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ALABAMA BAPTIST.

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Will You Heartily Help?

Two months for a mighty work!

Will you help? This has been a year of great blessings on our mission work on the foreign fields. We ought in gratitude to God to do great things for him here at home. We can and ought to press forward and pay off all indebtedness. Let every church and pastor take hold heartily and we can pay every dollar we owe. Many are doing nobly. Let not the movement fail because you fail. "Other heavy demands" on men or churches prove that they are some account. God has greatly blessed us as a people, notwithstanding our talk of hard times. We can and ought to come up in this great work which he has committed to us. I have sent a letter to your pastor, asking

hope you will encourage him. Let us observe in this month, as each sees best, a day of fasting and prayer; in humiliation, in faith, let us look to God for his blessings. He can—and he will help us. We have a plenty with which to honor our Father. Oh, that each of us, with heart of gratitude and love, will do our duty. Let us do this, and leave unto God the rest.

Your brother in the work,
R. J. WILLINGHAM,
Cor Sec'y.

Richmond, Va., March, 1895.

Mrs. Hamilton Resigned.

For the Alabama Baptist.

This will be sad news to hundreds in Alabama who know something of the untiring labors of this devoted Christian woman. As president of the Woman's Central Committee, she faithfully and persistently labored to infuse a mission spirit among our Baptist women and children by disseminating missionary information and inducing organization. How well she has succeeded, with the aid of the very efficient band of women who labored with her, the reports to our conventions abundantly show.

Her modest, persistent appeals, and her self-denying labors, have won for her a warm place in the affections of the most active women of our churches, and the pastors of the state have learned to love her and appreciate the noble work she was doing. Her resignation was tendered because of her removal from the state. She goes to Georgia. The prayers of thousands of pious hearts in Alabama will follow her.

Mrs. Stratton, the vice-president of the Central Committee, will assume the duties of the president till the Convention shall choose a president.

While the Central Committee and the denomination have sustained a great loss in the removal of sister Hamilton, I am sure that the sisters will see to it that the good work is not retarded, but rather let renewed energy be put forth to do a greater work than ever. I would urge the pastors to co-operate with the Central Committee in its efforts to interest the women and children of the churches active in the missionary cause.

W. B. C.

Something New Sure Enough.

For the Alabama Baptist.

Dr. Edward Parker is reported in my London Freeman as advocating with Drs. Joseph Parker, R. S. McArthur and others, the recital of some of the great sermons of the past—the preacher announcing that he was going to preach one of Chrysostom's sermons, or Baxter's, or Whitefield's, or Edwards', or Beecher's, or Spurgeon's. I would like for somebody else to learn a half-dozen of them really well, and out of a consecrated heart and earnest purpose come and preach for me a week. People who go to hear James O'Neill play "Monte Cristo" the six thousand and first time, and who wonder why their prayers cannot speak like "this player here, (who) in a dream of passion, could force his soul so to his own conceit, that, from her working, all his visage waned; tears in his eyes, distraction in his aspect, a broken voice, and his whole function suiting with forms to his conceit," would perhaps be moved by the rendition, which need not be given for money or fame, but out of pure love for souls. Imagine a Hawthorne speaking a speech of Chrysostom's. It is possible.

Wm. D. GAV.

Catholicism and its Effects.

For the Alabama Baptist.

A great deal has been said about Catholics getting government money for their schools out West. I notice that a religious paper has some statistics showing the amount of money each school receives—the Catholics getting the greater share, the Baptists asking for none. Quoting from a captain in the army, whom it considers good authority, the paper says that the Indians taught by the Catholics are as incapable of being American citizens now as they ever were. They are ignorant and superstitious, and even as civilized farmers they sow and reap only when told to do so. The Catholics teach them to be Catholics and nothing more. They are not instructed in the knowledge and teachings of the Scriptures, nor in the duties of citizenship.

The leading nations of the world today are those which have thrown off or refused to put on the yoke of Catholicism.

Three hundred years ago Catholic Spain was unsurpassed by any power in Europe; but today, instead of progressing like Germany, England and America, she has sunk into comparative insignificance. Almost exactly the same can be said of Italy, which was once the mistress of the world, but now controls but a small part of the earth in addition to her original territory. Besides Spain and Italy, her colonies, Mexico, Central America, Brazil, the Argentine Republic and Korea are priest-ridden countries, and to-day the news from these lands, and also from the island of Cuba, which belongs to Spain, is war and rumors of war. Korea, one of the most benighted countries in the world, alone Catholics. Catholicism is the only religion acknowledging Christ that does not enlighten and civilize the nations in which it is dominant.

These wars and rumors of war in the countries just mentioned, are the efforts of a down-trodden, priest-ridden people to throw off the yoke put upon them at the instigation of popes and priests and bishops; and may the day hasten when they will succeed.

BEARR.

For the Alabama Baptist.

Women's Societies.

In the ALABAMA BAPTIST of Feb. 7th, our grand veteran of the Cross speaks out his mind, and manifests therein how even a master logician can be mistaken in his "conclusions."

I know what a dangerous undertaking it is to "cross-swords" with inimitable Dr. Teague, still justice demands it upon two points in his article.

1. I solicit from him an explanation of his question, "Don't extrachurch societies expend enough in running their machinery to fill up the treasuries of the mission boards?"

