

ALABAMA BAPTIST.

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In America every man is born a king, but the man who sells his vote barters away his birthright.

You cannot work well except you stop working sometimes and pray. You can not pray well unless you stop praying sometimes to work.

The human race is divided into two classes—those who go ahead and do something, and those who sit still and inquire why it was not done some other way.

The London Religious Tract Society, the British Foreign Bible Society and the American Tract Society have received in the nineteenth century, \$140,000,000.

whether it be for life or death, to help other people at their own expense, and seek to avenge an injury. To be sure you may good laws before you seek to do bad ones.—Ruskin.

Faith is never perfected by a morbid introspection, but by looking away unto Jesus, the author and finisher of our faith. To get our eyes off self and on him that is the simple secret of increase of faith.—Arthur T. Pierson.

Open your heart every morning to Christ. Let him enter and repair the strings that sin has broken, and sweep them with his faithful fingers, and you will go out to sing through all the day. Only when the song of God's love is singing in our heart are we ready for the day.—Miller.

A Presbyterian elder, attending a Methodist revival, complained that it was too noisy for his liking. "Could you not carry on these meetings with less noise?" adding that Solomon's temple was built without any sound, not even of a hammer. The Methodist brother replied: "We are not building a temple; we are blasting rocks."

God never works only for a day. His plans run on and on. The web he weaves is from everlasting to everlasting, and if I can fill a part of that web, be it ever so insignificant, it will abide forever. And this is one of the most comforting thoughts to us. While on earth, we may do something for eternity.—Bishop Simpson.

God makes crosses of great variety; he makes some of iron and lead that look as if they must crush; some of straw that seem so light, and yet are no less difficult to carry; some he makes of gold and precious stones that dazzle the eye and excite the envy of the spectators, but in reality are as well able to crucify as those which are so much dreaded.—Fenelon.

One of the sweetest passages in the Bible is this one: "Underneath are the everlasting arms." It is not often preached from, perhaps because it is felt to be so much richer and more touching than anything we ministers can say about it. But what a vivid idea it gives of the divine support! The first idea of infancy is of resting in arms which maternal love never allows to become weary. Sick room experiences confirm the impression, when we have seen a feeble mother or sister lifted from the bed of pain by the stronger ones of the household. In the case of our Heavenly Father, the arms are felt, but not seen. The visible secret support comes to the soul in its hours of weakness or trouble; for God knows our feebleness, he remembers that we are but dust.—T. L. Caylor, D. D.

"Dram-Shops."

Synopsis of the Mississippi Liquor Law.

1. Forbids sale of liquors in less quantities than one gallon without license; but a person having retail license may sell in quantities greater than one gallon on such license.

2. The board of county supervisors [commissioners] may grant license to sell outside of incorporated towns; within such towns the municipal authorities may grant; the supervisors granting license may assess and collect such tax as they see proper, having reference to prospective profit on sales, but not less than \$500, for twelve months; the money to be paid into the state treasury.

3. The license tax for incorporated towns is in proportion to population and prospective profit, but in no case less than \$500, which goes to the state treasury; but an additional tax not less than 25 per cent. of the state tax may be levied for municipal purposes.

4. License shall not be granted except on petition of a majority of the qualified voters of the township or district or incorporated town in which liquor is to be sold, exclusive of those who may sign a counter petition, and the applicant shall be recommended as a suitable person to have such license. Petition must remain on file for one month for consideration and reception of counter petitions.

5. Any number of voters in the district or incorporated town may petition against the grant of license to the applicant, or against the sale of liquor in general; and any name found on petitions both for and against license shall be counted as against license for twelve months.

6. License shall not be granted unless the petition and names attached shall be published for three weeks of the month which it must remain on file; it must be published at the applicant's expense in a newspaper of the county, or posted in three conspicuous places in the district or town for which license is asked, and must be printed so that the petition and names may be easily read and understood, otherwise it is invalid.

7. Provides that any citizen who signed a counter petition, or made objection in writing to grant of license, may appeal from the decision to grant to the circuit court, on giving usual bond and security, within five days from the grant of license, and the appeal shall be examined and determined *de novo*.

8. License shall be given only if the applicant has given a bond of \$2,000 that applicant will keep an orderly house, will not sell to minor, Indian, intoxicated person, or one in the habit of becoming intoxicated, and otherwise comply with the law; for violation of law the full amount of bond shall be collected, and one half given to the informer. When the applicant exhibits to the tax collector sufficient evidence that he has complied with the law, that officer issues to him a privilege tax receipt or license.

9. License is issued for one year only, and is not transferable, neither shall liquor be sold in any other place or house than that mentioned in the license, but special authority may be given for a change of house.

10. Money paid for license shall not be returned except as provided in this chapter; and the dealer shall have no claim therefor under any circumstances.

11. License may be revoked by the authority granting it, and it shall be their duty to do so when the person receiving it shall become unfit to sell liquors, or shall violate the provisions of this law; but he shall have five days notice, and may appeal if he desires to do so.

12. Violation of this law forfeits license, and the bond may be put in suit.

13. Proceedings for forfeiture of license shall be of summary character; they may be begun by petition of any citizen to circuit judge, chancellor, justice of the peace or mayor of the city, and the reasons therefor and the facts constituting such violation shall be set forth. If the petition shall be adjudged untrue, judgment for costs and costs shall issue against petitioner and in favor of defendant; but if true, the place of business shall be closed and the dram-shop abated as a public nuisance. [The remainder of this section is occupied with details of court proceedings.]

14. This section prescribes details in connection with appeal from judgment of court as provided for in preceding section.

15. Debts for liquors sold on credit in quantities less than one gallon are not collectible by law under any pretense, even when note and security have been given, therefore.

16. Any person selling or giving away liquor unlawfully at his place of business is subject to pay the state, county, or incorporated town in which the offense is committed each the sum of \$500, which the sheriff or revenue agent of the state shall assess and collect when informed of the offense; the offender is also liable to criminal prosecution as in other cases; and in addition the state, county or incorporated town may sue for and recover civilly, either jointly or separately, each, the said sum of \$500, which suit may be commenced by attachment without bond.

17. Suit for breach of bond may be brought by district attorney, one half the penalty going to the informer and the other half to county; but private counsel may also bring suit.

18. If any person shall without license sell, barter or give away to induce trade, liquors or intoxicating bitters in the quantity of one gallon or more, he and all others who may have had any interest in such liquors or bitters at the time, shall be fined not less than \$25 nor more than \$500, or be imprisoned in the county jail not less than one week nor more than three months, or both.

