

# 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  
"good white Baptists."

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

"Between two evils" it does  
sometimes seem that many people  
choose both.

Not only does "the apparel pro-  
claim the man," it sometimes makes  
him—all there is of him.

The man who blows his own  
trumpet is apt to blow so hard as to  
disgust everybody else.

The one thing a man doesn't like  
to do is often just the thing which  
stands most in his way.—White.

No man who studies money-mak-  
ing more than anything else ever  
walked in the strait and narrow  
way.

No one should think that he is  
"meeting with God" or "living  
in devout meditation and prayer."

The man who does not believe  
that God hears and answers prayer  
cannot pray. He has taken the  
kernel out of the nut, and has nothing  
left for which to pray.

Charles Dickens wrote: "I think  
it must be somewhere written, that  
the virtues of mothers shall occa-  
sionally be visited on their children  
as well as the sins of their fathers."

The strife and anarchy that are  
now in the world are the growth  
of poorly regulated homes. We  
must sow another crop in good  
homes before we can root out the evil.

Many a preacher has ignorantly  
given the prayer-meeting a fatal  
stab by calling on the man who  
ought to be on the mourners' bench  
to speak a few words of exhorta-  
tion.—Youth's Advocate.

The consolation of God, the joys  
of the Holy Ghost, are these still  
waters by which the saints are led  
—streams which flow from the  
fountain of living waters and make  
glad the city of our God.—Henry.

Our children, relations, friends,  
honors, houses, lands and endow-  
ments, the goods of nature and of  
fortune—nay, even of grace itself—  
are only lent. It is our misfortune,  
and it may be added, our sin, to  
fancy that they are given. We  
start therefore, and are angry when  
the loan is called in. We think  
ourselves masters when we are only  
stewards, and forget that to each  
of us it will one day be said, "Give  
an account of thy stewardship."—  
Bishop Horne.

Dr. J. B. Simmons relates that  
once, when questioning a Chinese  
candidate for baptism, he said to the  
interpreter, "Ask him if he  
loves his enemies." Some of the  
brethren thought that a hard ques-  
tion to put to one just emerging  
from the darkness of heathenism—  
a question which many American  
Christians would not find it easy to  
answer with perfect honesty. But  
he insisted on putting it. The an-  
swer was vague, as if the question  
were not clearly understood. Then  
Dr. Simmons said: "Ask him if a  
rough, bad man, meeting him on  
the street, were to throw a brick at  
him and cut his forehead, so that  
the blood ran down over his face,  
would he love the man?" The re-  
sponse came quick as a flash, "I  
would love the man, but the  
brick!" Did not that show that he  
had caught the true spirit of the  
Gospel? Could a better answer  
have been given?—Examiner.

Some people look at the world  
through mist spectacles and then  
wonder why everything looks  
wrong to them.

For the Alabama Baptist.

## Central Association—Half Century Celebration.

We, your committee on Memo-  
rial or Jubilee year of Central as-  
sociation, submit the following:

Whereas, This is the 50th anni-  
versary of our association:

Resolved, That this 5th Sunday  
meeting, in session with Union  
church, at Central, March 29-31,  
do hereby request—

1st, All our veteran members of  
the body to meet at its next session,  
to be held at Rockford in this year,  
1895.

2d, That on the second day of  
the session, at 10 a. m., there be an  
address on the history of the asso-  
ciation, embracing, 1st, The con-  
trast of the times at organization  
and now; 2d, The work of the  
body during its existence; 3d, The  
men who figured in this work; by  
Geo. E. Brewer.

3d, At 11 a. m. on same day  
there be a memorial sermon by J.  
P. Shaffer.

4th, That immediately after ser-  
mon (as the body may decide) there  
be special memorial services regard-  
ing the leading spirits of the body  
in the past, participated in by all  
who choose to do so.

5th, That Geo. E. Brewer be re-  
quested to prepare and submit a  
brief historical sketch of Central  
association from organization until  
the present. D. S. MARTIN,  
S. F. THOMAS,  
C. J. BENTLEY,  
Committee.

For the Alabama Baptist.

## A Cry for Indian Territory and West Arkansas.

You have seen the statement of  
Bro. Tichenor, secretary of the  
Home Board, Southern Baptist  
Convention, that "the Home Mis-  
sion board cannot carry the pres-  
ent indebtedness through the com-  
ing summer. If our brethren do  
not furnish us the means to pay it,  
the board will be compelled to dis-  
charge its missionaries." Then he  
calls on the secretaries and super-  
intendents of missions in the sev-  
eral states to "tell what it will mean  
to these missionaries now in the  
field, and what it will mean to our  
cause for generations to come."