How can a thing be filled with nothing? I know of no "church societies" whatever that are expending one cent in their operations, so how could our boards be filled from that source? The whole laborious work of the Women's Missionary Union is a free will gift. The vice-presidents of the associations even furnish their own stationery and postage in their work.

2. I challenge the Doctor to cite a single instance to prove his insinuation of a woman's teaching over her children to a nurse to run away five hundred or a thousand miles to preside over missionary meetings and make public addresses? A mother who could so violate the responsible obligations of motherhood, as he suggests, is not a woman who would seek missionary meetings.

I would like to ask that noble leader in Israel, if it has never occurred to him that there are women who have no husbands to neglect; women who have no children; women whose cradles have been relegated to the attic because the occupants have grown into men and women?

If these women, instead of devoting their time and talents to fancy work, knitting, dress, or reading, are consecrating them to the furtherance of Christ's kingdom, what is there to condemn? Can he suggest any grander way? Before Dr. Teague's objections to "women's societies" can be made legitimate he must prove, not surmise them. Before he can make a case against them he must prove instances of the reprehensible conduct which he suggests.

I know most of the officers in Baltimore, and those of our own Central Committee, and utterly fail to locate such an one as he insinuates. The children of our own incomparable president of the Central Committee are grown, and the invaluable secretary's "baby-boy" is a sturdy man in business.

Mrs. O. J. B. of Buena Vista, warmly endorses Dr. Teague's views. We heartily agree with her that mothers should rear their children "in the nurture and admonition of the Lord,"—then these would be no need of Sunday-schools, missionaries, &c. I wish to ask her what about great multitudes of mothers who know not the Lord? What about the vast host of ungodly mothers? Must we, as Christians, sit down and leave them and their little ones unto the devil? Our purpose is not to drag God-fearing, pious mothers away from their "home duties," but to carry the Light of the world into wicked, dark homes, that they may know that they must raise their children "in the nurture and admonition of the Lord." How else can they know it?

She denounces women's societies. In the quietude of her hamlet there may be no need for them, but in our cities teeming with surging humanity, where the sick must be looked after, the poverty-stricken and suffering must be cared for, the sorrowing and unknown must be helped, they are a necessity. Any city pastor can testify how indispensable such work, and carrying it out systematically. "What is everybody's business is nobody's business," is an old adage which is

sitly proven when it comes to leaving the charity work of the church to the church as a whole.

If Mrs. O. J. B. will read "Baby-Tracks in Slumdom," in a recent copy of the Sunday-school Times, she will withdraw her denunciations of "women's societies." If she can keep back the tears while reading it, it will be a marvel.

The ALABAMA BAPTIST is our educational organ of the state. It contains a missionary column, the only one which systematically gives the great needs in our own land, Mexico, Cuba, and the whole world. I ask Dr. Teague, by whom is it put there? By the State Convention? Preachers Congress or the churches? No, by the women. A week of self-denial and prayer is to be observed in behalf of our missionaries and our

churches, by our ministers, and is it to be observed by them? No, by our women.

If we are to rely upon Jesus' assurance, "Lo, I am with you always even unto the end of the world," and trust to his guidance, I frankly confess I fail to see the "faith" of those who take alarm at every slight digression from old-ruts—especially when those ruts have failed to reach the masses, or to succeed, as is testified to by our boards, conventions, and press.

LIDA B. ROBERTSON.
Mobile, Ala.

For the Alabama Baptist.

What is Demanded.

The indications point to the necessity of more liberal giving. Our Foreign Mission Board is said to be \$50,000 in debt. Our Home Board and nearly all the State Boards report deficits. In the haste to be rich, production has been overdone, and hence the financial depression. The difficulty is in the temper and tendencies of the age. It is not a time to cut down our contributions, but to increase them. The old theological story of the gulf that opened in ancient Rome is a good one to rehearse in these times. The oracle said the gulf was due to the anger of the gods, and could be closed by throwing into it precious gifts. The Roman nations brought their jewels and cast them into the yawning gulf. Still it widened, until at last a young nobleman exclaimed, "Know, O Romans! your best gift is in your sons," and sprang in. Then it closed. More recognition of God, more self-denial, and the yawning gulf of financial difficulties will cease to exist.

Some people tell us that times are hard and many are needy; but we do not better keep our money for the heathen at home? Statistics show that the pauper and criminal classes in this country are abundantly supplied compared with the spiritual needs of the millions in China, Africa, Mexico, Italy, Brazil, Japan and other places. It was Judas that criticized Mary's use of the ointment. He thought it might have been sold for much, and given to the poor. His fingers itched to grasp the denarii for himself. Such is the parenthood of the spirit that carps at giving to missions. Occasionally we find a minister or a layman or a secular paper that looks with jealousy on giving to Foreign Missions. For such we feel like praying in the language of New England's great poet:

"Forgive their faith in cruel lies,
Forgive the blindness that denies."
W. J. ELLIOTT,
Montgomery.

THE OPENING EXERCISES.—The opening exercises are no small part of the influences that go to make up the power of the Sunday-school as a whole.

The first five minutes of a Sunday-school ordinarily decide the impressions of the sessions for the day. It behooves the superintendent, therefore, to consider well what is said, and how it is said, at the beginning. There is, in our opinion, nothing that so solemnizes the school and puts the teachers and the pupils into a reverent and devotional mood as a strict observance of the regular Order of Service for the opening of the school. If you have not tried it, do so, and in all probability you will continue the practice.—Our Young Folks.