19. Any person having retail license, and failing to keep in orderly house, or permitting rioting or gambling on the premises, or shall sell or give such liquors or bitters to an intoxicated person, or in any way, directly or indirectly, by evasion or subterfuge, violate any of the provisions of this law, or having license to sell in quantity of one gallon or more, shall permit drinking on his premises, shall be punished as prescribed in the preceding section.

20. If any person, whether having license or not, shall sell liquors or intoxicating bitters in any quantity to an Indian or minor, (he not being the parent or guardian of such minor) or shall procure liquor or intoxicating bitters for such minor, Indian, or person in the habit of becoming intoxicated, shall on conviction be fined not less than \$100 nor more than \$1,000, or be imprisoned in the county jail not less than six months, or both.

21. An indictment shall not be quashed for want of form, nor is it necessary to aver the particular kind of liquor sold.

22. The affidavit or indictment may include more than one count, but the prosecutor shall not be required to elect upon which count he will proceed, unless it appear to the court that the defendant will be prejudiced in his case without such election. Under a general verdict of guilty the defendant shall be punished for but one offense.

23. Any candidate who shall give or bestow any liquors upon a voter with a view to influence his vote is subject to indictment, and if convicted shall be fined not less than \$25 nor more than \$500, and be imprisoned not less than ten days nor more than one month.

24. If the owner of a boat, house or out-house knowingly permits any person to sell liquors from such place, without proceeding against him, he shall be fined not more than \$500 or imprisoned not longer than one month, or both.

25. Forbids the sale of liquors in any county prison or state prison, or giving away to any convict or other person without written permission from the prison physician; and any officer permitting it is also subject to specified penalty.

26. Any person who sells by himself or agent any adulterated liquor which he knows to be such, shall be imprisoned in the penitentiary not less than one year nor more than five.

27. The tax collector of each county and mayor of each incorporated town shall furnish list of licenses to the grand jury.

28. Card-playing, dice-throwing, pool and billiard playing, etc., on premises of dram-shop forbidden under penalty.

29. Forbids selling liquor from 12 o'clock on the night preceding election to 12 o'clock on the night after the election.

30. A person acting as agent or assistant for selling liquors contrary to this law is subject to fine and imprisonment.

31. Provides that if a person without license sells or tries to sell or obtain orders in one section for liquors to be delivered in another section, even though outside the state, is subject to fine and imprisonment.

32. If a person carry liquors to any place of amusement or social entertainment, or any public assembly, or if he give them away at such places, he is subject to fine and imprisonment; but this does not forbid a person dispensing liquors at his own home as act of hospitality.

33. Keepers of dram-shops shall not have screens or any other device to hide from public view persons who may be there; nor conduct the business elsewhere than in the front part of the building; nor permit a minor to come in and remain there. Penalty for violation.

34. A minor who represents himself in a dram-shop as being over 21 years of age when he is not, is subject to fine and imprisonment.

35. License to sell by the gallon or more must be obtained and bond given as in case of retailers.

36. Upon application of one-third of the qualified voters of a county, by petition, the supervisors shall order an election to determine whether liquors shall be sold in that county.

37. To 44 prescribe detail for holding election. It is provided that elections shall not be held oftener than two years apart; also, that if the election shall be in favor of the sale of liquors in the county, it shall not repeal any local prohibitory law already in force.

45. In all prosecutions under this law the courts shall take judicial notice of whether or not licenses can be lawfully granted in the county, and of the result of local option elections.

46. Any person may sell wine made of grapes grown by himself in any quantity not less than one gallon at the home or vineyard of the seller, to a sober person who is not in the habit of becoming intoxicated. But this permission does not extend to counties in which prohibition is in force under a local option election.

47. The provisions of this law as to sale of liquors extend to transient vendors of liquors and bitters, steamboats, water craft, railroad cars, except transient steamboats temporarily stopping at a point where the sale of liquor is licensed at the time.

For the Alabama Baptist.

A Bad Alliment.

Our chickens are dying up sore head. It's a very bad alliment. It makes the chickens right blind. They stand about, drowsy, and won't do a thing. Nobody knows the cause of it, and no one can cure it. The more we doctor them, the worse off they seem to get. We have found out that about as good luck as any is, to just let them alone. May be nature may reach it. In watching these chickens it has occurred to me that I've seen a similar disease among people. The two ailments are so much alike in effect that they both may be called by the same name. And it's about as bad among folks as it is among chickens. Three chances to one if the preacher who is now reading this piece hasn't had it. He may not own up. He may not know it or see it. For it does chickens like it does chickens. It turns them blind. And they stand about like the chickens, all drawn up, and won't do a hand's turn. Preachers are not all who have sore-head, either. If that demon who is reading my lines about these chickens will pause a moment and put the subject close up to himself, he may find that he has had, if he has not now, evidences of this malady. And you, my lay brother, read on; but let me talk to you a little. Excuse me. How long since you have attended your conference meeting, or even your Sunday preaching? Or how long since you communed with your brethren, with no assignable reason for not communing? How long since you attended your

Sunday-school? or gave anything for the pastor? or for incidental expenses? or for missions? What's the matter, brother? What aileth thee? If you have no good reason for your course in these matters, then something's wrong with you. You have the sore-head, if not something worse.

Whole churches are sometimes brought under the influence of this malady. One or two members take it, and everything feels its effects. The pastor claims the rights and honors ascribed to him in the New Testament. These sore-heads accuse him of wishing to lord it over God's heritage. He holds every body and every thing to good order in conference. They charge him with being dogmatic and dictatorial. He preaches against popular vices. They hold him as being an Ascetic—too nice, too exclusive. He urges financial as other duties. Money, money! they cry. He's just a money preacher. Another preacher must be called. The present incumbent is not eloquent enough. His salary is reduced to the extent of the sore-head's subscription. Self respect and necessity compel him to pull out. A good preacher and pastor is lost through the influence of sore head. Sore heads and big heads are about the same thing among folks, only big head comes first, then sore head.

PETER WHITEHEAD.

In time of sorrow it is very sweet to know that God's love clings not. It is the same in the brightest and when the brightness fades into gloom. It is the same in joy and when the joy turns into grief. It is the same when blessings are given and when they are recalled. "The Lord gave and the Lord hath taken away." It does not seem so to us; we believe that while he showers gifts and favors upon us he loves us; but sometimes, when the skies grow dark and he gives sorrow and pain, we feel that he loves us as before. Yet it may be that there are even richer blessings in the things which make us grieve than in those which give us gladness. We know, at least, that the same wise, gentle, infinite love sends us both.—Westminster Teacher.