Eleven years ago Dr. Tichenor's  
board gave the board of the Gen-  
eral Association of West Arkansas  
and Indian Territory, \$300. That  
year our missionaries baptized 55.  
Now his board is giving our board  
\$200, and for the year ending  
September 30, our missionaries

baptized over 100. Not one of them  
supports a pastor for even  
half his time. Most of our mission-  
aries are forced to plow through  
crop time—and do what they can  
at mission work Saturdays and  
Sundays, and week days when they  
can give week days. But see how  
God blesses the work of these poor  
men! Over 1000 baptisms!

Bro. Tichenor's board does not  
support these men of God. They  
are supported largely by the labor  
of their own hands; moves and chil-  
dren, and the noble Baptist women  
in union with that grand woman  
of Baltimore, Miss Annie Armstrong.  
But Bro. T's board finishes the  
support. The other helps loosen  
the cords that hold these men;  
Tichenor's money unties them.  
The other helps get out the materi-  
als, get them ready for a building.  
There they lie till a few dollars ac-  
tual cash from the Home board  
come and buy what nothing else  
but cash will buy. This finishing  
help secures the structure. "It lays  
in heaven the topmost stone;" it  
gets the poor preacher loose  
awhile and enables him to go to  
the souls who are hungering for  
bread of life, and who feed on it,  
and live forever.

Epidemic rages in a city. Citiz-  
ens fly. The poor and aged and  
sick cannot escape. They are dying.  
A poor man is at work on the west-  
ern prairies. He has lived in that  
city—has very many friends there.  
They know he has had the disease,  
and will not take it again, (will  
not "draw back," Heb. 10:38),  
that he knows how to save them,  
and can do it, if he gets to them.  
They telegraph him: "Come save  
us." He flies to the depot with  
hard earned \$10, and learns from  
the strange agent that the fare is  
\$12. He is a stranger, he has no  
way to get the other \$2. "My dar-  
ling sister is sick; and dear old  
mother, so dear to me, is sick; and  
so many other friends are sick! and  
I cannot get to them! Oh, God! help!  
help!" A kind man hearing  
his prayer for "help" gave him the  
\$2 needed to "finish with." Time  
passes. And now his friends are  
saved.

That poor man is the army of  
very poor preachers in the General  
Association of Western Arkansas  
and Indian Territory. His sick  
and dying, but now saved friends  
are the 4,300 that have been bap-  
tized by this army of tired but  
trusting volunteers since the kind  
man has been giving the \$2. The  
kind man is your Home board of  
our dear Southern Baptist Conven-  
tion.

Brother, sister, look at this pic-  
ture! See what your \$2 has done!  
What it is doing now! Are you  
going to keep back that \$2? No,  
you must give \$2. No money spent  
in missions in the Indian Territory

has been blest so much as the money  
given by Southern Baptists. I  
tell you now, you are going to give  
\$4, or God will be angry. Get on  
your knees and talk to God about  
this business! You must do it! You  
will do it! Then God will show  
you.

HOW TO GIVE.

I have just received a letter from  
a precious brother who is obliged  
to work nearly all the time for a  
support. He has baptized 61 for  
the year ending April 1st, 1895,  
and says of his report: "Oh, that  
it was ten times as much! Oh,  
what will become of me and my  
family if I don't preach more next  
year than I have this year! What is  
to become of me? Woe is me if I  
preach not the gospel!"

Brother, sister, read that broth-  
er's words again, and then stop  
and pray. See the anguish of soul  
because he cannot go and preach all  
the time! As an honest man he is  
forced to work daily for his family.  
Still he has baptized 61. His let-  
ter is dated March 22, 1895. Will  
you keep back God's money from  
such a servant of God as this brother  
is? No, you cannot. It will can-  
cel and ruin you, or it will curse  
your children for time and eternity.

Southern Baptists! Every man  
and woman! Time has come for  
action. And I appeal specially to  
all my personal friends and rela-  
tives to pray for and give to this  
work. And do not wait. Let  
Southern Baptists do their duty,  
and Indian Territory is sure to be-  
come one of the very strongest Bat-  
tist states in the Union.

