support them. If they are able and will not, then what? After faithful instruction as to their duty, and patient effort to show them the advantages of a ministry wholly consecrated to the work, if they will not support the pastor, then it is a certain indication of Providence that the Lord has another field for that pastor, if he ever had a call from God to the ministerial office.

But there is a way not to instruct

a church as to its duty. We have known pastors who preached in a defiant, fault-finding, personal way about their support. Of course they failed to impress their people. God's people must be led, not driven. The pastor who lovingly and tenderly presents the Scripture on the subject to his people, and in a business-like way takes the deacons, God's appointed agents "over this business," into his confidence cannot fail, if consistently with the sermon and his talk with the deacons he begins to study his sermons and visit his people in their homes, praying with and instructing them.

One way to support the preacher is shown in this. Brother Tague used to put it this way:

"You have seen a father and mother pass away and leave five children orphaned. The near relatives came together and consulted what to do with the children. It was decided that the five children should find their homes in five families. At the end of the year, or the end of a period of years, these families couldn't see that they had lost anything by caring for the orphans. The children had grown up and cared for like their own, and were exactly the same treatment as the children of the family. Now why can't people provide for the pastor in the same way? Say he has a wife and three children—only five in all—and that is about the average. In his two or four churches he has many more than five families. Provisions can be furnished and the children clothed, and the congregations never miss it. Then there are always some who can and will give money, and this will be sufficient to buy the pastor's pulpit suit and the wife's spring bonnet, and such other little necessities as may be needed by the pastor."

All that is needed to carry out this plan is one good, common sense, pious deacon in each church.

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## FIELD NOTES.

Read the announcement of the change of time of meeting of Selma association.

The minutes of the State Convention at Marion are off the press, and a two cent stamp sent to W. B. Crumpton, Montgomery, will get a copy.

Bro. Pettus, of Huntsville, always writes letters that we are pleased to print, but unfortunately they generally reach us on Tuesday morning, as the last one did, so that we can rarely publish them while they are fresh.

S. O. Y. Ray: We have just closed a good meeting at Thomasville, Clarke county; fourteen additions and the church much revived. The outlook for our cause there is very promising, and pastor Parker is much encouraged.

The program of the fifth Sunday meeting of Alabama Association, to convene at Hickory Grove church to-morrow, reached us last Saturday, three days after the last issue was printed. It would do no good to print the program now, one day before the meeting.

C. L. Matthews, Crittenden's Mill: I have just closed a very interesting meeting at White Rock church, Pike county. There were eight accessions, and many others have expressed a desire to go to the church at our next meeting. I go next to Geneva county.

Our brother Rev. W. C. Bledsoe has our sincere sympathy in the death of a brother, which occurred recently. Bro. Bledsoe had been himself confined to the bed a short time before he wrote, and another brother was then sick at his house. He knows the source of comfort in all these trials.

Rev. T. C. Boykin was the first Sunday-school evangelist we had in Alabama. For years past he has been engaged in the same work in Georgia. About the first of August he will remove to Dallas, Texas, having accepted an appointment to do Sabbath-school and institute work in that great state.

W. H. Kennedy, July 16: We have just closed a good meeting at Evergreen church, Barbour county. The church is much revived and 21 members were added—9 by letter, 2 under watchcare, and 10 by baptism. We had a glorious time. Our pastor, Rev. D. G. Reid, is a worthy man and good preacher.

J. B. Lovelace, President Board of Trustees: This week catalogues of the Judson Female Institute will be mailed to brethren in the pastor. At Alabama. May I ask each brother receiving one to read carefully and to use it in presenting the claims of the Judson, the only female school owned by the Baptist State Convention. A united effort will bring about happy results.

I. L. Taylor, Georgiana: On the first Sabbath in June Bro. J. H. Higdon and I organized a church six miles west of Garland, with 20 members. Its name is Mt. Olive. Yesterday closed a six days previous revival meeting with this church; 10 joined—six of them by baptism. This church pledged \$7.30 for missions. It will apply for membership in the Conecuh association.

W. M. Blackwelder, Furman: Have just closed a meeting with my church at Ackerville. Was assisted by Rev. J. B. Powell, of Forest Home. He did excellent preaching and endeared himself to the hearts of the people. As a result of the meeting 19 were added to the membership of the church, 18 of the number by baptism, and the church strengthened in spiritual life.