A CHILD'S FAITH.—I recall with tenderest remembrance a day when sitting on the bedside I held a little hand in mine, and eyes whose look can never be forgotten looked straight into mine. And the voice of my darling child, so earnest and distinct, said: "Papa, do you think I will die?" I said, "I don't know, my darling; but suppose you should die, what would you do?" and she said, "Papa, the first thing I would do I would find Jesus and put my arms about him and thank him if he died for me." And I said in my heart, "Oh Lord, give me a faith as simple and as real as that."—W. P. HELLINGS, D. D.

Many people talk as though to expose sin publicly was as great a crime as to be guilty of the sin itself.

A man cannot claim a Christlike spirit as long as he is determined to have his own way about everything.

Southern Baptist Convention.

Delegates appointed by the Alabama State Convention to the Southern Baptist Convention, to meet in Washington in May, 1895:

Jonathan Haralson, R. C. Jones, W. C. Ward, Wm A. Davis, E. B. Teague, B. H. Hampton, J. P. Taylor, J. C. Bush, H. H. Shell, J. W. Stewart, G. R. Farnham, W. M. Harris, J. H. Foster, Sr., A. J. Thames, W. M. Flowers, S. J. Catts, Geo B. Eager, T. M. Jones, J. G. Harris, W. D. Gay, G. W. Townsend, R. M. Harris, L. M. Bendley, P. L. Moseley, W. M. Barr, J. G. Bow, M. P. Reynolds, W. A. Bellamy, W. B. Carter, J. W. Hamner, H. R. Schramm, Z. D. Roby, W. E. Hudmon, P. H. Mall, A. S. Smith, J. P. Hunter, J. P. Shaffer, Geo E. Brewer, D. S. Martin, J. A. French, L. L. S. C. Crompton, Geo D. Haralson, W. Dunaway, A. J. Dickinson, W. A. Barrett, J. T. Yerby, L. O. Dawson, J. H. Curry, B. D. Gray, M. M. Wood, P. T. Hale, R. F. Manly, J. H. Foster, Jr., Geo T. Lee, J. L. Thompson, A. E. Burns, Oscar Hayward, I. A. White, W. J. Elliott, W. A. Parker, J. H. Creighton, A. W. McGee, W. M. Blackwelder, D. W. Ramsey, J. A. Glenn, J. B. Small, W. T. Smith, J. T. Murfee.

I have stricken from the list all those who were appointed by their associations.

Churches are entitled to representation on the basis of one delegate for every \$250 contributed to Home or Foreign Missions from April 30th, 1894, to May 1st, 1895. These delegates from the churches have the first right to seats, and then those appointed by the State Convention. The delegation, when it meets in Washington, will have the right to arrange representation. If there are more present than Alabama is entitled to, the delegates assembled decide who shall be left off. If there are vacancies to be filled, the same body has the right to attend to it. I am thus careful to explain, as brethren seem to think the State Board and its Secretary have some authority in the matter. In the list of associational delegates, the first name is the delegate, the next the alternate. Many associations did not elect a delegate.

W. B. C.

DELEGATES FROM ASSOCIATIONS TO S. B. C.

Alabama—J. E. Kolb, F. M. Hauser, Arabacoches—J. T. Kaylor, Antioch—T. Bonner, T. E. Tucker, J. L. Causey, Billing Springs—T. H. Howle, Birmingham—A. R. Johnson, W. C. Ward, H. H. Brown, Bethel—S. P. Lindsey, Bigbee—John G. Apsey, Big Bear Creek—C. S. River—J. B. Graham, Jno C. Williams, Clear Creek—A. J. Nobilet, Cherokee—J. B. Appleton, A. J. Nobilet, Central—Carey—J. W. D. Upshaw, Cedar Creek—H. Allen, Columbia—W. C. Cleveland, W. M. Burr, Cullman—P. M. Musgrove, Calhoun County—Conecuh—Cedar Bluff—L. W. Raynes, J. N. Webb, J. S. Watt, Centennial—G. W. Dalby, J. M. Loffin, Cahaba Valley—J. S. E. Robinson, Cahaba—C. Comer, Eufaula—N. C. Underwood, G. L. Comer, Etowah—W. Y. Adams, J. R. Nowlin, Elim—Florence—W. S. Brown, L. P. Fleming, Geneva—Harris—J. W. Knowles, Jas T. Nuckolls, H. R. Schramm, Harmony Grove—J. E. Barnard, Harmony (East)—Harmony (West)—Judson—Liberty (North) R. P. Whitman, M. B. Neace, Liberty (East)—W. C. Bledsoe, John P. Shaffer, Mobile—R. L. Maupin, Muscle Shoals—Jos Shackleford, T. N. Jones, Milledon Springs—J. M. Fountain, (Miss) Shaw, Montgomery—Jos Norwood, W. J. Elliott, Mt. Carmel—New Providence—North River—R. M. Hunter, Jos Hilton, New River—J. W. Hosmer, Pea River—South Bethel—W. H. DeWitt, J. R. Cowan, Salem—D. C. Allen, T. W. Law, Selma—J. E. Barnes, B. F. Ellis, Shelby Springs—Shelby—Tuskegee—G. A. Hornady, C. W. Buck, Tuskaalosa—H. F. Hill, L. R. Finnell, Unity—J. G. Lowrey, W. J. Ruddick, Union—Warrior River—Francis Tidwell, Yellow Creek—Zion

All Shoulders to the Wheel.

