

# ALABAMA BAPTIST.

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## ALABAMA BAPTIST.

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terest to write for terms. This paper has  
a wide circulation in Alabama among the  
"00,000 white Baptists."

2nd class at the Post Office at Montgom-  
ery, Ala., as second class mail matter.

The world's daily death rate is  
97,790.

Clwydfardd, a Welsh poet, died  
recently. He lived to the age of  
95 years, notwithstanding his name.

The income of Oxford University,  
England, is £350,000, (\$1,750,000.)

Let a man but speak forth with  
genuine earnestness the thought, the  
emotion, the actual condition of his  
own heart, and other men—no  
strangely are we all knit together  
by the tie of sympathy—must and  
will give heed to him.—Carlyle.

Give not thy tongue too great a  
liberty, lest it take thee prisoner. A  
word unspoken is like the sword in  
a scabbard, thine; if vented, thy  
sword is in another's hand. If  
thou desire to be held wise, be so  
wise as to hold thy tongue.—  
Quarles.

That was a good resolution  
which Joshua made when standing  
at the threshold of the new life in  
Canaan. He bade the people  
choose whom they would serve, but  
declared: "As for me and my  
house, we will serve the Lord." Many  
lords will demand our service in  
this year 1895. Whom will we  
serve? Mammon? The goddess of  
"getting on in the world," as Rus-  
kin puts it? The god of pleasure?  
of fashion? The "self" god? Whom?  
How much better, truer, purer, nob-  
ler our lives will be if at the begin-  
ning of this year we say, "As for  
me, and others over whom I can  
exert an influence, we will serve  
the Lord," and having said it, we  
stick to it.—Young People's Leader.

Mr. Beecher was once asked if  
he believed in total abstinence and  
the abolition of the saloon, and if  
so, why? He replied in substance  
about as follows: If there were a  
delicious spring midway on the  
wall of a great precipice, and I, by  
a narrow and dangerous path, hap-  
pened to find it, I might go there to  
slake my thirst whenever I felt so  
inclined. But if children, or others  
who were not sure-footed, should  
attempt to follow me to the spring  
and occasionally a life should be  
lost over the precipice, I would at  
once abandon the spring, and use  
all my influence to have the path  
leading to it effectually closed, so  
that no other lives could be lost.

That illustration contains more  
Scripture, common sense and ele-  
vated Christian sentiment than can  
be found in many books which  
have been written.

The Baptist Courier, in describ-  
ing various types of piety, mentions  
this:

The sentimental piety is very  
common. It centers about ancestral  
memories and heritages and  
houses of worship and graveyards.  
It accepts as true and indisputable  
what the fathers thought must be  
true, and what they evidently be-  
lieved. It does not hesitate to avow  
allegiance to traditionalism, and is  
rather proud of the title "tradition-  
alist." "The old time religion" is  
its theme; and it expresses a very  
powerful hatred for all "new-  
fangled notions." It is well enough  
to have a little of this sort of piety,  
but we want only a little. Much  
of it would inflict incalculable dam-  
age upon the cause of truth. We  
should look forward and move for-  
ward. Some churches have died  
for the sake of an old graveyard;  
and for all that, have not attained  
unto a place in Christian martyrology.  
Let them sleep in obscurity  
till the resurrection morning.

It's not high license we need. It's

not prohibition, but *new*. God has  
promised that one should put to  
flight a thousand and that two  
should chase ten thousand. Twenty-  
five men could settle this great  
question in one month in Alabama,  
—could do more in a month than  
we will accomplish in a life time  
in the way we have been proceed-  
ing.

I want high license if we can get  
it. I don't think it right to take a  
bushel of corn that has in it materi-  
al for two gallons of whiskey,  
which material can be bought for  
25 cents per gallon, and levy a tax  
of 90 cents per gallon until there  
are over one hundred and twenty  
million dollars worth of whiskey  
in the whiskey houses. If they have  
the right to tax whiskey ninety  
cents per gallon, why not make it  
ninety dollars per gallon?

"No, no, no," says monopoly.  
"What's too high—so high no one can  
afford to reach up for it. Don't  
think the American people's whis-  
key and other drinks ought to cost  
directly and indirectly one billion  
nine hundred million dollars per  
year." J. W. DUNAWAY.

Perryville.

For the Alabama Baptist.  
Why I Should Feel Grateful as  
a Preacher.

Since I have been a public work-  
er in my Master's cause, I have had  
the pleasure of receiving into the  
churches in the different communi-  
ties to which I have been called old  
and young among the Methodists,  
Presbyterians and Free Will Bapt-  
ists, quite a number of the children  
of the Hardsbells, and now and  
then a Campbellite.

Believing as I do, that the Mis-  
sionary Baptist Churches are truly  
the New Testament churches of  
Jesus Christ, of course I feel glad  
over the conversion of those people  
and especially those who have been  
brought up by the Hardsbell Bapt-  
ists. The old brethren are truly  
part of us. They got mad with us  
for doing our duty, for practicing  
what we found in the word of God  
to be our imperative duty. The lov-  
ing Father has laid his chastening  
hand heavily upon them for over  
half a century. They, like the stub-  
born Jews, remain the same, until  
they have become almost extinct.  
The old heads have always been  
unyielding, therefore I have baptiz-  
ed but few of them. But where I  
have been thrown among their chil-  
dren I have endeavored to teach the  
word of God, and it has been his  
good pleasure to verify his promise  
to make his word wisdom and  
power and sanctify it to many of  
their children. They make good  
missionaries from the fact that when  
they join us it is because they are  
thoroughly convinced.

How can the spirit of the Lord  
Jesus live and reign in men and  
women and they forbear to be like  
Jesus Christ, let their lights shine?  
How can those who possess the  
grace of God in their souls be cov-  
etous. The New Testament de-  
clares such to be idolatry, all idol-  
atry was to be punished with death  
in Old Testament times. What is  
the law in the New? are they not  
to be put away from among the  
people of God? Think over the  
matter, dear reader, and see how you  
stand before your Master!

J. J. WHITE.

Cowarts.

Pleasant Notes.

Rev. D. S. Martin, of Equality,  
Coosa county, sends money for  
himself and another, and says:

I notice that my figures are a lit-  
tle behind, and I don't enjoy the  
paper as much when that is the  
case. "Yet I must say that the last  
issue was a great treat to us. My  
wife feels greatly comforted and  
strengthened from your article,  
"Preachers' Wives." Then Dr.  
Taylor's sermon was helpful to me,  
and "Guarding Graves" by Dr.  
Roby, and many other things. In  
fact it was all good, and as we had  
no paper this week we could devote  
more time to it.

Sister L. L. Bryars, of Williams  
Station, closes a note containing  
money thus gracefully:

"Wishing you much success with  
your paper and a Happy New  
Year, I am yours respectfully."

And our good sister Mangum, of  
Auburn, writing to correct a mis-  
take of our agent, expresses warm  
attachment:

"I love the dear old paper. . . .  
Wishing you all a Happy New  
Year, I am, &c."

We appreciate all such kindly  
sentiments. They strengthen our  
hands and draw us closer to our  
readers.