The correspondent of the Index writing from Marion of our recent convention, says: "Rev. W. A. Whittle is the Moses who will lead the denomination out of the financial wilderness." It was quite necessary, on a certain momentous occasion, that Moses should have an Aaron and a Hur to hold up his hands. Our Moses also needs them, and we would be glad to know that he has found them.

From an exchange: Rev. Sam Frank Taylor, a member of the Taylor family of Virginia, so many of whom are preachers, and a brother of J. J. Taylor, D. D., of Mobile, Ala., has become President of the Stephens College, Columbia, Mo. He was formerly pastor of the Baptist church at Columbia. He is a most estimable man, and we trust that he may have large success in his new position.

W. R. Whately, Alexander City: I was at Paron church, in Randolph county, the 2d Sunday evening in July, to deliver a Sunday-school lecture. The good people there have built a neat new church, and painted it nicely and seated it. Bro. Daniels is their pastor. They all love him. Sister Wood is the

Sunday-school pioneer of that section. She asked me if I could go out with them in the Sunday-school interest. I said, "Yes, my good sister, on every inch of the ground in your noble work." I went and will go again. Send some copies of the BAPTIST to Mrs. M. A. Wood, Rock Mills, Ala.

We are really embarrassed by the number of reports of fifth Sunday meetings sent us for publication after the meetings are held. We have been forced in the past to reduce their length. The reports show that our people are manifesting increased interest in denominational affairs, and that they are thinking more of the ALABAMA BAPTIST as a medium of communication with the brotherhood. So we are gratified to receive the reports of the meetings. But, brethren, please make them short, giving only the important facts.

J. G. Apsey, Eutaw: York Baptist church has suffered a great loss in the death of Sister Bettie Altman (nee Brown), wife of Brother W. A. Altman. She was a lovely Christian woman and a Judson graduate. God gives, but He takes away. Blessed be His holy name.—Will hold protracted services with Eutaw Baptist church. Bro. L. O. Dawson, of Tuscaloosa, will be with me. Pray for us that God's blessing may rest upon and abide with us.

The Clayton Courier, of July 21, contains an interesting account of the marriage of Dr. B. S. Warren and Miss Lee Ella Underwood. The bride is the daughter of Rev. N. C. Underwood, the Baptist pastor at Clayton and other churches, so that we feel a sort of family interest in the important event. The wedding was elaborate and brilliant, and many relatives and friends testified by their presence the popularity and high standing of the parties concerned. We extend hearty congratulations.

W. B. Carter, Girard: Our meeting at Girard closed last night with very satisfactory results. A great number professed reconsecration to God in the pardon of their sins; nine united with the church; many others were awakened, lukewarm Christians revived, the church strengthened and the pastor greatly encouraged. I believe our meeting was as far-reaching in influence as any I have conducted. We had with us Rev. W. H. Smith, the pastor of the Baptist church of Columbus, who did some good work for a part of the time. He endeared himself very much to our people. Bro. Waller also came over and preached one of his best sermons, but could not do us any other service on account of a sick family. In a word, the Lord hath blessed us abundantly; unto Him be all the glory.

Rev. A. J. Lambert, Mt. Pleasant: Rev. J. O. A. Pace arrived at my house on Friday before the third Sunday in June, and held a series of meetings at Mt. Pleasant church, with two additions; went from here to Montgomery Hill, Baldwin county, and conducted a meeting of several days and did good work; back to Little River church and held a meeting of several days with good results; closed up at Mt. Pleasant on the third Sunday in July, and then left for home in Franklin county, Ala. Bro. Pace has left a favorable impression in every family and community where he has been. If I am not misinformed, I can say with great safety that he is the man for this field. The people accept him as a devout Christian gentleman and an incessant worker in the Lord's vineyard. Surely he wears the badge of an earnest Christian worker.

The concert at the Opera House, on Monday night last, by teachers and pupils of the (Cox) Southern Female College, LaGrange, Ga., was attended by a large and appreciative audience. Of course the music and everything else was regarded as representative of the school, and all was criticised accordingly. The general verdict appeared to be quite favorable. The young ladies with the violin not only made excellent music, but also added to the interest of the occasion by the mere fact of a lady "playing the fiddle." As those who took part in the concert are not professionals seeking fame, we need not make special mention of any, but only say that the concert was successful for the object in view. The proceeds of the concert were given to the Young People's Union of the First Baptist church.