It is because Christ, as a living person, is the contemporary of every age, that this gospel is as modern as each new day and every new civilization. Because he lives he fills the world with his presence, and not a mere surviving memory. Our emancipation, our progress, our hope of redemption, all lie in finding and possessing his grace.—Rev. Chas. A. Berry.



NEW HOUSE OF WORSHIP OF THE FIRST BAPTIST CHURCH, HUNTSVILLE, ALA.

A new and larger house of worship was made necessary by the increasing congregations after Rev. Oscar Haywood became pastor of the First Baptist church at Huntsville. The new building was begun last July. Since that time the congregation has worshipped in the City Hall.

The new church is built with an eye to utility and convenience, rather than outward show, yet it makes a favorable impression on the beholder. Every foot of space in it is

Good Counsel to Preachers.

In concluding a recent sermon, Dr. McLaren, now the ablest Baptist preacher in England, uttered a few words of counsel to the preachers present. They should be read carefully by all preachers, and at least twice by the young brethren:

After all, Jesus Christ said the ultimate word when he said, "By their fruits ye shall know them"; and it is so, because just as what is morally wrong cannot be politically right, so what is intellectually false cannot be morally good. Truth, goodness, beauty—they are but three names for various aspects of one thing, and if it be that the difference between "Before Christ" and "After Christ" is not the truth of God, then all I can say is, that the richest treasure that ever the world saw, or the wine of which it drank, did grow upon a thorn. I know, and God knows, that the Christian Church has not much to boast of, but, for all that, "ye are my witnesses," saith the Lord, and nobler and purer manners have come in the wake of the Gospel of Jesus Christ; and as I look round about upon what Christianity has done in the world, I venture to say, Show us any system of religion, or of no religion, that has done that, or anything the least like it, and then we will talk to you about the other evidences of the Gospel.

So, dear brethren, if in closing these words, I may venture on the melancholy privilege of seniority, and may drop for a minute or two into the tone of advice, I would say, "do not be frightened out of your confidence, either by the premature pangs of victory from the opposite camp, or by timid voices from our own ranks; and that you may not be so frightened be sure to keep in your minds the distinction between the things that can be shaken and the kingdom that can not be moved."

Depend upon it, the gospel whose outlines I have imperfectly tried to set before you this evening, will last as long as men on earth know their sins and need a Saviour. Did you ever see some mean buildings that have been gathered round the sides of some majestic cathedral? And did you suppose that the sweeping away of those shanties would sweep away the majesty of the medieval glorious building that rises above them? Take them away if need be, and in its proportion, beauty, strength and heavenward aspiration, it will stand more glorious for the sweeping away. Preach positive truth. Do not preach doubt. You remember Mr. Kingsley's book, "Yeast." Its title was its condemnation. Yeast is not meant to be drunk; it is meant to be kept in the dark till the process of fermentation goes on, and it works its way clear, and then you may drink it up. Do not be always arguing with the enemy; a great deal better to preach the Truth. Remember what Jesus Christ said: "Let them alone. They are blind leaders of the blind. They will fall into the ditch." It is not given to every one of us to conduct controversial arguments in the pulpit. There are some much wiser and abler brethren amongst us than you and I, who can do it. Let us be contented in a humble but more glorious way to tell of what we have known and leave it to (as it will do) prove itself. You remember what the old woman said who had been favoured by her pastor with an elaborate sermon to prove the existence of God. When

he had finished, she remarked, "An' I believe there is a God for all the gen'leman says."

And, dear brethren, preach the positive truth. As one who sees the lengthening shadows falling over the darkening field, may I say one word to my junior brethren with all whose struggles and doubts and difficulties I for one do most tenderly sympathize, and beseech them that they should—though, alas! the advice condemns the giver of it, as he looks back over the many years of his ministry—be faithful to the gospel, "how that Jesus Christ died for our sins, according to the Scriptures." Oh, dear young friends, if you will only go where Paul went, and catch the inspiration that he caught there, West and some from the North. Notwithstanding the scarcity of money and raging of politics, preachers have been made to "thank God and take courage" over the results of their labors. Fathers and mothers, husbands and wives, brothers and sisters have been made to pour out their souls in gratitude to God because he gave them their loved ones to rejoice over. Oh, how good we did feel, all of us. Shall we give way under the financial pressure, or what shall we do for this year? The same Lord is over us this year as last, "and he is rich over all and unto all that call upon him out of a pure heart." The present hard times are upon us because he loves us. We have been dealing falsely before him in that we have not given him our time and our means to the full requirement of his law. Although we have done well the past year, we could have done better. He has given us in abundance, but we have given to his cause sparingly. We have been covetous; we have forgotten that he demands that we shall give as he prospers us. We are too apt to look up at that other text and misapply its meaning, and thus we give as we "purpose." So we have been purposing to give and do after our human inclinations; and God is bringing us down as a nation into that state of poverty that we have appeared before men to be in, (so as a denomination also.)

Now, brother preacher—you who never preach missions to your churches, begin early this year. Dear Christians of all classes, I, e., Baptists, you who have been idle, let us get to work; let us live more prayerfully and become more watchful, and if we are both of these, God will hear us and give us means to do with. So we can make this associational year that has just opened upon us more glorious than the past. Let us all, as the people of one common family, so speak and so act, so give as to "speak the truth in love."

May the Lord abundantly bless the Baptists of Alabama with the outpouring of his Spirit to prepare us all for the work of the year, the prayer of J. J. WHITE.

Cowarts.

A dispensary bill which avoids the bad features and imitates the good features of the South Carolina law, has been introduced in Georgia. It provides for the opening of county dispensaries on petition of a majority of the freeholders of a county. These dispensaries will sell liquor for mechanical and medicinal purposes only, and without profit. No liquor is to be sold as a beverage. The bill has strong prohibition support. We hope it will win.—The Voice.

No man ever worked honestly without giving some help to his race.—Ruskin.

The saved must become saviors, if they would enjoy their own salvation.

The Japan Weekly Mail of October 5th last contains a translation from a native Japanese journal, the Jogaku Zasshi, written in defence of missionaries and missionary work in Japan. The article is not written by a Christian, nor is the journal in any wise identified with Christianity. It speaks of the benevolent foreigners who have come as the representatives of their philanthropic brethren at home, and says that the nation should be delighted at its good fortune in having the missionaries come to Japan. It enumerates the various benefits Japan has received from the missionaries. It is just another bit of unexpected testimony from an unbiased source, which also probably illustrates how yet another people is on the "brink of Christianity."

—F. S. Dobbins.