In the work how much encour-  
agement there is. For not only are  
you instructed of the Spirit, but  
the one to whom you are sent has  
in similar manner been prepared.  
You need not hesitate. The Holy  
Spirit goes not only with you, but  
before you. You are not to fear  
rebuke or rebuff, for he who leads  
you will guard against ill effects  
from either or both. The work you  
undertake is God's work. You are  
a workman under his directions; it  
is yours to be an obedient work-  
man, using skill and time and all  
besides according to his will.

For the Alabama Baptist.  
The Home Mission Board.

The Home Mission Board is pass-  
ing through the most trying period  
of all its history.

In its effort to sustain its work  
the board finds its indebtedness in-  
creasing, until it is approaching a  
point where its exhausted credit can  
furnish no further help in supple-  
menting the insufficient contribu-  
tions of the churches.

"Retrench," says some one.  
That was suggested by our desire to  
disburden ourselves of labor and re-  
sponsibility. We have tried it and  
it won't work. The most urgent  
remonstrances have come back to us  
declaring that proposed reductions  
will paralyze, if not destroy, prom-  
ising work on which much time  
and money have been expended,  
and that they must not be made.

That such a blunder would be a  
setback to the Master's cause  
and the multitudes perishing with-  
out Christ.

We have nearly four hundred  
missionaries in our employ. For  
the most part they are consecrated,  
self-sacrificing men, enduring, with  
their families, unusual hardships  
and privations. Their small sal-  
aries scarcely procure the common  
necessities of life. To withdraw  
support from them would entail on  
many of them and their wives and  
children absolute suffering. Hu-  
manity forbids the reduction of  
these meagre sums. But to sustain  
them the board must have speedy  
and liberal help.

While in these trying times un-  
usual efforts have been made to  
help many of our State Boards, and  
about \$25,000 have been contribu-  
ted to pay the debt of our Foreign  
Mission Board, our Home Board  
has not shared in these extra contri-  
butions. We have never asked for  
special contributions in aid of our  
general work. We have sometimes  
solicited them for special objects, as  
for the houses of worship in New  
Orleans and Havana, but for gen-  
eral purposes we have always been  
content to rely upon the usual con-  
tributions of the churches. But we  
now urge that these contributions  
be as speedy and as liberal as possi-  
ble.

We ask that every pastor will  
strive to increase the usual contri-  
bution of his people, not so much by  
enlarging the amounts from those  
who are accustomed to give, as by  
increasing the number of givers.

We must have thirty thousand  
dollars by the last of April to meet  
the requirements of the present con-  
ventional year. This sum will be  
divided as equitably as possible  
among the states, and the best en-  
deavors will be made to secure it.

We shall have the co-operation of  
our Vice Presidents, of our denomi-  
national papers, of the Corres-  
ponding Secretaries of many of our  
State Boards, of many of our wisest  
and ablest brethren, and of the wo-  
men's societies of our churches.  
With such helpers, and the Divine  
blessing, we confidently expect this  
task will be completed by the meet-  
ing of the Convention in May.

I. T. TICHENOR.

The Dance of Death.

Such was the dance of the daugh-  
ter of Herodias. It cost the head  
of the foremost Baptist preacher of  
his time, and if Baptists now  
should instinctively recoil from the  
dissipation of the dance, they might  
well be excused on the ground of a  
not unnatural traditional prejudice.

And the prejudice seems to be  
softening, for it is no unusual thing  
for the members of our churches,  
old and young, to "trip the light  
fantastic toe" in the mazes of the  
dance, and that without reproach  
or any impeachment of their Chris-  
tian standing. Touching doctrines  
and duty, more liberal views do  
now obtain than were held by the  
churches not a great while ago.  
Many things that would have  
greatly shocked the fathers are now  
practiced so commonly as scarcely  
to excite a remark, or if remark be  
made at all it is in the nature of con-  
gratulation that we have escaped  
from the rigors of puritanism and  
have happily discovered a more ex-  
cellent way. That the puritans  
were not the most delightful people  
in the world to live with goes with-  
out the saying, but that they had  
some fibre in the muscle, and some  
phosphorus in the brain, and some  
vertebrae in the back, will hardly be  
questioned by any thoughtful reader  
of our earlier history.

They laid in granite the founda-  
tions of church and State. If the  
great end of life be to eat, drink  
and be merry, those old fellows  
missed it; but if it be to develop  
manhood capable of splendid  
achievement, they probably came  
nearer to it than many of their  
pleasure-loving descendants.

It is not our purpose to plead for  
a revival of Puritan asceticism, but  
to enter our protest against the tre-  
mendous drift in the direction of  
mere sensual indulgence, especially  
in the whirl of the fashionable  
dance. It used to be under the  
ban, and participation in it was  
commonly regarded as furnishing  
occasion for summary church disci-  
pline. No longer is it dealt with  
thus, but christian parents are com-  
ing to think that the art of dancing  
is an accomplishment to be acquired  
and necessary to be practiced in

order that young people may carry  
themselves gracefully and have suit-  
able social standing in fashionable  
circles.

Now I ought to be said as to the  
matter of graceful carriage that it  
ought to be possible to teach it  
without resorting to the doubtful  
intermingling of the sexes in pro-  
miscuous dancing. Such provis-  
ion is made in all the best schools  
by exercises in gymnastics and cal-  
isthenics. There is indeed a sort  
of "airy grace" such as is indicated  
by the popular phrase "polite as a  
dancing master," but this is a man-  
ner which so far from being win-  
some is positively offensive to the  
truly refined and cultured taste.  
But even were such grace ever so  
desirable, and were it attainable in  
no other way, it is possible that it  
may be purchased at too great a  
cost.

There is all that may be said in  
the fact of the fashionable dance  
taking place in such liberties as  
under any other circumstances  
would be, or should be, indign-  
antly resented. The further fact  
remains that unless there be the in-  
termingling of opposite sexes in the  
dance it presently loses its sub-  
tle charm.

There are social gatherings now-  
adays, of rather now and then, com-  
posed exclusively of women, and  
many more composed exclusively  
of men, but dancing as a rule is not  
one of their diversions. It is sim-  
ply incredible that such a body of  
either men or women should "dance  
all night till the broad daylight," as  
is constantly done when the  
dancing is promiscuous—and if not,  
why not?

As a plea in behalf of the exhi-  
bition on the stage of nude or  
nearly nude human beings under  
the title of "living pictures," Paul  
is quoted as declaring that "to be  
pure all things are pure." There  
is nothing too beastly and abomin-  
able to be interdicted if the devil is  
allowed to wrest that Scripture, as  
he does many another, to the de-  
struction of human souls.

And it ought to be further said  
that since Christ left the world no  
human nature is to be found that is  
so absolutely "pure," and there-  
fore the text, "to be pure all  
things are pure," can hardly have  
literal application to any of us.  
Poor human nature is a tinder box,  
and we do well to keep away from  
sparks. And even if we were ab-  
solutely pure of our own immacu-  
lateness, it should be borne in mind  
that the world has its ideals of  
Christian character, and they are  
higher often than are held by the  
church, and while they may praise  
the "liberality" of a church mem-  
ber who "runs with them to the  
same excess of riot," they would  
not send for such an one to  
pray by the bedside if the shadow  
of death was falling on them.