President Central Committee: The excellent vice-president of Calhoun association, Mrs. L. A. Smith, reports \$38 collected for Foreign Mission debt.—A number of societies have responded to the appeals sent out by the Central committee for the Foreign Mission debt, but

we hope every mail will bring reports of the sisters bestirring themselves in this matter. Let us hear from the associations, the societies and individuals, and that quickly.—Miss Lelia Turner, Tusculum, has been appointed by Central Committee vice-president of Muscogee Shoals Association.—Miss Zaidie Ellis, of Orville, the Central Committee is glad to announce, will assume the position formerly held by her sister as vice-president of the Selma Association. May God's richest blessings follow those who go forth bearing the precious seed.—The Missionary Society of Parker Memorial church, Aniston, has applied already for the name of a frontier missionary, to whom they will administer.

For the Alabama Baptist.  
**Meeting of Selma Association Postponed.**

The state election occurs the day preceding the meeting of the Selma Association. We fear this will interfere with the attendance of a number of delegates, and that the anxiety and uncertainty as to the result of the election, which will be at its highest for several days following the election, will very materially detract from the interest in and the success of the association. For these reasons, the executive committee of the association, do hereby postpone the meeting of said association to Tuesday, August 14th.  
H. S. D. MALLORY,  
B. F. ELLIS,  
J. W. BAILEY,  
LEWIS JOHNSON,  
M. H. TRAYLOR,  
July 17, '94. Ex. Com.

For the Alabama Baptist.  
**Judson Alumni Work.**

Among the many pleasant meetings during the session of the Alabama Baptist State Convention, none was more full of interest and promise than that of the Judson Alumni. Dr. Geo. P. Tucker addressed the association, and finished and appropriately the subject of an **EX. C. RINEA**. First, he spoke of the suggestions which he had completed the rough outline of. Next, he spoke of the future usefulness of the Judson Alumni. He then read the following list of the members and friends of the Judson Alumni who had been present at the convention.  
1st. The lifting of the debt on the previous convention.  
2d. The assurance of a bonded debt would be arranged.  
Finally, he spoke of the be kept before us in an endowment, and the step in the right direction be the means of placing on a higher and surer basis the future usefulness of the Judson Alumni.  
The members and friends of the Judson Alumni who had been present at the convention, with the \$116 already in hand, promises well for our first year's work in the society at Marion.

With our auxiliaries working to this standard much more may be expected. Unhindered by debt, and with fair prospects for an endowment, an "amplifier day" for the dear old Judson. J. M. L. Marion.

For the Alabama Baptist.  
**Rev. J. T. S. Park**

Was represented in the State Convention as one of our educated pioneers, having established a first-class high school at Orion and a good school at Helicon. Indeed, he gave names to those towns and schools, all of which he founded. He also represented as having educated two or three young preachers in these schools. I never knew a more accurate English scholar, and a more correct teacher in other branches of learning which he professed to teach. No man ever did more for Pike county and surrounding sections in point of education and the Baptist cause. Bro. Park was not intended in my talk to be put down among the uneducated Baptist pioneers. W. WILKES.

For the Alabama Baptist.  
**Good Notes.**

Dear Baptist: On a recent Saturday I went over to Anselby to begin a meeting of days. On Monday Bro. Loflin came and did most of the preaching until the meeting closed on Thursday. The visible results of the meeting are that five have been added to the church, the church revived, and a general interest manifested.

On Friday I went down to Hephzibah, where Bro. R. H. Harris, of Troy, was preaching a great revival. He began on Tuesday and continued until Tuesday of this week, returning to fill his own pulpit on Sunday morning. Such a meeting was never before known in that community. There were over fifty conversions, and thirty-two were added to the church. Some of the converts will join Baptist churches nearer their homes than Hephzibah, and the rest are expected to join there next Saturday and at the next regular meeting, when they expect members of their families to be present, some of whom will also join.