Ed. Ala. Baptist: I stop just a moment to ask space to say a word in behalf of the B. Y. P. U. societies of our churches.

I have always been an old-time Baptist—was one when in my teens. I expect to remain of the same faith and order until I'm called home. I do not believe in following in the ruts, and at the same time I have no sympathy with any movement that would cause young members of the churches to throw aside early lessons of truth because taught in the old style and by those who had not the many advantages of help that we of this latter day have.

God grant that I may never be one who is ashamed to speak a word in praise of the "pillars of the churches" in former days, and add my testimony to their faithfulness and consecration to the cause we love. I say this much in order that none may think that I am a "convert" to any new scheme or new society.

Although a member of a B. Y. P. U. society, I do not consider that those of us who were already busy joined the society, but that the society joined us. We had nothing to join. Those who were not at work did join, I believe, but those who were already in harness, do not feel any increase in the load. And let me say right here that the reason there are so many "kickers" in the churches is because they are not used to the harness—they don't know what a load is, nor at which end of the wagon they ought to pull. It isn't the working members that "kick."

I have watched the B. Y. P. U. movement with the keenest interest, and believe with my whole heart that it is a Godsend to our churches. For no consideration would I fellowship a doubtful organization; but when I feel the influence of the noble, sacrificing services of our young people; with their enthusiasm in church work; take note of their increased activities in all the religious services of the church; witness their efforts to increase the attendance at Sunday-school and Sunday services; hear them discuss questions of doctrine and points of church discipline; listen to their papers on the mission fields—at home and abroad—and speak of the needs of this field and of that; tell of this one and that one who blazed the way with the everlasting Word in heathen lands; feel the inspiration of young lives filled with zeal and courage for the glory of God; and some are vicious, and in one way or another many fail; but look me in the eye now, you men, and let me tell you a plain truth out of God's word: The control of your boys lies with you, more than with the mothers. God put you at the head of your family. In the order of heaven you stand first in responsibility. It is unmanly shirking to put the government of those great, yearling boys on that nervous woman, whose life is full, perchance, of care for the infant in her arms. We (I say we to include myself) ought to be ashamed of ourselves that we have so often put our disagreeable family duties on our wives. Things are going wrong, and much of the preaching and teaching along the line of family government are but echoes from club houses and saloons. Mark this: When God came to reckon with the house of Eli for the sins of the sons, he did not rebuke Mrs. Eli, but he told her husband that evil should come to his house because his sons did evil, and he, not she, restrained them. Nothing shows a debilitated manhood to-day more clearly than the readiness of men to abdicate as rulers of their homes. The man's place is at the head of his house. Let him nobly hold his place for the good of his loved ones and for the order of society.

There is much sneering at women to-day because of their forwardness. They want to wear the breeches, says one. There a plenty of husbands and fathers now-a-days whose unmanly shirking of duty would disgrace a baby's petticoat.

So far as I can see, there is no danger ahead unless it comes from a too slow movement on the part of some of the older brethren and sisters who have been so long content with "waiting on the Lord." Elijah under the juniper tree prayed and waited for the Lord to take him, but God put him to work. Paul asked what he must do, and when told to right about face and get to work, he was the busiest man that ever lived, save One. Our blessed Savior, when thought by his parents to be among his kindred, or possibly playing with his youthful companions, was in the temple looking after his Father's business. Then why should we not, both old and young, be up and doing?

Thought: God rewards his busy servants by taking them while in the midst of their labors, and they live; while he lets the idle ones simply eke out an existence.

Montgomery, J. C. POPE.

From the Texas Baptist Standard.

Father, Come Home!

Man's Sphere—Some Homely Remarks.

BY PRESIDENT J. B. GAMBRELL.

There are some thousands of preachers and a great many of other men who read The Standard. Stand up, brethren, and let one of your sex say some plain things to you. It is the custom now for men to exercise themselves in sermons, in newspaper articles, in speeches on public occasions, in the very critical undertaking of keeping the women in their sphere. Twenty times as much is said about women keeping in their sphere as you can see or hear about men doing the same thing. And yet, brother, is it not a truth, patent to all, that women, taken all together, are twenty times better behaved than men?

This article is an honest effort to put a few rails on the lowest places along the fence. What I am going to insist on is that men shall stay in their places and do their duty. If men will do this, society will escape the peril of the overthrow of the natural order of things. To a very large extent the commotion among the women will cease and some of us can enjoy a little rest before we lay our bones in the grave.