Another passage from Paul  
would be pertinent here: "All  
things are lawful for me, but all  
things are not expedient. All  
things are lawful for me, but I will  
not be brought under the power of  
any."—Baptist Teacher.

For the Alabama Baptist.  
Receipts at the Orphanage for  
November.

Cedar Grove, \$2.10  
Sardis Sunday-school, 2.00  
Siloam Sunday-school, 2.00  
Geneva, 10.00  
Lebanon, 4.65  
Concord, 3.15  
Eclectic, 3.00  
Bethsaida, 1.75  
A good woman, 2.00  
Brierfield Mission Band, 2.70  
Camden Willing Workers, 5.00  
West Montgomery Ladies, 4.00  
Mrs. C. C. Jones, 4.75  
W. B. Crampton, for others 30.25  
W. M. S., Greenville, 4.50  
Clanton church, 6.00  
Clanton Sunbeams, 6.00  
Mulberry church, 11.11  
Providence church, 8.25  
Mrs. C. L. Mize, 1.00  
Mrs. W. W. Harris, 2.00  
Uniontown church, 9.45  
L. A. Society, Ft. Deposit, 12.50  
Pea River association, 3.00  
Sardis church, 1.00  
Troy, 1.00  
New Hope church, 1.00  
Mayfield church, 3.50  
Ladies' Talladega church, 2.50  
Avondale Sunday-school, 4.35  
L. A. S., Mt. Montgomery, 10.00  
L. A. S., Northport church, 5.00  
W. B. Crampton, for others 17.21

A lady who had passed through  
trouble was in the habit of singing  
often to herself the beautiful hymn,  
"Go bury thy sorrow." One day as  
she was singing:

"Go bury thy sorrow,  
Let others be blest,  
Go, give them the sunshine,  
Tell Jesus the rest."

her little daughter, who was play-  
ing about the room, looked up sud-  
denly and saw tears rolling down  
her mother's cheeks, even while the  
sweet words were upon her lips.  
"Mamma," the child said, "are  
you digging it up again?"

The mother felt reproved. Her  
sorrow was not buried. Day after  
day she was carrying about an  
aching heart, and not looking to  
Jesus for comfort.

The first school for the training  
of the blind was established at  
Paris, by Haüy, in 1784.

Some Farsighted Men.  
BY REV. O. P. EACHES, D. D.

The men who were our fathers  
in the faith in Switzerland and  
Germany, nearly four centuries ago,  
were men of wondrous insight and  
farsight. They had a large spiri-  
tual capacity for seeing in the Scrip-  
tures certain large and fundamental  
teachings that were utterly hidden  
from other leaders. When we think  
of the Reformation we fix our  
minds almost exclusively on Luther  
and Melancthon, Calvin and  
Zwingli. These were wonderful  
men, but there were other men  
whose names are almost unknown  
to this age, who had far larger and  
truer conceptions of Bible teach-  
ings, of the nature of the church  
and the rights of the individual  
man.

They were called Ana-Baptists.  
As men tried to destroy the in-  
fluence of Jesus by calling him only  
Jesus, so men tried to damn these  
men by casting epithets at them.  
Their views of the complete suprema-  
cy of the Bible, the utter rejection  
of tradition in forming the  
creed of the church, their insistence  
upon the spiritual nature of the  
church, their affirmation that the  
civil power ought not to punish  
men for their beliefs, these views  
were regarded by Luther and Calvin  
as seditious and subversive of  
society. They thought that the  
truth could not live unless it had  
the support of the jail and the stake.  
These despised Ana-Baptists car-  
ried in their hearts the almost uni-  
versally recognized beliefs of the  
nineteenth century. They were  
living in the sixteenth century, they  
were making the creed of the nine-  
teenth.

It seems to-day a commonplace  
truth that the church ought to be a  
spiritual body. It is a place for  
two born men. But this view is  
in complete antagonism to any and  
every state church theory. It draws  
a deep chasm between the church  
and the world. It makes regenera-  
tion a necessity precedent to church  
membership. All rites and ordi-  
nances must be pushed aside until  
Christ be first met in a personal ac-  
countancy. The truths held by them  
nearly four hundred years ago are  
our teachings to-day. They thought  
them out in the clearest way, from  
the study of the New Testament.  
Almost all the evangelical denomina-  
tions are coming, year by year, to  
a closer appreciation of this funda-  
mental teaching. Even if the Con-  
fessions teach that the church is  
made up of believers and their chil-  
dren, yet in practice they insist on a  
personal hold on Christ before a  
full membership can be gotten.

They held firmly to the complete  
separation of church and state.  
With this they held in all firmness  
to the inviolability of conscience.  
Baxter and Knox and other reform-  
ers declared that this was a Satanic  
like doctrine, that a wrong opinion  
should be overcome by civil pen-  
alties. But the Ana-Baptists kept  
on affirming that the only oppo-  
nents of wrong teachings are right  
teachings. "In matters of faith  
everything must be left free, will-  
ing and unforced." That was the noble  
utterance of Denk. It was three  
hundred years in advance of all re-  
formers but the Baptists. The  
Westminster Confession, the Puritan  
Fathers went about with the  
truth, as held by them, in one hand  
and the key of the jail in the other  
hand. The Ana-Baptists pro-  
founded, not as a theory half  
worked out, or as opinion only, but  
as a fundamental inheritance of  
every man the right to think about  
God according to his own light.

No greater boon could have come  
to the world than that Luther  
should gladly have owned the truth  
of their utterances. If he had in-  
corporated the spiritual nature of  
the church, the absolute separation  
of the church and state into the  
Reformation then there would not  
be needed to-day new Lutherans to  
work out a new Reformation in  
Germany. We owe to-day a great  
debt to these men. Their names  
were, in their day, covered with  
obloquy. Their teachings were  
driven from the earth, so far as  
persecution could do this. But  
they did not live in vain. Gradually  
the world is learning to see their  
real greatness as prophets of the  
truth.

Their names ought to be held in  
reverence. The names of Grebel  
and Mantz and Hubmeyer and  
Blaurock are martyr names. They  
saw clearly and held firmly those  
teachings that constitute the essen-  
tial of every Baptist church to-day.  
The confession made at Schleit-  
heim in 1527, the first Baptist con-  
fession, is one that for substance of  
doctrine is held by all Baptist  
churches. There is a field here for  
writers of Sunday-school books for  
our libraries. Our young members  
need to be taught the glory and  
worth of these men whose names  
were for long ages covered. There  
is a correlation and conservation of  
force. What these men believed  
at hazard of their lives was in se-  
cret ways communicated to others.  
What the Baptist churches are to-  
day, what they believe to-day, is  
due to the same teachings of the  
Scriptures plus the unconscious in-  
fluence that these almost unknown  
men have upon us. The beliefs  
that we hold to-day, these men put  
into them their soul's best thinking

and then stood by them with their  
lives. Peace to their ashes, honor  
to their memory. We and all the  
world stand to them as debtors.—  
Christian Inquirer.

All Aboard for Jerusalem.  
A New York paper has this in-  
teresting item concerning the rail-  
way which has been built recently  
between Jaffa and Jerusalem:  
The railway from Jaffa (Joppa)  
to Jerusalem has witnessed a year  
of its operation, and the results are  
most encouraging. The line, which  
is a single one, is fifty-four and a  
half miles in length, and in its  
course rises from a little over sea  
level at Jaffa to 2,500 feet above the  
level of the sea before it reaches  
Jerusalem. The travel has con-  
stantly increased.