A missionary in China says: "If there is anything that lays hold of the people here, it is the simple story of the crucifixion of the Lord Jesus Christ. Not his miracles, nor even his wonderful sayings or teachings, but the old, old story of the cross, of the blood, of the sacrifice, of the satisfaction of Christ in dying for sinners on the tree—that is the power for good in touching the heart and awakening the conscience." Some preachers in this country need to be told that nothing "lays hold of the conscience" as the simple story of the crucifixion of the Lord Jesus Christ. We need a revival of old-fashioned gospel preaching—the simple story of Jesus and his love. With that will come a wide-spread revival of the churches and wonderful gatherings.—Baltimore Baptist.

The saved must become saviors, if they would enjoy their own salvation.

The saved must become saviors, if they would enjoy their own salvation.

Central Committee.

PRAYER CARD—NOVEMBER.

May—"They received not the love of the truth that they might be saved." Missionaries, 33; native assistants, 27; stations, 6; churches, 17; membership, 372; baptisms, 38. Contributions, \$395.

Study topics.—Hindrances to the work—self-interest, priestly opposition, depraved moral sense of the people, poor equipment. Do Romanists need missionaries to give them the gospel? Missions of the S. B. C. Missions of other Protestant bodies in Italy.

Missionary Data. Australia sends missionaries to Ceylon, Africa, China and Japan. Madagascar now has 1,360 self-supporting congregations of Christians.

Walnut Street church has sent \$1,000 to the Foreign Mission Board to assist in raising the debt. Ten steamers now plow the waters of Lake Nyassa, Central Africa, most of them engaged in missionary work.

There is not an open saloon in Syria nor Egypt, and no man who has ever been drunk is afterwards allowed to testify in court.

That prince among modern missionaries, Dr. W. D. Powell, has founded and endowed a Baptist orphanage at Toluca, Mexico.

Missionaries carried the first soap to Corea. Godliness, cleanliness, civilization, education and industry go with the missionaries.

A greater majority of the population of Japan read and write than of any other nation in the world. What a transformation in thirty years!

The Jews are coming to Jesus. A learned Jew recently wrote: "Jesus is the most important Jew who ever lived, who exercised a greater influence upon mankind and civilization than any other person, whether within the Jewish race or without it."

Bro. R. H. Mosely has been forced to leave Mexico for telling the truth. He wrote a tract on "Romanism in Mexico," which offended the people. It was translated into Spanish by a bitter enemy, who detached sentences and clauses from their connection, and added other things which he never said. As a consequence, there was an uprising of the people, and he had to return to the United States. He is now stopping at Greenville, South Carolina.

in missions. One out of every fifty of their membership is a foreign missionary. Their converts in heathen lands number more than three times their membership at home. Baptists boast of having the truth. Then why not tell it to the world as faithfully as these devoted workers?

All missionaries may learn a practical lesson from Dr. Powell. It seems to us that one secret of his phenomenal success, aside from his dependence on God and his indomitable perseverance, is his discretion. Though full of vim and energy, he never acts rashly. With an intense hatred for Romanism, he still feels a genuine sympathy for its deluded votaries and wins their respect and confidence by his manner of treating them. He never breaks the law, nor allows it to be broken, if possible to prevent it. He is a wise diplomat, a true politician, a fisher of men. One great fault with many missionaries is that they allow a great gulf to grow up between them and the people. There should be more contact, more genuine social intercourse. Let us take notes, and be wise in our Master's work.—Seminary Magazine, Louisville.

Literature and envelopes for the Christmas offering for North China will be gladly furnished by the Central Committee to all wishing to engage in this good work. Apply at once—the time is short.

Fifteen letters from frontier missionaries have been taken by as many societies. Boxes from most of these societies have already been sent; the others will soon follow. The early opening of the winter makes these gifts doubly acceptable.

An experienced Christian said to us, in substance: "There are too many of our preachers who are working for applause, or to attract attention. This spirit prevails to a large extent, too, among the members. Nobody, it seems to me, is willing to work on the foundations, out of sight, all want to be on the roof, or where they can see and be seen. The work of the world must largely be done by bod-carriers and hewers of wood and drawers of water. Preachers want to get into the newspapers and be talked about, largely, it may be, because they know that the churches do not want quiet workers, but showy men. It is all wrong, very wrong, and likely to prove hurtful to the cause of the Master." We give our friend's comment for what it is worth.—Baltimore Baptist.

A wicked community cannot be permanently prosperous.

The truth we hate the most is the truth that hits us the hardest.

Alabama Baptist

MONTGOMERY, NOVEMBER 29, 1914

Directory for the Baptists of Alabama.

OUR BOARDS.

The State Board of Missions, located in Montgomery. W. B. Crumpton, Corresponding Secretary, Montgomery, Ala. Board Department: J. R. Collier, Secretary, Montgomery, Ala. Members and their Post-Offices:—W. M. Harris, Greenville; C. W. Ellis, Thon, Welch, T. L. Jones, Geo. B. Eager, Judge Jon. Hazleton, W. B. Davidson, Montgomery; A. J. Dickinson, H. S. Mallory, Selma; W. M. Burr, Dallas; A. A. French, Pittsburg; L. C. Brown, Tuscaloosa; W. C. Cleveland, Columbus; P. T. Hale, Birmingham; W. C. Brown, La Fayette; W. E. Holman, Opelika; A. Adams, Jackson; M. F. Brooks, Brantley; N. C. Underwood, Clayton; J. F. Wood, Troy; J. J. Taylor, Mobile. Georgia's Home Missions—G. R. Farnham, President, Evergreen; J. W. Stewart, Secretary and Treasurer, Evergreen; F. T. Hale, G. S. Anderson, J. W. Stewart, W. B. Crumpton, Z. D. Roby, J. C. Bush, Law Lamar, J. H. Curry, S. C. Clifton, G. S. Rabb, P. M. Bruner, C. L. Gray, Matron of Home, Mrs. Clara W. Ansley, Evergreen.

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OUR PASTORS.

THE ALA. BAPTIST, Montgomery, Ala.

DR. TRAGUE labored much with our late Bro. Wilkes. May we not expect something from his pen in regard to his fellow laborer?

ABBEVILLE church is without a pastor, and the committee appointed for the purpose would be glad to open correspondence on the subject. T. A. Trawick, Abbeville, is one of the committee, and J. B. Ward, a member of the legislature now in session, is the other.

THE Seminary Magazine (Louisville) announced that Prof. A. T. Robertson, of the Seminary, and Miss Ella, the popular daughter of Dr. Broadus, would be married on Nov. 27. We are sure the Professor now knows that ideal happiness may be realized, even though Bible history may not be idealized.