Bro. Harris is one of the best preachers I ever listened to. He has a forcible way of presenting the gospel to his hearers. He causes people to think. Last night, at our regular weekly prayer meeting in First church here, the congregation literally overflowed the lecture room, and we were compelled to adjourn into the main auditorium. That is not the first time this has happened by any means, but it is getting to be more and more common. There have been one hundred and

eight additions to our church since Bro. Harris took charge on the first of October, mostly by experience, and numbers of other accessions are in sight. Some are received at nearly every meeting. Our revival started in the spring, and seems never to have closed.

The Hephzibah people want Bro. Harris to preach there next Saturday, at which time several are expected to join, and there may be a service held also at night. Bro. Loflin is a good preacher, and preached several very fine sermons at Anselby. He is a general favorite among the people. J. L. YOUNGBLOOD.

Troy, July 19.  
For the Alabama Baptist.  
**A Good Meeting.**

On Sunday, July 15, I baptized thirty-three happy converts into the membership of Mt. Liberty church, three miles from Haw Ridge, Dale county. First fifteen brethren in line were led into the water, and after baptism ten new sisters in like manner—all buried as John buried the Savior. Although there was a wide space of standing room around the water, it was so filled with spectators that a gentleman whose wife was baptized could not get near enough to see it.

Three years ago I was called to the care of this church. It was then generally called "Possum Trot," and was in a cold, lifeless state. The first year I baptized one little sister; last year fourteen more, and received some by letter, making fifty-two members in the church. This year we have up to date received thirty-three by baptism and seventeen by letter and restoration, making fifty-nine new members and fifty-two old ones. There is a cheering prospect for the revival to continue. Instead of being sneered at as "Possum Trot," the church has spread its banner and taken position among the strongest and best churches in the country. Heretofore the church has worshipped in a school house, but church and pastor now have their mind on a large and commodious new building of their own.

The pastor was assisted during the meeting by Bro. P. M. Dowling, a young Baptist preacher. Bro. Dowling and the pastor are plain country preachers, and it was the gospel plainly preached that caused the shaking of the "dry bones."

In conclusion, let me say that I have recently learned that God's children are all Missionary Baptists. But many of them have been misled and misled, and now we Missionaries ought to set them right by telling them that Christ's church was constituted upon John's baptism, which is the baptism of repentance, and consequently the baptism of heaven, and the very moment they accept John's baptism they thereby find out they are Missionary Baptists.

A happy pastor.  
W. J. HATCHER.  
Hatcher, Ala.

For the Alabama Baptist.  
**In Henry County.**

We have been blessed with rain lately and hope to make good crops. The Lord's cause is progressing very well around here, considering the present condition of the people, both in "finance and politics," as we often hear it expressed.

On Saturday before the second Sunday in July the Columbia Sabbath-school Convention met at Pleasant Plains church. After Bro. S. A. Savell preached a sermon suitable to the occasion, the body was called to order and letters were read from the different churches. The body then went into the election of permanent officers, which resulted in the choice of Bro. B. A. Forrester for president and Bro. R. L. Stapleton, M. D., secretary. There were some good speeches during the day, which were well received by the children.

Bro. Savell began a series of meetings Sunday after the convention, which continued to the following Sabbath. The members of this church were never more revived to the work of our Master. Every body laid down his home business and devoted his time to the interest of the church. As a result they seemed to be in greater love toward each other than ever before. On Sunday morning the people met at the water's side and Bro. Savell baptized 23, both young and old in baptism, but none so young that they had to be "sprinkled." He baptized one old man of about 75 years who had never belonged to a church before, which was a very interesting case; 23 in all were added to the church, and all make active members. We are all made to rejoice and praise the Giver of all things for such showings of blessings. God bless the cause everywhere. ARCHIE KIRKLAND.  
Pleasant Plains.

Bro. Ray's Appointments.

Union church, Antioch Association, July 28 to August 2; St. Stephens, August 2 at night; Whistler, August 3 and 4; Mobile, 5; Canoe Station, L. & N. R., 6th at night; Williams' Station, 7; Pine Barren, 8; Mitchell's Creek, 9; Bluff Springs, 10 and 11; Sardis, 12. We want to spend the whole day at every day appointment, with "dinner on the ground" each day. Meetings will commence at 9:30 o'clock. Address will be made on church work, missions, better church organization, etc. All pastors in reach of these meetings are cordially invited to attend and take part. S. O. Y. RAY.