The road has a regular schedule,  
and it requires a little more than  
three hours from Jaffa to Jerusalem.  
The fare is \$2 for a single ticket,  
and \$4 for a return ticket first-class,  
and \$1 either way second-class.  
Besides the two passenger trains,  
there are also two freight trains  
which run each way, starting at  
night from Jerusalem and Jaffa re-  
spectively. The road at Rehman  
travels right through the valley of  
the Giants—the very heart of Old  
Testament history and heroism.  
For it was in this Valley of the  
Giants that David fought his great  
battles with the Philistines, and  
here occurred some of the noblest  
incidents in Bible history. What a  
change time has made among these  
sacred hills of Palestine! To the  
sleepy inhabitants of Jerusalem and  
to the Jews lamenting by the great  
stones of the ruined temple, the first  
shriek of the steam-whistle must  
have come with startling effect; the  
noise and hurry of our modern  
methods of working being in such  
strange contrast to the proceedings  
of the ancient Jews when the great  
temple rose in all its original splen-  
dor and magnificence, growing si-  
lently as a tree grows, for there was  
"neither hammer nor axe nor any  
tool of iron heard in the house while  
it was building." But it is the  
destiny of man to move forward,  
leaving old things behind and in-  
venting new; and even the Holy  
Land is not to be free from the  
modern spirit and its aggressive en-  
terprise. And better so. In this  
way the past takes on the garb of  
romance; but more than that, the  
railway is no mean helper to the  
missionary, no inefficient promoter  
of that force which it is declared  
will certainly win the whole world  
for Christ.—Epworth Herald.

Motives not Incentives.  
BY REV. LEMUEL C. BARNES.

Christian offerings should be  
made with gladness and singleness  
of heart, instead of reluctance and  
duplicity. Many churches have  
fallen into the habit of dragging  
their contributions out of them-  
selves with block and tackle. All  
sorts of pulleys are used. Imagine  
the Apostle Paul getting up a ten  
days' fair in Corinth for the poor  
in Jerusalem! Such a supposition  
would be more than ridiculous, al-  
most sacrilegious. Yet the object  
was what was commonly distin-  
guished as charitable, rather than  
strictly religious. Think of the  
women of Philippi getting up a  
"donkey party" to raise the money  
which they sent twice in a month  
to support missionaries in Thessa-  
lonica. But the young ladies' for-  
eign mission band in a church  
which I know (not Baptist) did  
that not long ago, having, in addi-  
tion to pinning the tail on the don-  
key and other equally noble num-  
bers on the programme, "a pair of  
dressed geese," personated by two  
young men done to a turn in "pil-  
lows and sheets," the daily paper  
adding, "The affair reflected great  
credit upon the ladies of the mis-  
sion band." It was another paper  
in which appeared the following  
advertisement: "Wanted—a thou-  
sand persons to eat oysters for the  
benefit of—church." Recently  
a Senator "took a crazy quilt  
around the Senate Chamber of the  
United States, asking for Senatorial  
autographs on the white patches so  
that the First Presbyterian church  
of St. Louis, Mich., could pay off  
its mortgage by putting the quilt  
up at a raffle." "Shades of Daniel  
Webster and Henry Clay!" ex-  
claims the secular paper. "Weep-  
ing spirit of apostles and martyrs  
cries the thoughtful Christian. Let  
us say that these are extreme cases.  
But extremes of what? Of a com-  
mon method of raising money for  
religious uses. I have the record  
of cases more extreme, which I  
should blush to read you, some of  
them in Massachusetts, some of  
them concerning Baptist churches.  
But take the most conservative and  
harmless schemes ever used, what  
are they but devices with which to  
cajole out of ourselves that which  
we are too close pocketed to freely  
give? It bleeds our hearts to pay  
our dues unto the Lord, and so we  
salve the wound with artistic en-  
tertainments. We must have re-  
solutions as an anesthetic during the  
painful process of parting with our  
money. It cuts us to the quick,  
unless we first benumb the sore  
spot with ice-cream. In that way,  
too, we get a little money from  
outsiders—little, indeed, just  
enough to ease their consciences and  
close our mouths.—Watchman.

The Secret of the Bible.  
"The secret of the Bible, its pecu-  
liar secret, is its supernatural  
grace. The Spirit breathes from  
its pages. We may have no human  
theory of inspiration, but was not  
Coleridge right when he said that  
'the Bible without the Spirit is a  
sun-dial by moonlight.' To the end  
it will be true, as John Robinson  
said to the Pilgrim Fathers when  
they embarked on the Mayflower,  
that 'the Lord has more truth yet to  
break forth out of his holy word.'  
After preaching the gospel for forty  
years, Spurgeon, hands in his testi-  
mony: 'I have only touched the  
hem of the garment of divine truth,  
but what virtue has flowed out of  
it! The word is like its author—  
infinite, immeasurable, without end.  
It is what no other book is, the au-  
thoritative voice of the soul. As  
Coleridge exclaimed, 'This book  
finds me.' Is not this our evidence  
of its divine origin?'—From Dr.  
Pattison's 'History of the English  
Bible.'"

It is remarked as a phenomenon  
in the religious world, that the  
three considerable denominations  
which declare that they have "no  
creed but the Bible," are yet "more  
widely apart in their general teach-  
ings and fellowship" than any others.  
The denominations referred to  
are the Baptists, the "Disciples"  
and the "Christians," or "New  
Lights." It ought to be under-  
stood, however, that, so far as the  
Baptists are concerned, to say that  
they have no creed but the Bible is  
to say that, when a question of doc-  
trine is raised among them, or  
against them, they do not resort to  
any human formula of doctrine for  
their support, but go directly to the  
Bible. The habits of Baptists are  
such that, though they have pub-  
lished, and have regard for, a Con-  
fession of Faith, they never think  
of using it in argument, or as au-  
thoritative, even among themselves.  
It tells the world at large what  
they do generally believe, but it  
binds no one, except so far as he  
sees fit to endorse it and accept it  
as his own. In form, it is not what  
it was when put forth by the Eng-  
lish Baptists in 1643; and yet were  
it possible for one of those old Bap-  
tists to come for membership to any  
of our churches at the present time,  
professing the same faith in the  
Lord Jesus Christ, there can be no  
doubt that he would be immedi-  
ately welcomed to fellowship.—Ex.

Some idea of what a battle,  
whether by sea or land, must now  
mean, may be inferred from the  
following. The incident occurred  
in the Chinese and Japanese sea-  
fight, off the Yalu river, last Sep-



# Alabama Baptist

MONTGOMERY, JANUARY 27, 1895.

Directory for the Baptists of Alabama.