One of the places of a man is at the head of his family, if he have one. It is in the family relation that the man is the head of the woman. The Scriptures make this plain. But the man is not the head of all the women in the country. He is the head of his wife and home. This position as chief executive of the most important government on earth, is a position of great dignity and importance. What I charge now is that very largely men have abdicated and turned the real headship of the family over to their wives. They have become, in many cases, only money makers, leaving the whole training of the children to the wives. In innumerable cases the wives are handicapped by the slack and pernicious examples of the fathers of their children. Thousands of men, church members at that, are ready to blame all the sins of fast boys on mothers who failed to do their duty. Pulpit and press constantly stress the great importance of mothers so training their boys that they will not go wrong, and every time the women rise up against the liquor traffic, the saloon keepers join in with the preachers in teaching mothers their duty. Of

do you know the mother who has some and some are vicious, and in one way or another many fail; but look me in the eye now, you men, and let me tell you a plain truth out of God's word: The control of your boys lies with you, more than with the mothers. God put you at the head of your family. In the order of heaven you stand first in responsibility. It is unmanly shirking to put the government of those great, yearling boys on that nervous woman, whose life is full, perchance, of care for the infant in her arms. We (I say we to include myself) ought to be ashamed of ourselves that we have so often put our disagreeable family duties on our wives. Things are going wrong, and much of the preaching and teaching along the line of family government are but echoes from club houses and saloons. Mark this: When God came to reckon with the house of Eli for the sins of the sons, he did not rebuke Mrs. Eli, but he told her husband that evil should come to his house because his sons did evil, and he, not she, restrained them. Nothing shows a debilitated manhood to-day more clearly than the readiness of men to abdicate as rulers of their homes. The man's place is at the head of his house. Let him nobly hold his place for the good of his loved ones and for the order of society.

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Montgomery, J. C. POPE.

leave their business to do their duty at home.

A pathetic story was told me the other day of a Georgia druggist, whose little child said: "Mamma, what man is that that eats dinner here every Sunday?" A deacon in a Southern city told me that he ate two meals a week with his children.

There is no denying the fact that the desire to be wealthy is the demon that needs casting out of thousands of our homes. O ye men who read these lines, what is wealth worth, if your children are ruined and your wife heart broken for your getting it? Less money and more of family life will round up better, even during this short life, to say nothing of that life which has no end.

(Concluded next week.)

The Editor Must Decide.

Recently Rev. Carter Helm Jones read before the Louisville Baptist Ministerial Conference an essay on the ideal religious paper. The Recorder was moved by it to say some things about the editor's rights and duties which we think ought to be generally read, and we print below what it said. The incident as to Dr. Dudley is rather local, or special, but the point illustrated is of general application. The Recorder says:

Of course, he must not be understood as favoring the opening of the columns of a Baptist paper to all sorts of views. Were he editor, he would rule out an article favoring atheism, for example. The editor must be governed by the principles of good denominational journalism. For him to allow his paper to carry moral poison into the homes of the people is as much worse than to send physical poison, as the soul is worth more than the body. The question at once arises—what is moral poison? "Shall the editor rule out whatever he thinks is moral poison?" Certainly. "But is he infallible?" No; but neither is the writer of the rejected article infallible. The editor is in a position of trust, and he must use his best judgment. What else can be done? If an editor is not to do the editing, who is to do it? He will make mistakes, and he should be careful to let his mistakes be on the side of truth and righteousness. Better fail to admit an hundred articles, which would have been harmless, than to admit one that would do harm. Show the editor what you

use his best judgment, it is important that he be a man of good sense. As to publishing news, the question arises—what is news? Is he to publish everything that happens which the people will enjoy reading? Then he must publish every vile scandal which a prurient public will relish. "Oh no," it will be replied, "the editor of a religious paper must publish only such items as will do good." Here again he must use his best judgment, because there is absolutely nothing else he can use. We gave offense to some friends of Georgetown College by not publishing about Dr. Dudley's sickness when he went to Florida. They thought he was so prominent and so many people were interested in him that his sickness was important news and should be published. To the brother who complained to us, we said: "Suppose you had a son you were thinking of sending to Georgetown College and should pick up the Recorder and see that the head of the institution was disabled—would that incline you to send your boy there?" The brother drew a long breath and said: "Well! yes I see. You are right. I did not think of that before." Of course, when Dr. Dudley's disability became permanent, we published it; but while we hoped it would be brief, we were unwilling to injure the college by advertising it. Thus an editor must use his best judgment and refuse to publish items he thinks will prove hurtful, even though good brethren want them published. "But must an editor rule out an item just because he happens to think it will do harm? Yes he must. It is his infallible? No; but he is bound to use his best judgment, and being an editor, he is likely to know as much about editing as does the brother who objects.

It is a pity, to be sure, that editors are not infallible, and the fact that they so sadly need to be so is but another proof of the importance of getting only the right men for editors. Here recurs our same question about Baptist papers. When the brethren in Virginia used to sharply criticize Dr. Jeter's editorial work, his uniform reply was: "Brethren, if we had been wiser, we would have done better."

It is really funny to note how the wrong men get to be editors. Let the reader ask each of the next dozen brethren he meets whether they could not edit any given religious paper better than it is now being edited, and he will wonder why these fine editors were overlooked and how the wrong men got on.

Good never springs from an evil source. Have definite aims. Be pointed and pungent. Expect success.

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee,
Make my mortal dreams come true,
With the work I faint would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led,
And to heaven acclimated,
Until all things sweet and good
Seem my nature's habitude.
—Whittier.

Every hour comes with some little fagot of God's will fastened upon its back.—Faber.

Here is a gem from Spurgeon: "Nobody outgrows Scripture; the book widens and deepens with our years."

May the Lord find his "whole armor" on us, and help us to keep it bright by constant use.—James Robertson.