BRETHREN Thompson, Stewart, McCollum, Gay and Elliott all met at our office the other day. It was a happy meeting, and they were all college boys again. But they couldn't forget the serious work they have in hand of preaching the gospel to dying souls. Strong young men they are, each of unpurged Christian character and each earnestly devoted to his high calling. McCollum is looking for prospects for the work in Japan. He wants only married men and women, and he may persuade some of the best we have to go back with him.

This is the day which the President suggested as a day of Thanksgiving, and it will be generally observed throughout the United States. It is not necessary for us to preach a sermon here to our readers, but the theme is a fruitful one. With all our disappointments, failures and anxieties, we have much, very much to call forth expressions of thankfulness to God for the many mercies which have followed us through all the days. Let us lift up our hearts to God in humble gratitude for his goodness, and also beg a fresh supply of grace to help us on the way that lies before us.

DOTHAN'S REQUEST.—The church at Dothan has passed a resolution requesting the church at Selma to release the meeting of the Baptist State Convention to them next November. If the Selma church is willing to accede to this request, of course the matter will have to go to the board of directors before the change would be legal. We hope Selma will yield to the request. The last convention was at Marion, only a short distance from that place. While Selma is one of the best places in the world for the convention to go to, yet it is best for the convention that its meetings be distributed over the state.

Southeast Alabama is an important section, and it is full of Baptists. Since the Dothan brethren have erected their beautiful church, it opens the way for the convention to go into that part of the state. We are sure it will be a good thing for the convention, and it will receive a most cordial and enthusiastic greeting from the people who live in what they call "God's country."

WETUMPKA has been visited within the past two or three months by evangelists Shelton, Baptist, and Morrill, Methodist, and the result has been a decided moral and religious awakening. A number of persons have united with the different churches who before had been devoted entirely to worldly pleasure. Christians have been revived and stimulated, their hope strengthened and their activity increased. Altogether there is a better feeling pervading the community than has existed in a long time before.

A gratifying effect of this revival of the moral and religious sentiment is a movement among the people to prohibit the sale of liquor in the town of Wetumpka. We are pleased to say that the effort originated with the young men. Of course the young ladies, and the older ladies, too, are giving the movement the most active encouragement. The legislature will be asked to pass the prohibition law for the town, and it is earnestly hoped that the law-makers will promptly respond to the appeal. The members of the Assembly, listen to the young men, and the sisters, wives and mothers of Wetumpka.

The synopsis of the Mississippi law regulating the sale of liquor, which is printed in this paper, is worthy the careful study of our law-makers. It is the best law we have seen except straight prohibition. It puts the moral element in a position to have an equal showing with the immoral and its friends. As the law now stands in Alabama, *twelve* men, regardless of who they are, can petition for a license and secure it, though a thousand of the best people may oppose it.

There is no sense or justice in such a law. Let a majority of the people decide by petition, and the petitioners' names be printed for three weeks, so that they may be known. If it is objected that it puts too much trouble and expense on the applicant for license, let it be remembered that he is the party who is to get the immense profits arising from the business. The legislator who will lay hold of this bill and press it to its passage, will deserve and receive the benedictions of heaven and the thanks of good people everywhere. Let petitions be sent to the representatives asking for the enactment of this law.

A GOOD BILL.

The bill introduced by Mr. Whitten, of Lowndes, intended to delete billiard tables and bar-rooms, commends itself to the favorable attention of thoughtful legislators. Every observer has seen how boys and young men linger about the billiard table. If they do not engage in the game themselves, they look on while others play. With the bar convenient, it is easy and natural, and the temptation is great for the young spectators of the game to go with the players and the crowd into the saloon and there begin to travel the road that leads to the drunkard's grave. Of course it is not expected that saloon keepers will approve Mr. Whitten's bill. They take a business view of the combination, and want the billiard table and the saloon to be mutually helpful in inducing "trade." One leads to the other. And that furnishes the argument for the proposed law. Separate the two, and there is less probability that the man who plays a game of billiards will go to the bar and also persuade the young spectators to go with him. And the man who takes a drink will often go to his home or to his business, without spending more money and wasting precious time at the billiard table.

The same reasons apply with equal force to other games that are usually associated with the saloon. Let the bill pass, and one more snare to the young will be made less dangerous, if not entirely removed.

ONE of the young ladies in a New York Methodist church desires to establish a Sunday nursery in the basement of the church, where the little children, too young to enjoy the regular services, can be taken care of while their mothers find pleasure and profit in the worship. We do not know that there is necessity for this in our churches, but if it is necessary, it is certainly a very thoughtful and delicate kindness, entirely worthy of the spirit of the Master.—*Religious Herald.*

Yes, brother, there is a necessity for it in every church. Mothers of small children are to be pitied. They have no one to leave their babes with. Public sentiment is against their carrying them to church; so they must remain away from public worship, sometimes for several years, on account of their babies. If the church were provided with a convenient, comfortable nursery, these mothers could wheel their babes to church every Sunday. In the nursery one woman could look after a dozen children. We have favored this plan for years, and we expect to see the day when some philanthropist in some city church will set the example by erecting the nursery, and then the idea will spread. There is common sense and religion in it. Blessing on the man who erects the first church nursery! He will build for himself an enduring monument.

DEATH OF REV. WASHINGTON WILKES.

It was with painful surprise that we read the following telegram in the Advertiser of last Saturday morning:

Cullman, Nov. 23.—Rev. Washington Wilkes, a well known Baptist preacher, died here this morning from paralysis of the heart. Mr. Wilkes lived at Sylacauga, and was very prominent in the ministry throughout the country. A good citizen, a kind neighbor, a well beloved man is at rest.

We have no other particulars at this writing. Indeed, a sudden death like that of Bro. Wilkes has few particulars.

It is only a week or two since that a daughter-in-law of our departed brother was in our office, and in reply to an inquiry as to his health, spoke with emphasis of its excellence; so that we were not prepared for the startling announcement of his death.

Washington Wilkes was born in Marlboro district, South Carolina, in 1823. Removing with the family to Alabama, he united by baptism with the church at Louisville, Barbour county, in 1842. After living for a while in Dale county, he was licensed to preach by Bethel (now Brundidge) church, Pike county, in 1846. He was pastor of that church for a time. He was sent by Salem association to Howard College, and graduated in 1851. He was pastor of churches in Perry, Dallas and adjoining counties for some years.

In 1854 he married Miss Lamar, of Autauga county, who passed from earth a few years since. For a number of years Bro. Wilkes has been pastor of churches in Coosa, Talladega and other counties in that section of the state; his residence being at Sylacauga for the greater part, if not all of the time. A few years since the Board of Trustees of Howard College conferred upon him the honorary degree of Doctor of Divinity. He appreciated this very highly, because it was always gratifying to him to have the good opinion of his brethren.