## OUR BOARDS.

The State Board of Missions, located in Montgomery, W. B. Crumpton, Corresponding Secretary, Montgomery, Ala. BOOK DEPARTMENT—J. B. Collier, Secretary, Montgomery, Ala. GEO. R. Eager, Press, Montgomery, Ala. MANUSCRIPTS AND TRUSTS—PORT-CEVICH, Wm. H. Harris, Greenville, C. W. Ellis, Theo. Welch, T. L. Jones, Geo. B. Eager, Judge Jon. Harrison, W. B. Davidson, Montgomery, Ala. J. H. Curran, H. S. D. Mallory, Selma; W. M. Burr, Dothan; J. A. French, Talladega; L. O. Dawson, Tuscaloosa; W. C. Cleveland, Columbia; P. T. Hale, Birmingham; W. C. Hedges, Montgomery; W. B. Hedges, Opelika; S. A. Adams, Jackson; M. F. Brooks, Brewton; N. C. Underwood, Clayton; J. P. Wood, Troy; J. J. Taylor, Mobile. OFFICERS OF THE BOARD—G. R. Eager, President, Evergreen; J. W. Stewart, Secretary and Treasurer, Evergreen; P. T. Hale, G. S. Anderson, J. W. Stewart, W. B. Crumpton, Z. D. Roby, J. C. Bush, Law Lamar, J. H. Curran, S. C. Clifton, C. S. Rabb, P. M. Bruner, C. A. Gay, Matron of Home, Mrs. Clara W. Ansley, Evergreen.

WOMAN'S CENTRAL COMMITTEE—Mrs. T. A. Hamilton, President, Birmingham; Mrs. G. B. Eager, Vice President, Montgomery; Mrs. I. C. Brown, Secretary, East Lake; Mrs. G. M. Morrow, Treas., Birmingham.

BAPTIST YOUNG PEOPLE'S UNION OF ALABAMA—H. M. McAllister, President, W. D. Dunbar, Birmingham, Secretary and Treasurer.

CHURCH SCHOOLS—Howard College, East Lake, Ala.—A. W. McGee, President.

Judson Female Institute, Marion, Ala.—S. W. Averett, President.

## OUR PAPERS.

The ALA. BAPTIST, Montgomery, Ala.

## A CARD.

I feel that it is due myself and the paper that I make a statement to the readers. My connection with the ALABAMA BAPTIST ceased on December 1st. Everything has been pleasant, and the year of my service as editor and part owner of the paper, while it has been the hardest, has been the most pleasant in many respects of my ministerial life. It was only a question of finance. I am sure it is a good year for a man with a large family, like mine, to steer clear of debt as far as possible. I shall continue to write for the paper and take subscriptions for it as I always have.

Brethren Harris and Baber will give to the denomination a paper worthy of support. Nothing is clearer to me than that the Baptists of Alabama must rally to the support of their State paper as they have never done before, if they would be successful in support of the enterprises they are fostering. My heart and hand are with the ALABAMA BAPTIST now as they have been from its first issue.

W. B. CRUMPTON.

We sincerely regret that Brother Crumpton has ceased to be part owner of the ALABAMA BAPTIST. There is no man in Alabama who holds in higher esteem than he. What he has said in his card is all that need be said. We will never have a partnership that could be more pleasant and harmonious. He will continue to do as he has done in the past, the only difference being that he will have no financial interest in the paper. We are rejoiced to know that we will still have his aid and counsel.

Dr. J. B. GAMBRELL, who is recognized as a leader of the Baptist young people's movement in the South, has issued a call for a meeting of B. Y. P. U. in connection with the Southern Baptist Convention at Washington City in May next. It is not too early for the Unions to begin to consider the matter, and to make preparation to send one or more representatives to Washington. We hope they will bear in mind that our columns are open for what they may wish to say on this subject and others as well.

The Baptist, of Baltimore, has changed its name to The Evangel, for which it gives sufficient reasons. It also announces that after March next the subscription price will be raised from one dollar to one dollar and fifty cents. This is a significant fact. The Evangel has a good advertising patronage and it is also useful to the proprietors, the Wharton-Barron Publishing Company, in advertising their publications, yet the publishers find that they cannot afford to send it to subscribers for less than one dollar and fifty cents a year. The truth is that one dollar and a half is a very low price for a respectable religious paper.

If you wish to get a box of pretty and curious sea-shells of many sizes and colors, and at the same time help to build a Baptist church where one is needed, it will cost you only one dollar to gratify your wish. Send the money to Rev. M. J. Webb, Saint Andrews Bay, Florida. There is where the Baptists are trying to build a church. You will get not merely a little handful of shells, but a box eight or ten inches square, with the shells neatly packed in the long moss which is so much admired by people living in the up country.

## THE SCHOOL BOOK QUESTION AGAIN.

We call special attention to a communication in another column on the school book question. Now is the time for the people to speak out. It is not a political question, but an economic one. It matters not by whom, or when or where the movement is inaugurated. Whether by our State Superintendents of Education, the State Teachers' Association, or a man or woman from the Sandwich Islands or the Arctic regions, so it is a needed law and will lighten the burdens of our people. Already we are debt oppressed, and if there is any relief, let us have it. This is no time for passion or prejudice or personal like or dislike. What we want is relief, and that speedily. If a school book law will lighten expenses and give us equally as good books, then we want it.

It is our information that such a law is needed, and that badly. It is said that our books will be equally as good and prices far less. If this is true, and we believe it is, then if the General Assembly fails to give the people such a law, they will be chargeable with disloyalty to the best interests of the people. We know nothing about trusts or combinations, but we do know that our school books are too high and too frequently changed, and therefore our people are made to suffer.

Thus far we have failed to see a single argument against the making of such a law. A large number of the county papers have spoken out in no uncertain words favoring such a statute as will secure the relief needed. Rigid legislation is necessary to curb the ravenous greed of corporations and shield the people from financial oppression. We believe that our faithful, honest, and unimpeachable senators and representatives will prove true to the demands of the people, and give them a "county adoption" school book law.

A good sister in Monroe county asks whether it is right for a brother who has been elected deacon, but has not been ordained, to pass the bread and wine at communion? There is nothing wrong in it, so far as the lack of ordination is concerned, if there was no deacon present to do that service. If there was a deacon present who could discharge the duty, there ought to have been some good reason for not calling on him. The Scriptures do not say who shall hand the bread and wine around, but it has long been regarded as right and proper for deacons to do it. This subject in question is an example of the fact that a custom may come to be regarded as law.

If you wish to club the ALABAMA BAPTIST with a good magazine, read the advertisement of Scribner's Magazine, on the fourth page of this paper, and see how cheaply you can get the two. You can get both for \$3.75, but taken separately they cost \$4.50. This is an excellent opportunity for a large quantity of good reading matter at small cost. If you do not wish both the paper and the magazine for yourself, they can be sent to different persons. Send us the names and the money while you think of it.

BRETHREN and sisters, read thoughtfully and prayerfully the statement and appeal of Dr. Tichenor in behalf of the Home Mission Board—rather we should say in behalf of the missionaries of the board and the work of the Lord which they are doing. Those faithful workers have nothing upon which they can draw if they are not paid the salaries which were promised. They and their families must not suffer. We can prevent it if we will.

We call the attention of our readers to the proposition presented by Bro. Whittle from the publishers of Riley's History of the Baptists of Alabama. Of course Baptists want that History, and the opportunity for pastors and the different societies in our churches to supply the demand and at the same time help the Orphanage is one which will surely not be allowed to pass unimproved. Why may not each church and society appoint a canvassing committee?