The grating file is not more necessary to the polish of metals, than are trials for the brightening of grace in the Christian's soul.

There is a sound reason why there are bones in our meat and stones on our land. A world where everything was easy would be a nursery for babies; but not at all a fit place for men. Celary is not sweet until it has felt a frost, and men don't come to their perfection till disappointment has dropped a half-hundred weight or two on their toes. Who would know good horses if there were no heavy loads?—John Ploughman.

The modern sermon is too often a dull, tame, pointless religious essay, full of measured, rounded Johnsonian English, bold platitudes, timid statements and elaborately concocted milk and water.—Bishop Ryle.

Perhaps that is the reason for whatever truth,

Alabama Baptist

MONTGOMERY, MARCH 21, 1895.
Directory for the Baptists of Alabama.

OUR BOARDS.

The State Board of Missions, located in Montgomery, W. R. Crompton, Corresponding Secretary, Montgomery, Ala. Book Department—J. B. Collier, Secretary, Montgomery, Ala. Geo. B. Eager, Pres., Montgomery, Ala. M. M. Harris, Greenville; C. W. Ellis, Theo. Welch, T. L. Jones, Geo. B. Eager, Judge Jon. Hampton, W. B. Davidson, Montgomery; A. J. Dickinson, H. S. D. Mallory, Selma; W. M. Burr, Dothan; J. A. French, Talladega; L. O. Dawson, Fayetteville; W. C. Cleveland, Columbia; P. H. Hild, Birmingham; W. C. Blodgett, LaFayette; W. E. Hudson, Opelika; S. A. Adams, Jackson; M. F. Brooks, Brewton; N. C. Underwood, Clayton; J. P. Wood, Troy; J. Taylor, Mobile. **GERARD'S HOME BOARD.**—G. R. Farnham, President and Treasurer, Evergreen; P. T. Hale, G. S. Anderson, J. W. Stewart, W. B. Crompton, Z. D. Roby, J. C. Bush, Law Lamar, J. H. Curry, S. C. Clifton, C. S. Rabb, P. M. Bruner, C. L. Gay. Matron of Home, Mrs. Clara W. Ausley, Evergreen.

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BAPTIST YOUNG PEOPLE'S UNION OF ALABAMA.

President, W. D. Dunham, Birmingham; Secretary, Howard College, East Lake, Ala.—A. W. McGaha, President.

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

OUR PAPERS.

The ALA. BAPTIST, Montgomery, Ala.

PLEASE answer the following question: Is it orthodox for a baptist minister to officiate in ministerial capacity, receiving members into the church, baptizing them, etc., while he, although living quite convenient to Baptist churches, holds his own letter, and has so held it for some months?

It is not a question of orthodoxy so much as of regularity and of respect for the churches. We once knew a case similar to that above cited, and the churches to which the preacher ministered finally decided that he must either deposit his letter with some of the neighboring churches, or cease to act as their pastor. We see no reason to dissent from that decision.

The following clipping from the Atlanta Journal is all that has been sent us of the recent dedication of the First Baptist church at Huntsville:

Dr. Hawthorne has returned from Huntsville, Ala., where he dedicated a new Baptist church.

He says that Huntsville has almost doubled its population in six years, and that its rapid growth is due to the enterprise of its business men in building cotton factories.

He thinks that the development of the South in the next decade will be along this line.

Dr. Hawthorne says that the new Baptist church in Huntsville is a model of beauty and convenience.

He was the guest of Rev. Oscar Haywood. Mr. Haywood is one of the most gifted young men in the southern pulpit. In Huntsville he is greatly admired and loved.

We find the following paragraph in a letter to the Birmingham Christian Advocate from A. C. Miller, of LaFayette, whom we suppose is a minister:

I attended a Baptist association last fall, and was impressed that our Baptist ministers did not move with as much independence as our Methodist ministers sometimes do.

Whether the "independence" mentioned is manifested in some special manner by Methodist ministers, or by a general indifference to the opinions of the brethren, we do not know. But we suppose the difference noted in the demeanor of the preachers of the two denominations, when at conference and association arises from the difference in ecclesiastical polity. Baptist preachers are accountable directly to the people, the churches, by whom their official acts are reversible, and "independence" and superior airs would be ridiculously out of place with them. We might venture another reason, but will let one suffice.

THE JUDSON CHAIN.

We publish an editorial from the Marion Standard about the effort of the Judson girls to raise money through a chain letter to pay the debt on that institution. While the Standard announces the fact and commends it, still it yields to the disposition almost everywhere prevalent about this scheme of raising money, and indulges in a bit of sarcasm. We want to suggest to all our readers who receive these letters to do as the girls request them. It will cost you a little trouble and a few cents, but it will go to a worthy object. We learn from Mrs. Averett that the letters are being heard from, and that in a little while more than two hundred dollars has been realized. The contributors do not confine their gift to one dime, but often send more.

Prof. S. B. Sherman, the second president of the Judson, now an Alabama living in Chicago, in response to one of the letters said:

"Who knows but that

these girls by this simple means will do what the wise trustees have not been able to do—pay the debt and set the Judson free? Help the Judson girls when you get the letter.

A PRINCE IN ISRAEL FALLEN.

Dr. JOHN A. BROADUS is dead!