Bro. Wilkes had decided ability as a preacher, but he appeared to prefer the village and country church to the city pastorate. He was a stickler for sound doctrine, and did not hesitate to rebuke the unsound whenever he encountered it. There was ability in all his ministry, but in the day of his strength he was quite effective in protracted meetings.

Dr. Wilkes had fine social qualities, and made many warm friends. His religion was of the bright and joyous kind, and did not drive others away from him.

Of late our brother has written frequently for the columns of the ALABAMA BAPTIST. The serious, humorous article in this issue over the signature of "Peter Whitehead" is perhaps the last that he wrote for the public eye.

But why write more? A strong man has passed away. God's will be done. It was not permitted him to die at home, but he is at home now, and he rests from his long and active labors. Others will go before long.

"Part of the host have crossed the flood, And part are crossing now."

THE PARTICULARS.

Bro. Jones, of Cullman, at whose house Bro. Wilkes died, writes us the following particulars:

Editor Baptist: By special invitation to visit us and spend a few days in social intercourse, and to give us two sermons, our venerable friend and former pastor, Dr. W. Wilkes, reached our city on the evening of the 21st of November. After spending the afternoon in renewal of old time friendships, we went to church, and he preached a sermon from the text "Jesus wept" as Wilkes only could do when thoroughly at himself. Returning to my home we spent the hours till midnight in that pleasant way which only old friends can appreciate, he retiring in as apparently good health as ever in life. Arising the next morning he complained of feeling a little unwell, ate breakfast and took a morning walk. On returning to the house he was stricken with heart failure. Conscious of death's approach, he met it calmly, and requested that his son be called to attend to some business that had been left undone. He lingered till the morning of the 23d and peacefully passed away in the arms of his son, surrounded by my family and physician.

This passed away my oldest and best friend, the man of God who literally died in harness. As it was God's will to call him while away from his family and home, I am thankful that myself and family were permitted to soothe and nurse him in his last hours. May God bless and comfort his afflicted family. W. H. JONES.

We thought it was understood among our brethren in Texas that they would live in peace as a result of the action of the late convention; but we observe that some of the correspondents are still not satisfied with some things. It's a pity.

HOLINESS AND THE METHODISTS.

The Christian Advocate, of Birmingham, is much exercised over the possibility of a split in the Methodist church on account of the "Holiness" movement. In a double column editorial on "Danger Ahead" it expresses itself thus:

We say we fear a separation. This fear is founded on existing facts. In many sections the church is in a state of unrest and agitation, the outgrowth of a bitter controversy, which has generated personal animosities and antagonisms. Indeed, it has given birth to the bitterest feelings, to irreconcilable differences and to the alienation of brethren and friends. Nor are individuals only thus affected. But we find circuits and stations, districts and even conferences torn asunder and warring. Look at the Western Coast: Since the great revivals out there, conducted by second blessing men, what is the condition of the church? As we understand it, it is in a state of disruption and dismemberment. Look at portions of Texas, Arkansas, Georgia, Alabama, the Carolinas, and last, but not least, Kentucky—what do we hear from all these sections of our Zion, save the discordant notes of the disaffected and the ominous growlings of the "home outsiders"?

Again, we fear it, because as we review the history of Methodism we find that it has ever had a penchant, as it were, for disintegration and secession. As many as five separations have taken place since our organization, and in nearly all of these the causes were less calculated to bring about disunion than the condition of things which now exists.

We fear it, in the next place, because it has been emphatically threatened by their leading men, who, in point of intellectual greatness and prestige, are the peers of any in the Methodist ranks, and when they speak, mean what they say. And, further, because they have a following which no man can number. These things we repeat may, and no doubt will, embolden them to go out and set up for themselves. These are the grounds of our fears.

The remedy suggested by the Advocate will be curious reading to Baptists, who are accustomed to appeal to the Scriptures for the settlement of disputed points, but it is Methodism and no mistake. Hear it:

What then shall we do about it? We answer: Let all true Methodists follow the lead and guidance of our authorities. But who are our authorities? In an important sense, our bishops are. In their Pastoral Address, they defined the teachings of our church on this subject, and we think their deliverance on the point ought to be accepted as final. At least, it ought to be accepted as the position of our church on this doctrinal point.

The Advocate is quite right when it advises the "Second Blessing" brethren to withdraw if they can't submit to "the interpretation of our bishops on doctrine, their rulings on law, polity and government." This is the only manly thing to do.

FIELD NOTES.

The report of the Birmingham Conference failed to reach us this week.

Read the receipts by the State Board of Missions, and other interesting matter, on the fourth page. The postmaster at Ozark informs us that Rev. C. S. Jones does not take his paper from the office, and we do not know where the brother is.

Bro. Stewart says something in another column which is important to the Orphan's Home. Brethren and friends, we must listen to the appeal.

Brethren, bear in mind what we have often said, that when long articles reach us as late as Tuesday morning, their insertion in the paper for that week is quite uncertain.

We have not a very recent report from the meeting at Evergreen. Forty-eight members had been received when we last heard. Bro. W. A. Hobson was doing most excellent preaching, as the effect testifies.

Rev. J. L. Thompson was in the city on Sunday and Monday. He came at the request of the family of Mr. W. J. Dickerson, late tax assessor of this county, who died on Saturday, to conduct the funeral service.

Rev. C. Johnson requests us to change the address of this paper from McKinley to Carrollton. He is agent for the ALABAMA BAPTIST, and we know the brethren will treat him kindly on that account; we hope they will also keep him busy taking names and money.

Bro. Stewart will accept the pastorate of one or two churches during the current pastoral year, so that it will not be necessary for the State Board to assist in supporting him while he is working for the Orphanage. Bro. S. can do a great deal of work, and he finds pleasure in it.

Texas Baptist and Herald: Sister Lednum, wife of U. S. Commissioner Chas. Lednum, of Dallas, and daughter of Dr. F. C. David, a reputable Baptist minister of Alabama, died recently in that state of pulmonary disease. This good woman had sought health for years in the genial climate of Colorado, where she received much relief, and hopes were entertained of her recovery, but she returned to Dallas, from which she went to her native state Alabama, where she soon succumbed to the fell destroyer.

Those societies which have not been credited in the quarterly report of Central Committee, published a few weeks ago, with their contributions toward the Foreign Mission Debt, will please include the amount in their report for January, so the treasurer will note the same.—The Christmas literature has been received from the Mission Rooms and will be distributed early in December. Any societies wishing special quantities of programs, etc., will please write to Mrs. T. A. Hamilton, Birmingham, or to Mrs. I. C. Brown, East Lake, for them.