Too late for this issue we received an article from Dr. Dickinson more fully explaining his attitude in the controversy over Prof. Harper's views of Old Testament history. If it had been received sooner, at least a part of Dr. Shaffer's article which appears to-day might not have been necessary; and yet a good understanding among brethren is essential to peace and pleasantness, and we are glad that grace and good temper are manifest in what these two brethren write.

## A GOOD OFFER.

If you wish the Foreign Mission Journal and the ALABAMA BAPTIST, you can get both one year for \$1.65. Clubs of five or more can get the two for \$1.60. This offer is made to either old or new subscribers to the ALABAMA BAPTIST. Here is the opportunity for churches and mission societies. Preachers can get both for \$1.15. We cannot pay commission to agents at these prices.

One reason why the treasuries of our boards are receiving so little money from the Baptist churches in Alabama is, that so many of the churches are without a pastor. The preachers are within reach, and are ready for work, but for reasons which ought not to exist they are not called. Thus many of the churches have no service, and collections are not taken.

## FIELD NOTES.

Dr. Bledsoe, of Lafayette, attended the meeting of the State Board of Missions, and we had the pleasure of his company.

Pastor Barr, of Dothan, ran up promptly reported at headquarters. His work is pleasing and he was in good spirits.

Rev. Geo. E. Brewer has changed his place of abode from Alexander City back to Opelika. It is hard to keep the old folks away from the children.

Rev. Pitt M. Callaway, Jr., gave us a pop-corn one day last week. He has removed from Dadeville to Newton. His stay was so short that we did not have opportunity to enjoy him.

Rev. A. D. Hardin passed through the city a few days since, removing from Talladega to Commerce, Texas. There are quite a number of former citizens of Talladega county around there.

Dr. Shackelford wrote us a card requesting us to announce the postponement of the ministers' institute that was to have been held at Danville, but it reached us too late for last week's paper. The weather was too bad for the proposed institute.

Rev. W. E. Fendley, of Talcott, Clarke county, was ordained to the full work of the ministry on December 30. Brethren W. A. Parker, Jr., J. H. Fendley and L. A. Williamson composed the presbytery. Much success to you, brother, in the work of the Lord.

Rev. R. E. Morris, not long from Cobbville, Clarke county, to Little River, Baldwin county. We are glad of this addition to the preaching force in Baldwin. It is a large county, the population is increasing, and there are few Baptist preachers to do the work. It would be well if others could locate in the county.

Rev. G. D. Benton requests us to send his paper to Hamilton, Ga. We are not pleased at this brother's removal from Alabama. He is not only a good and faithful pastor for prosperous churches, but appears to have a talent for taking care of the outside rows as the most difficult to cultivate.

J. H. Poole, Birmingham: Jas. O. Dorman, son of Rev. I. W. Dorman, was shot and killed by Van Parvin at Hopewell church, in Jefferson county, near Gurley's Creek post office, on Saturday night 5th inst., while at prayer meeting. The deceased was married last January and leaves a wife and an infant. He was a member of the Baptist church.

Under date of Jan. 10 pastor Roby, of Opelika, wrote us: "I made the best speech I could for our ALABAMA BAPTIST last Sunday, and have a thorough canvass going on for subscribers." If the best speech Dr. Roby could make for this paper does not give it a forward movement among his people we shall think money is scarce indeed up there. Thank you, Doctor.

Deatsville church has been without a pastor since the resignation of Bro. Swindall, but has not lost its vitality. It has continued to have service occasionally, and the Sabbath-school has done good work. It expects soon to be fully equipped again, and will do good work in the future as in the past. The church is not strong in numbers, but the material of which it is composed is above the average. The members speak kindly of Bro. Swindall, the late pastor.

The Evangelical Publishing Co., 63 Lakeside Building, Chicago, has issued a small volume of what they call "Best Hymns." It contains 150 of the best hymns gleaned from all the books. The hymns are classified, which makes it easy to find a song suited to any topic on which a talk may be made. This is a great convenience to those who conduct religious meetings. Price, manilla cover, 15c, \$1.50 per dozen, \$10 per hundred; board cover 25c., \$1.50 per dozen, \$10 per hundred.

It is a very neat and tasteful little missive, and it conveys an invitation from Mr. and Mrs. T. J. Scott to attend the marriage of Rev. W. D. Gay and their daughter, Mary Belle, at Adams Street Baptist church on Monday evening, Jan. 21st. We return thanks, and extend congratulations to all concerned in the coming important event. The bride-to-be is one of the most active and useful members of Adams Street church, and pastor Gay will have a helper who will make his pastorate even more successful than it has already been. After an extended visit to the Scotts at their home at 203 Scott street.

## The Appeals.

Reader, do not fail to read carefully the appeals of the Home Mission Board and the State Board of Missions, and then before God humbly ask, "What can I do?" You see the distressing situation. Could anything be more touching than these appeals? Only last week another, more urgent if possible, was published from the Foreign Mission Board, "Men of Israel, help." We can relieve the situation in thirty days if we will. Let all help, and help now.

W. B. CRUMPTON.

For the Alabama Baptist, Opelika Church.

Our church received 21 members last year and dismissed 21. There are now awaiting baptism. Conducted 231 public services and made 580 visits to families. Contributions for all purposes during the year \$14,400. Of this sum, \$368.21 was gathered in the regular Sunday morning collections. Last Sunday morning we had 108 present in Sabbath-school. Total church membership 181, representing just 100 families.

January 10. Z. D. ROBY.

For the Alabama Baptist.

Dr. Roby's Response.

Messrs. Editors: In your issue of January 3d appeared an article under the title, "A Voice from the Tomb." I just want to say, that if I have at any time written anything to provoke an article so ridiculous, I humbly beg pardon of the ALABAMA BAPTIST and of Bro. Dickinson, also; for I am sure that he nor our organ nor myself can afford to indulge in undignified ridicule. If he or any capable brother wishes to discuss Theories, Old or New, scientific or unscientific, "orthodox" or "heterodox," living or dead, I shall greatly enjoy, and if need be, will contribute my humble share to such discussion. The words orthodox and heterodox have not been used by this writer, in any discussion, for many years. True and false, scientific and unscientific are a less objectionable. Popular opinion has no power to make or unmake truth.

Opelika. Z. D. ROBY.

Minutes Wanted Badly.

Will some brother in each of the following associations be kind enough to send me two copies of the minutes of 1894 and oblige?

W. B. CRUMPTON.

Antioch, Arabacoches, Bethel, Bethlehem, Big Bear Creek, Bigbee, Boiling Springs, Cahaba, Cahaba Valley, Calhoun County, Cedar Bluff, Cedar Creek, Centennial, Central, Cherokee County, Coosa River, Cullman, Elim, Etowah, Eufaula, Geneva, Haw Ridge, Judson, Liberty (Bibb Co.), Macedonia, Marshall, Mineral Springs, Mt. Carmel, Mt. Moriah, Mud Creek, Mulberry, New Providence, New River, Newton, North Alabama, Palm River, Pine Barren, Rock Mills, Salem, Sipsey, South Bethel, Southeastern, Sulphur Springs, Tallapoosa River, Tennessee River, Town Creek, Weogufka, Yellow Creek, Zion.

A Note From Brother Small.