He passed away last Saturday morning at 3:40 o'clock. For a year or two those near him had sadly noted that he was losing some of his accustomed vigor, and many eyes were made moist as they detected the ominous change. During the winter just gone he showed unusual signs of weakness, and in January he spent three weeks in Florida. He returned, seemingly much improved, but just in time to encounter the extreme cold spell of February; and the change from the mild climate and open weather of Florida to the bitter cold then prevailing over most of the country, resulted in pleurisy and serious heart trouble which ended in his death.

Thus has passed away our peerless and peerless

one of the most genial and social of men; no Doctor Dryasdust, but a man of the finest practical sense and the broadest humanity; no mere book-worm, weighted down with learning, but a living, thinking, toiling man, a man of "thoughts that burn and words that breathe," of a pulpit style so simple that like the transparent atmosphere of the Rockies you often lost sight of it altogether, and of an eloquence so genuine, subtle and searching as to disarm criticism, melt the heart, lead the mind a willing captive and storm the very citadel of the soul without the firing of a gun or the least display of the pomp and circumstance of war. In no respect did his fervid Welsh blood, lofty spirituality and beautiful refinement of culture, show themselves in such blended glory and power as in his rare and matchless eloquence.

But I would attempt no analysis of his character or of his eloquence. Both were *sui generis*. What made him so dear to so many? Who can tell? Who can untie and disclose the delicacies and dignities and charms of character that were

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It was said of the death of Sir Walter Scott that it reminded one of the launching of a great steamer from the dock,—you were not so much taken up with the joyful and triumphant movement like a thing of life out into the broad, free ocean, as you were with the great empty space left behind, so hollow and gaping. Isn't it even so in the going of our Sir Walter, our Sir Galahad of the pulpit?

All Louisville, the wires tell us, feels the loss, and the news has been received the country over with the most marked and general demonstration of sorrow and bereavement. Telegrams of sympathy poured in upon the stricken family and Seminary, many of them from the most illustrious men of the land. The scenes witnessed at the funeral on Monday afternoon were of a sort never to be forgotten, the great outpouring of friends of the family, or of students or friends of the Seminary only, but of people of all creeds and classes. The hushed and tearful interest manifested in the broken words of the speakers, and the tender and glowing tributes paid to the great man,—none who heard or witnessed them, we are assured, can ever forget them. It was an occasion when the commonplaces of eulogy must have stammered with sudden shame.

The services were held in the Walnut Street Baptist church, where he was accustomed to worship.

Among those who made addresses were Dr. W. D. Thomas, of Richmond, a life-long friend and former pastor, Dr. W. H. Whitsett, his colleague in the Seminary, Dr. T. T. Eaton, his late pastor, Dr. C. R. Hemphill, a Presbyterian pastor of Louisville, and a devoted friend, and the well known Dr. P. S. Henson, of Chicago.

We would not over-estimate the significance or permanent value of these demonstrations and outbursts of feeling,—of this grasping of hands across his new-made grave, but we may surely say they were as unforced and genuine as they were generous, and thus possess somewhat of the enduring quality of all genuine things. We faintly would sound up all praise in the old, sacred words of the Master, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

"They tell me," said General Garfield, "that it is a defect of my character, but I cannot hate anybody." Dr. Broadus would have had to plead guilty to that "defect" of character.

He nothing common did or mean, in all the memorable scene through which he moved.

"There is probably no human being who knows of any one that cherishes an unpleasant thought of Dr. Broadus," says the Louisville Courier Journal. "His was the life of the ideal, many man and Christian. He lived for his kind and not merely for himself or his own."

Prof. S. B. Sherman, the second president of the Judson, now an Alabama living in Chicago, in response to one of the letters said:

"Who knows but that

one of the most genial and social of men; no Doctor Dryasdust, but a man of the finest practical sense and the broadest humanity; no mere book-worm, weighted down with learning, but a living, thinking, toiling man, a man of "thoughts that burn and words that breathe," of a pulpit style so simple that like the transparent atmosphere of the Rockies you often lost sight of it altogether, and of an eloquence so genuine, subtle and searching as to disarm criticism, melt the heart, lead the mind a willing captive and storm the very citadel of the soul without the firing of a gun or the least display of the pomp and circumstance of war. In no respect did his fervid Welsh blood, lofty spirituality and beautiful refinement of culture, show themselves in such blended glory and power as in his rare and matchless eloquence.

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But I

Alabama Baptist.

MONTGOMERY, MARCH 21, 1895.
Honors Roll of Howard College
For the six weeks ending March 8, 1895.

Weatherly, Miss Eugenia.
Judge, Miss Annie.
Ansel, S. J.
Berry, W. E.

YOU'VE NO IDEA
How nicely Hood's Sarsaparilla hits the needs of the people who feel all tired out or run down from any cause.

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CHANDLER & JONES,
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Montgomery Churches.

Adams Street—Sunday-school attendance good. Pastor preached at 11 o'clock. Large congregation. At night fine congregation by large number of young people.

West Montgomery—Pastor Thompson preached two eloquent and forcible sermons Sunday morning and night, to good congregations. Morning text, I Cor. 12:27. After the sermon two joined the church, and after the evening sermon two more.

First Church—Good attendance at Sunday-school. Collection \$6.11. Preaching at 11 a. m. and 7:30 p. m. by the pastor. Morning text, Eph. 4:31, 32. Evening text, Prov. 26:6. Two received by letter.