The resignation by Rev. G. W. Townsend of the pastorate of West Montgomery Baptist church is an event of more than passing interest. The church was built and organized in large measure through his liberal activity, and he was the first pastor. A good work has been carried on there, and the church fills an important place among the religious forces of Montgomery. We learn that the church proposes, for certain reason, to wait awhile before calling a pastor, and that it is Bro. Townsend's intention to rest a month or two before attempting regular work again.

W. J. Elliott, Montgomery. We had large congregations at Haynesville Sunday. For several weeks I have had under consideration the matter of making some changes in my field of labor, and on Sunday resigned my pastorate at this point to take effect the first of January. They have not accepted my resignation yet, but I feel that they will in due time. It has been hard for me to make up my mind to leave the church and friends in Haynesville, with whom I have been associated for three years. I cannot think of this separation without regret.

Adams Street church was crowded on Monday night to hear the lecture on Japan by Bro. McCollum. Bro. Gay contributed to the interest of the occasion with his pictures of scenes and sights in that far-off land, and it is hoped that his interest was excited in mission work there that will bring forth fruit for many days to come. Why may not these brethren visit a number of churches in the interest of Japan? Brother pastors, talk to some of your members about it, and arrange to have the missionary and the traveler to come and talk to the people.

A. A. Hutto, East Lake: Last Sunday was our regular meeting day at Eastaboga. We excluded two members—one for drunkenness and profanity, the other for drunkenness and dancing. We are working to develop into usefulness that part of our church which will develop, and that which is dead weight and a reproach to the church, we are trying to get rid of. We want more spirituality in our church, and I pray God we may soon have it. We received one by letter. We collected \$1.90 for ministerial education, and our Young People's Mission Society raised fifty cents for foreign missions. We have some very faithful and zealous brethren and sisters to help us.

S. B. F. Gonzales, Texas: The stereotyped phrase, "We are at peace with the world," cannot be made to fit into the associational letters of the Gonzales church. Pastor Carswell is an aggressive leader. A number of his staunch members have come from other denominations.—Did pastor H., not far below Montgomery, ever tell you how he became a Baptist?—An ardent Baptist of Corsicana, a native Alabamian and a most excellent gentleman, (Mr. Andrew F. Wood) is among my most recent acquaintances. Many Georgians and Alabamians remember his father, Rev. John Wood, who, in 1872, died in Talladega county, Ala., after fifty-six years of ministerial work. Mr. Wood says that at the ordination of his father the officiating ministers were Drs. Mercer, Calloway and Reeves.

For the Alabama Baptist. In Mobile Association.

The Sunday-school Convention of the Mobile Missionary Baptist Association will meet with Bethany church, Friday, at 7 p. m., before the fifth Sunday in December, 1914. Every Sunday-school in the association is requested to send not less than three delegates. All are invited to come. The church will furnish homes to all for man and beast.

PROGRAM.

1st. Friday, 7 p. m.—Organize; remarks.

2d. Saturday, 9 a. m.—Duties of pastor and superintendent in the Sunday-school. J. D. Gurganus.

3d. The teacher's aims and responsibilities. Mr. W. J. Young, Miss Lena Hamberger.

4th. Home influence on the Sunday-school. Miss Lida B. Robertson, Mr. Joseph Arnette.

5th. My experience as a teacher. Rev. D. S. Myers, followed by discussion.

6th. The Bible as the basis of Sunday-school instruction. Mr. A. B. Gaston, Miss.

7th. The use of helps to Bible study. Miss Edwina Turner, Mr. J. N. Pollard.

8th. Sermon by J. J. Taylor, D. D.

Sunday, 9:30 a. m.—Sunday-school. W. P. Wood, Supt.

11 a. m.—Dedication service. Elders: Jean Vane, D. S. Myers, E. H. Judd, D. R. Cooper.

3d. 7 p. m.—Mass meeting; fifteen minutes talks.

D. R. Cooper, Ch. Com.

The fear of God frees from all other fears.

A Good Letter.

Here is an encouraging letter from Brother Burns. It was not written for publication, but it is so cheerful and suggestive I wanted others to enjoy it with me.

HUNTSVILLE, ALA.

Nov. 14, 1894.

Dear Bro. Crumpton: Yours received on reaching home day before yesterday.

Just in from a two week's campaign in the Liberty (North) association. In the round I visited nine churches, delivered sixteen sermons and map lectures, took ten mission collections, collected \$37.18, cash, and received pledges to the amount of \$178.95. Those pledges are by responsible Christian men and women, made deliberately and cheerfully, without any high-pressure method being brought to bear; a copy of the pledges made by the members of the respective churches has been placed in the hands of one of the liveliest men in each church, who promises to "collect all pledges and secure more." I believe they will be paid.

On the whole, I am fully satisfied with the work. Really, we were more successful than we hoped to be. The people listened attentively and responded readily, and considering all things, liberally. J. L. Hampton, moderator, went the rounds with us. He is a grand old man, who loves God supremely, the souls of men as his own, and Baptists as his family. He surely has a fatherly feeling for his association. The old brother is jubilant over the outlook. Wish you could see him.

Bro. Haywood did splendid work. He went with us a week. He is the grandest orator in all my knowledge. He preaches the gospel, dwelling largely on the Christian graces. He never fails to delight all hearers. He has religion, too, and he shows it.

Bro. Moseley ("Bishop Zachariah") went the rounds and did splendid work. He would try to play out and shirk his turn, but we held him down, and we made him "weed his row" with the rest. He preaches well. He sticks to his text the best of any man I ever heard, and he seems to have a knack at selecting texts and themes appropriate to the occasion.

J. L. Thompson (God bless him!) went with us a week. He is a man from the soles of his feet to the crown of his head. He preaches missions, preaches missions, and talks missions. His church at New Market gave us the best contribution of all. They pledged \$57.50, which is about \$1.15 per member. Bro. T. has promised to plan a campaign for me and accompany me through the Tennessee River association.

We have ten days more in Liberty, starting to-morrow week. We have seven churches to visit. We hope to raise \$600 in Liberty association. Think we will succeed.

THE CAMPAIGN ENDORSED.

Brother Thompson, writing about the work after he returned home, says, "Burns is eminently fitted for the work. His trip through the North Liberty in connection with the missionary campaign will tell for years to come, if judiciously managed. It does begin to look as if we are going to have some better things to report from this section. I think that the plan of inaugurating a regular campaign of missions in each association and reaching every church is the key to the situation."