Dear Baptist—After thanking you for the very good paper you are now giving us, I will say a little about the Carrollton church membership and their earnest efforts. On the fourth Sunday I took collection for the Orphanage amounting to \$6.25, to be sent as a Christmas offering. The Ladies Missionary Society then gave a supper on New Year's night, on which we made, clear of expenses, \$19.10, all of which has been sent to Brother Stewart at Evergreen, making in all \$25.10 from this place. Both pastor and people feel rejoiced that though the amount may seem small, yet they have been amply paid for the effort. Oh! that others would go and do likewise; and while even hundreds of dollars are useless things of the footle, just an effort on the part of God's people to be placed in centers of usefulness, and to the accomplishment of lasting good. Wishing you a prosperous new year, I remain, Yours in Christ,

J. B. SMALL.

Carrollton, Jan. 7.

For the Alabama Baptist, A Crisis and an Appeal.

To the Baptists of Alabama: A crisis in our affairs calls for a plain statement of facts. The State Board of Missions, to whom you have entrusted great interests of the denomination, is brought to face a condition of things in Alabama which is unprecedented. Never before has the beginning of the year found the Board so burdened with debt. To-day we are in distress in every department of our work. This has been brought about, as all acquainted with the facts in the case must know, through no fault of the Board. We have done our utmost to carry out the instructions of the Convention, just as fast and as far as the resources at our command would allow. None could have been more laborious and faithful in their respective offices than our devoted Corresponding Secretary, Bro. W. B. Crumpton, and his efficient helper, Bro. J. B. Collier. We have made all sorts of appeals, private and public. The ALABAMA BAPTIST has gone forth from week to week freighted with the facts of the case and calls for help. Some pastors and churches have responded nobly to these calls, but the great majority of them have given no heed to them whatever.

We prayerfully considered the whole situation, and decided that we must go even further than previously in curtailing expenses. We have entertained no idea of abandoning the work entrusted to us by the Convention in a fit of discouragement, but we can go only so far as we have reason to believe the churches will go with us. Finding ourselves nearly one thousand dollars behind hand on Ministerial Education, we felt compelled to inform the faculty of Howard College that we could not be responsible for the board of ministerial students after the first of February. In the department of State missions we are due our employees nearly two thousand dollars. They are poor men with families, and sadly need all that is due them. Shall we let them come to want for lack of the meagre salaries we have promised them?

The condition of our Home and Foreign Boards is distressing. In less than four months the books of these boards will be closed for the year, yet Alabama has thus far contributed since the first of last May only \$1,622 to Home Missions, and \$3,444 to Foreign Missions.

You see, then, brethren, what reason to be done to raise our share of what is due to these interests, and to avert disaster at home. We have never faced graver problems than that now confront us. May the grace of God bestow on the churches of Macedonia be illustrated also in us, so that in our great trial of affliction our deep poverty may abound unto the riches of our liberality! Is there not yet left in the country enough of the Lord's money to enable us to tide over the present distress?

We make this statement and appeal in no gloomy or fault-finding spirit. We are painfully aware of the depressed condition of our markets and the impoverished condition of many of our people.

But does not this state of things cry the louder for each one to do his best—for every one to give at least "according to that he hath?" The amounts absolutely demanded can easily be raised by March, or April at the outside, if we will, each and all, only put forth a determined, persistent, prayerful and hopeful effort to that end. Brethren, shall we not do it? Will not our pastors and leading business men take the matter to heart and set about it at once? And can any better work than this be found for the young people of our churches who are now rising up in their might to devote themselves to let them secure and distribute envelopes among all the church members, and press collections by means of the envelopes. Few large gifts can be looked for; we must depend upon the aggregate of little.

GRO. B. EAGER.

Montgomery. Pres. of B'd.

For the Alabama Baptist.

The Reason for the Inquiry.

Bro. Editor: Some time since I called attention to the articles of Dr. Robertson and Dickinson on Dr. Harper's views and teaching of Old Testament history. In my article I suggested that some of us were not certain what Bro. Dickinson's position was, and that he would confer a favor on many of our readers if he would declare his position plainly. At the same writing I asked for the position of the ALABAMA BAPTIST.

Your answer came full and plain. You declared, "We do not endorse Dr. Harper's opinion of Old Testament history."

Very well; you cannot be misunderstood, and you are entitled to the thanks of your readers.

In your issue of the 10th, Dr. Dickinson replies to my inquiry, and concludes by saying that he hopes that his answer will not be too difficult for plain people. As plain people see things, Bro. Dickinson did not make a plain answer.

Bro. Dickinson is not compelled to commit himself unless he chooses to do so. I regard Bro. Dickinson as being a strong and scholarly young man, and as he is occupying an important pulpit in our state, and is one of our brethren, I concluded that he owed it to our cause to take certain position as to the correctness or uncorrectness of Dr. Harper's late teaching on Old Testament history, and hence it was that I asked for a plain statement of his position.

I was further induced to ask for his position because he had seen fit

to talk about Dr. Harper's affairs and to criticize Dr. Robertson's articles which reflected upon the soundness of Dr. Harper's views on Old Testament history.

I thought that it was correct for me to ask what I did. I thought then, and think now, that Bro. Dickinson owed to us a better answer than he made. I was not seeking a controversy nor attempting to be impertinent. I asked a plain question, and was entitled to a plain answer. I did not get it. I asked the question not in my own interest, but in the interests of the Baptists of Alabama.

So far as I am concerned, I should not have asked through our paper any such question. If I had wanted information from any of my brethren I would have made private personal inquiry.

JNO. P. SHAFER.

Dadeville.

For the Alabama Baptist.

Bro. Reynolds' Field.

At my last appointment at Center Ridge church Bro. J. J. S. Willis, one of the deacons, made a nice little speech in behalf of the Orphanage, which was responded to by a cash contribution of \$12.50.

At the last session of the Eufaula association this church was for the Orphanage is to be credited on this amount, then they have already raised nearly half their apportionment. I am very proud of my field. The financial exhibit of this field contributed last year for all purposes more than the Eufaula church plus one-half amount of the Clayton church. I do not mention this in a boasting way, but I do it because I think judicious praise is nothing more than a pastor's duty to his churches.

I gave up one of my good churches (Ramah) to accept the call of the church at Perote. I think Bro. Schramm will serve the Ramah church.

If I were not afraid of making this letter too long, I would like to tell you how glad the missionary in Oklahoma was to receive the box of clothing, shoes, hats, etc., sent him by the Center Ridge church and the Ladies' Aid Society of our church at this place. I think from his letter that it would have been a treat to see his family unpack the box.

I know that I shall soon be able to send in more good reports from Perote church.

Midway. M. P. REYNOLDS.

For the Alabama Baptist.

Dr. Riley's History and the Orphanage.

Knowing that Brother Stewart, after all his earnest effort, had been unable to collect money enough to make the second payment on the Orphan's Home, due January 1st, and feeling a profound interest in the Home; and knowing, also, that hundreds of our people would want a copy of Dr. Riley's forthcoming "History of the Baptists of Alabama," I called recently to see the publishers of said History and induced them to make the following liberal offer:

They agree that if our pastors, Ladies' Missionary Societies, Young Peoples' Unions, etc., will become agents for the books, enter at once upon an active canvass and press the sale of it from now until the last of February, that 50 per cent. of the money realized from the sale of the book made by such agencies shall be given to the Orphan's Home.