South Montgomery—Service a morning and night by the pastor. Morning subject, "Hope the anchor of the soul." Evening subject, "The most important pursuit." Sabbath-school continues to grow with manifest interest.

Birmingham Conference.
Southside—Pastor Hale preached at 11 a. m. on "The end of the commandment is love out of a pure heart, a good conscience, and of faith unfeigned;" and at night on "Heaven." Pastor returned Saturday from a meeting of eleven days at Bowling Green, Ky.

First Church, Coalburg—Sunday-school well attended, and good congregations morning and night. Pastor Savell preached his last sermon at night from 2 Kings 10:15, "Is thy heart right?"

Bessemer—Pastor preached at both services. Morning subject, "The comforts and power of the experience of old age;" at night, "The folly of pride." Good congregations; fine Sabbath-school.

Elyton—Pastor preached morning and night to good congregations. Subject at 11 a. m., "Missions;" at night, "Crisis of the contest between the two natures in man." Sunday-school good.

Pratt City—133 in Sunday-school. Brethren Pat Felton and Willie Eubank, two young men of great promise, were ordained deacons.

East Lake Church—Prof. B. F. Giles preached in the morning and Bro. W. A. Whitt at night. Audiences good. Outlook encouraging.

Woodlawn—Subject of the pastor's discourse in the morning, "Stoning Stephen." Subject at night, "Lot." Mrs. Frazier will give one of her readings, under the auspices of Young People's Union Tuesday night.

Bro. Hale introduced the following resolution: That a committee of three be appointed to arrange for a memorial service in memory of the late honored and loved Dr. John A. Broadus.

TRIBUTES OF RESPECT.

Report of committee appointed to prepare a memorial in memory of James White and wife, deceased. Bro. James White departed this life January 10, 1895. Sister White departed this life November 7, 1894. Bro. White had a worthy member of Duane's Creek church 47 years, and had been the clerk of the church 44 years.

Approved in conference, Saturday before the 2nd Sabbath in March, 1895. R. J. MAYFIELD, A. J. GARDNER, G. D. MAYFIELD, A. J. LEWIS, Committee.

Rebecca A. Brown, wife of Rev. P. Brown, and whose maiden name was Dunbar, was born near Pittsylvania Court House, Va., Sept. 25, 1836, where she had continuously resided till her death, which occurred Feb. 26, 1895, in the 58th year of her life.

It would indeed be hard to exaggerate her virtues. As a neighbor, friend, mother and wife, she was at all times faithful, loving and true. Her price was really above rubies. She was ever ready to stretch her hand to the poor and needy. But she has gone—left her weeping friends, children, and husband all behind. Oh, how lonely and sad those loved ones are! Yet a precious assurance they have—She is with Jesus.

Attention, Confederate Veterans.
A grand re-union of the Confederate Veterans will be held at Houston, Texas, May 22, 23 and 24, 1895. This will be the largest gathering of Confederate soldiers since the war, and Texas is making great preparations to entertain them.

Hammer Costs LESS than "Clean" Paint or S. P. White Lead.
Write for book on Painting and Color Card, FREE. If not on sale in your town we will quote price delivered, freight prepaid.

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Here is the opportunity for churches, mission societies, B. Y. P. U. and individuals to get the literature they need at small cost.

The ALABAMA BAPTIST and Foreign Mission Journal one year for \$1.65. Clubs of five or more can get the two for \$1.60.

The ALABAMA BAPTIST and the Young People's Leader at the same price as above, at present. The Leader contemplates some improvements, which may increase the price. Better send now. The Leader is published by our Sunday-school Board at Nashville for our young people.

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Home made, built strong, and meets all the requirements of a good fence. It is made of galvanized iron wire, and is the best fence ever made.

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IS a good place to go to when you want a SHAVE or your HAIR CUT. The right place is ALFRED BILLINGSLEA'S, 102 Montgomery Street. In Exchange Hotel.

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If you were about to journey to a warmer or colder climate you would make careful preparations. Besides taking a supply of warmer or cooler clothing, as the case might be, you would thoughtfully provide a stock of medicines, safeguards to keep you in good health.

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Now we are all about to change to a warmer climate, and therefore more reasonable than to take a reliable medicine to resist the debilitating effects of higher temperatures?

Hood's Sarsaparilla

from the blood the impurities which have accumulated during the winter, increases the appetite and improves the digestion, drives away that tired feeling and nervousness, and gives the strength and vigor without which we cannot appreciate beautiful Spring. It is

The Spring Medicine

ROSE TOBACCO CURE
Has been on the market for nearly five years, and cures 98 out of every 100. Many say it is the only absolute cure. It is harmless. Price, \$1.00 by mail. Order of

ROSE DRUG COMPANY,
2105 and 2107 Third Avenue. - - - BIRMINGHAM, ALA.

HAMMAR PAINT

Attention, Confederate Veterans.
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WANTED 1000 MORE BOOK AGENTS

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We have a large stock of books for sale, and we want agents in all parts of the country. We will pay you a commission on all books sold.

A Barber Shop

IS a good place to go to when you want a SHAVE or your HAIR CUT. The right place is ALFRED BILLINGSLEA'S, 102 Montgomery Street. In Exchange Hotel.

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SECOND QUARTER, 1895. PRICE LIST.

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