Bro. Burns plans run through the whole winter. I am in correspondence with brethren in other associations about campaigns.

A PLAN SUGGESTED.

I am suggesting that the work of the convention be the theme of the campaign. This might be the program of subjects: The fields of the three Boards; our schools, the Judson Institute and Howard College; ministerial education and the Seminary; Bible and colportage and evangelists; our Orphan's Home; the ALABAMA BAPTIST; and our mission and Sunday-school papers; woman's work and young people's movement; SYSTEMATIC CONTRIBUTIONS.

This, of course, is only suggestive. Brethren can arrange programs to suit themselves. The plan of campaign contemplates reaching every church in each association, putting before it our work, getting a contribution and leaving it organized for systematic work in the future. This involves much planning and laborious work on the part of pastors. Somebody in each association must do much writing, so as to have the meetings well advertised. Much depends on the pastors. If they will spend a week before the meeting visiting from house to house, urging the people to attend, good congregations may be had.

Winter is the best time for the meetings where they have stoves in the houses. The people are not busy then, and can attend. Probably two days is sufficient time at each point. "Missionary Baptist Rallyes" is probably the best name for the meetings. "Dinner on the ground" is a very important part of the program. What do the pastors say? Brethren, let's do it. I will probably be with brethren Brewer and Underwood till Christmas. I propose giving January and February to Southeast Alabama.

W. B. CRUMPTON.

A civil tongue is a better weapon than a bowie knife. We more readily confess to errors, mistakes, and short comings in our conduct than in our thought.—Goshee.

The small sized Christian is likely to be a big judge of other men's faults.

For the Alabama Baptist.

Ministers' Institute.

There will be held at Danville, Ala., in connection with the Baptist Collegiate Institute, a MINISTERS' INSTITUTE, commencing January 13th, 1895, and will continue two weeks. The following brethren have consented to deliver lectures to the preachers who may attend, and it is probable that we will have lectures by other brethren:

Rev. G. S. Anderson, of Auburn, author of "Sermon Building," will lecture on Sermon Building and other subjects. He will deliver two lectures each day.

Rev. A. E. Burns, of Huntsville, evangelist for North Alabama, will lecture on "The Preacher as a man, a church member, a Baptist, a missionary, a citizen and voter. He will also deliver sermons on the following subjects: The Church, Elections, Missions and Tithings.

Rev. J. L. Thompson, pastor at Gurley, Ala., will lecture on the distinctive doctrines of Baptists, such as Baptism (Scriptural subjects and acts), Communion, Work of the Holy Spirit in the conversion of a soul, Pastoral Work.

Rev. Oscar Haywood, pastor of First Baptist church, Huntsville, will lecture on Voice Culture, Pulpit Oratory and the Pastor as the leader of his people.

Rev. Jos. Shackelford, Danville, will lecture on Christianity as a System of Religion, compared with other Religious Systems; its Doctrines; the Inspiration of the Scriptures; the Interpretation of the Scriptures; Church Order and Government; the Practices of Baptist churches in their relations to each other.

Some of the leading isms of the day will also be discussed.

This Institute is especially intended for the benefit of those of our ministers who have not had an opportunity of improving themselves by attending school or Theological Seminary. They labor under many difficulties which can be partially removed by attending on these lectures. This Institute is designed to be a school of theology on a small scale. As a matter of course, in the limited time given it can only be expected for us to give a limited amount of instruction; but the little that may be given will be of great advantage to many of our ministers. We therefore invite all preachers who desire to better prepare themselves for their life work to attend. Churches can well afford to pay the expenses of their pastors while they are attending the Institute; they will be benefited as well as their pastors.

The entire cost for two weeks board and lecture fee will be \$8, or \$4 per week. The expenses of the brethren who come to deliver these lectures will have to be paid; hence the charge for lecture fee. We desire as many of our ministers to attend as possible. All work and progress will be notified the undersigned at once. If any one wishes me to procure board for him, I will do so with pleasure, when so requested.

The social feature connected with this Institute will be worth a good deal to the brethren who attend. The Institute will be opened on Tuesday night, January 15th, by a sermon from Rev. G. S. Anderson. Address all communications concerning the Institute to ELDER JOS. SHACKELFORD, Danville, Ala.

For the Alabama Baptist.

Notes from the Mountains.

On Friday night, 16th, Oakman and Jasper churches each gave an oyster supper. The former took in \$64.50, and the latter \$62.55. The ladies in both my churches are at work, and the men are not idle. We are now arranging to have a union supper with the Methodists and Presbyterians on "Thanksgiving" night. The proceeds of this supper will be divided equally among the three Orphan Homes of Alabama. We expect to make a grand success of the supper.

Bro. L. A. Morris was ordained last Sunday to the full work of the gospel ministry. For many years he has been a member of the Campbellite church. He and wife and four children are now members of our church. Bro. Morris is a man of talent and piety. He is a fine musician, and I predict for him a very useful life in the high office to which God has called him.

Jasper is fast growing into a city of brick walls—eight brick stores this fall, and others are in prospect. The black diamond, long locked in the rock bound cellars of these ancient hills, is daily coming forth to warm our rooms, light our cities and cheer our hearts.

Both Oakman and Russellville churches have called me for one Sunday in each month, but as I can give but one Sunday from Jasper, I can accept but one; have not decided yet which one. Both are good churches—one in a mining and the other in an agricultural town.

R. M. HUNTER.

For the Alabama Baptist.

Coosada Church.

Alabama Baptist: I desire to say something about the little church over here, that sprung up among the pines (accidentally, I was about to say) for just as we poor women, more than seven of us to one struggling brother (Hudson), had despaired of means to complete our church, just then the Lord sent a shower that caused us to realize how "all things are possible with God," and that "the prayers of the righteous availeth much."

Bro. Hudson has done more to build up our Sabbath-school than it seemed possible for one man to do. I fear we do not encourage his earnest Christian brother as we

should. Through his efforts, and under the direction of Mrs. Pierce, (who is a superior teacher) we had rendered on missionary day a beautiful and appropriate program. The proceeds went to missions, etc. We have a flourishing Sabbath-school, and in justice to our boys, I must say they take the lead.

I fear some of us are as ignorant as the brother I read of in the Foreign Mission Journal, who, on hearing some one speak of Spurgeon, asked "what kind of a fish that was?"—all because we do not take our Baptist papers and inform ourselves.

I know that I voice the sentiment of our entire church when I say we consider our much loved pastor, Bro. Elliott, a great and good man outside of the pulpit, and his last sermon is always the best. He has brought many into the ark of safety. His last two sermons on the "Unpardonable sin" and one on "Missions" were both instructive and powerful.