Most of the wide-awake, intelligent Baptists of the State want and expect to buy this book. Well, this is the time. The price of the book is \$2.25. It can't be had for less. By making the purchase now, one can for \$2.25 get the History, and at the same time, and without additional expenditure of money, give \$1.12 to our own Orphan's Home.

WHAT ARE THE FACTS IN THE CASE? 1. The Orphan's Home lacks a thousand dollars of being able to meet its obligations. This money must be raised. Missionary work may stop, colleges may go down, but one thing is certain, the Baptists of Alabama are not going to allow the orphans whom we have collected at Evergreen turned out of house and home. The money must and will be raised.

2. Hundreds of the same persons who will contribute to the Orphanage will also buy a copy of Dr. Riley's excellent history of the Baptists of Alabama. They can't afford to do without it. They want it and are going to have it.

3. If our people will seize this opportunity they can thereby render timely aid to a worthy institution, and at the same time add to their several libraries a book that should be in every home in Alabama.

W. A. WHITTLE.

A Public Question.

Ed. Ala. Baptist: I know you will not discuss political questions in your columns, but am sure there can be no harm in speaking on a matter that has long been on my mind. I suppose every parent who sends children to school has been annoyed and burdened by the frequent changes of school books, and at a high price. Not only does almost every new teacher want different books from those our children have been studying, but frequently right in the midst of the session our children come home with the announcement that the teacher says they must have a different Reader, Arithmetic or some other book, or drop out of the class. This is not only a heavy expense, but I can see no good reason for it. Is there no way to avoid the expense of putting aside a good book and buying another that is no better?

PARENT.

## Trip Notes.

Late in December is a perilous time to arrange a trip through the country, and I hesitated about doing so, but it seemed to me I must keep on the move as long as possible before the severe weather set in for the winter.

So on Sunday, the sixteenth, I preached to a large congregation at EUPAULIA.

My starting point, Pastor Bow has just closed his first year's work, and I doubt if any pastor in the state can make any better showing. The building of a mission chapel, the addition of large numbers to the membership, carrying on successfully two Sunday-schools and holding large congregations in times like these, is indeed a great work. Mission contributions have fallen somewhat behind, but the town has suffered from the panic as no other in the state has. Brother Courier and his band of earnest teachers know how to inspire enthusiasm among their pupils. It is always a great pleasure to me to visit Eufaula. At

MIDWAY

I had good congregations for two nights. The Baptists have a strong church in numbers and finances, amply able to support a pastor for all their needs. They have a flourishing school of their own. Brother Reynolds preaches to them twice a month, and is doing well. Brother W. C. Jordan is always ready to lend a helping hand to a servant of the Lord. He took me eight miles to

RAMMUR CHURCH.

I have been over many roads, but this was eight miles of the deepest and I ever saw. A small assembly of good listeners met me here. There are not many white people living in this region of big plantations. It is not encouraging to the traveling preacher to have to face a small crowd after coming sometimes many miles to meet the people, and then to find that in all probability the most of these are in his congregation, he ought to do his best, for it is more than likely, so far as final results are concerned, he will accomplish with the few as much, or maybe more than with the many. This is the way I felt at Ramer, and I am sure the visit was not a failure. I was told by a brother that almost every family connected with the church takes the ALABAMA BAPTIST. So I was no stranger to them, and when I told them of the work, I had sympathetic hearers. The church is without a pastor, but they were hoping to secure the services of Brother Schramm, whom they know well and love. Twelve miles from Midway is

MT. ANDREW.

Another of Brother Reynolds' churches, to which Brother Jordan carried me. It was a 26d day, but we had a real good congregation. Brother Underwood met me here from Clayton. To him may be given some of the praise if any good was done, for when I was about decided to shorten the services on account of the cold he spoke up and said: "No, the question you came to present is of two great importance for you to hurry through it. These people are used to this, and they can stand it." I guess he was right about it, for the people were as attentive as I ever saw, notwithstanding the cold. Here and at Ramah the school turned out and helped to swell the congregation. The Baptist church is two miles from the village of Mt. Andrew, but doubtless are long it will be in the place, as it ought to be. A good brother of Mt. Andrew carried me to

EVERGREEN.

One of Brother Reed's churches. I met a few earnest people who regretted the absence of the balance of the folks, many of whom were away at a funeral. Two funerals and a marriage interfered with my appointments. Thus we go through life. One home bright and joyous, and another filled with gloom and sadness. The Evergreen brethren spoke kindly of their young pastor.

PLEASANT GROVE

Is another of Bro. Reed's churches. It is in a fine farming region among thrifty people. It has a good membership and a neat house of worship, not yet completed. Brother Davie met me here and took the rounds with me the balance of the trip.

At the prayer-meeting service at Clayton I met a good congregation of young people. Of course I could find much to say about this fine old town, its popular pastor and gifted superintendent, but I would have to repeat what I said only last year after my visit. At

UNION

The school helped us out and made a right good congregation of attentive listeners. Brother Underwood is to be their pastor the next year, giving them an afternoon appointment. I did here as at other points, gave them envelopes and asked them to distribute and take a collection at their next meeting, but this did not satisfy them. After the service they volunteered a very nice collection for missions. At

BETHLEHEM.

The oldest church in all this part of the state, I had a few good listeners. This church has been the banner church of this section, having always had a large membership. Among prosperous people, and with the services of some of the best preachers in this region. The membership is still strong, and they promise to remember the mission cause. Brother Poyner is pastor, as he is also of

PROSPECT.

Eight miles away, where I met a

large congregation on Sunday. The hillside was covered with horses and conveyances, as it is at an association. They have a neat house of worship, the people are well to do and love to go to church. I don't know when I have ever seen such an outpouring at an ordinary appointment. They are amply able to have preaching of a higher order, but I hope this will not continue. Brother Poyner comes from his home at Newton to serve these churches, and he is doing a fine work in his old age.

LOUISVILLE.

Is quite a large town on the railroad, and to my amazement there is no Baptist church in it, though there are thirty or forty of our people in the place. I have never been there before, and thought it was only "a wide place in the road," or a cross roads, or something of the sort, but to my astonishment it is a thriving business place, receiving sometimes as high as eight thousand bales of cotton. They say our people are talking of having a church there. It certainly is needed.

NOTES.

I cannot speak of the many who showed me great kindness. It would make these notes too long. Brethren Jordan and Davie are good company, and I shall not soon forget their kindness and the pleasant talks we had by the way.

I fared sumptuously every day. A good sister apologized for her "plain country dinner," when I looked over and made out the bill of fare. Here it is: Spare ribs, backbone, sausage, chitterlings, souse, biscuit, chicken, potatoes, butter, coffee, cake, sweet-milk, syrup &c., &c.

This is the brother who has a crib full of corn, 400 gallons of syrup and everything in abundance. When I asked him what he would do with so much syrup, "Why," said he, "it will take 200 gallons to do my family."

You poor town people who have to buy everything, and very little to buy with, how I do pity you! Why don't you all move to the country, where you could live under your own vine and fig tree, and have more to eat than you know what to do with?

I heard in all this trip but one man speak of being short of corn for another year. Barbour county is one