E. L. COMPERE,  
Supt. of Miss. Gen. Asso.  
West Ark. and Ind. Ter.  
Dallas, Polk Co., Ark.

## My Work in Alabama.

No. 3.—At Midway.

T. H. STOUT.

On Sabbath, January 5th, 1890,  
I delivered my first sermon as pas-  
tor of the church at Midway, from  
the text, "This year," Jer. 28:16.  
I preached for this church two Sat-  
sabbaths in each month and on Sat-  
urday before the 3d Sabbath. For  
four years I continued to preach for  
Midway. During these four years  
in addition to Midway, I also serv-  
ed Bethlehem, Center Ridge, Union  
and Shiloh, all in Alabama.

My residence at Midway was ex-  
ceedingly pleasant. The members  
of the Baptist church treated us  
with much consideration, but the  
members of the Methodist church  
viewed with the Baptists in acts of  
friendship and love. The pastor of  
the Methodist church, during all  
the time I lived in Midway, was  
Rev. C. B. Pilley, between whom  
and myself there sprang up a strong  
Christian affection; we loved each  
other as brethren; and I doubt if  
there were two Methodist ministers,  
or two Baptist ministers in the  
state more intimate than we were.

The church was a strong body  
numerically, financially, intellectu-  
ally and spiritually. The Sunday-  
school was large and efficient.  
When I went to Midway they were  
using the Sunday-school literature  
of the American Baptist Publica-  
tion Society; but as we had litera-  
ture of our own, which I regarded  
as equal to that and in some re-  
spects superior, I induced them to  
change and use the literature of  
the Southern Baptist Convention.

One Sunday in each month the  
school contributed for missions;  
and thus a missionary spirit was  
infused into the children.

We had a very efficient Ladies  
Aid society, that increased the con-  
tributions of the church very materi-  
ally. I organized a Band of Sun-  
beams, which worked most zealous-  
ly for missions. Miss Lula Jordan  
was the first leader, and right well  
did she fill her place. She was a  
devoted and earnest Christian, and  
by her punctual and regular atten-  
dance she did much to build up  
efficiency to the band. Mrs.  
Mollie Britt, an active and labori-  
ous member of the Ladies Aid so-  
ciety, also contributed much to the  
success of the Sunbeams. Sister  
Britt was one of the most earnest  
and devoted sisters in the church,  
and her many acts of kindness to  
the pastor and his wife will never  
be forgotten. So, too, we can never  
forget the many kindnesses of sis-  
ters Lilla Jordan, William Cox,  
Taylor Cox, P. M. Johns, Lizzie  
Comer, Wm. Jordan, A. G. Jordan,  
Julia Finney, E. Feagin, Nora  
Thornton, Ann Florence—in a  
word, the entire membership of  
the church. Miss Annie Daniel  
(now Mrs. W. L. Herron,  
of Dadeville, Ala.) suc-  
ceeded Miss Lula Jordan as leader  
of the Sunbeams; and a more con-  
secrated, wide-awake and progres-  
sive leader a band of Sunbeams  
never had. She was also organist  
for the church, and how much she  
assisted her pastor in his Sunday  
services by her constant and cheer-  
ful work, she will never know.

We had a board of good deacons:  
Brethren W. J. Jordan, Jas. G.  
Hitchcock, F. C. Hall and P. M.  
Johns, who met monthly at the  
pastor's home to consult upon mat-  
ters pertaining to the interests of the  
church. Many happy hours did we  
spend together, discussing the con-  
dition of the church financially and  
spiritually. While all the brethren

were good officers, Bro. W. J. Jordan  
was one of the most active and  
best deacons I ever knew; always  
ready not only to contribute liber-  
ally of his own means for the cause  
of his Master, but also to persuade  
others to do the same. The church  
was the most liberal contributor for  
missions of any church I have ever  
served. I remember that when the  
Eufaula association met at Prom-  
pact church, in October, 1891, Dr.  
B. I. Purser, who read the letter  
from Midway, remarked, as he read  
the contributions of the church,  
"Well, this is the first letter I ever  
read to an association where the  
contributions were more than the  
pastor's salary." The pastor's salary  
was \$450, the contributions  
\$451.39.

Contributions of Midway church  
for four years:  
For 1890.....\$355.19  
" 1891..... 451.39  
" 1892..... 454.34  
" 1893..... 452.41

Total.....\$1713.33  
On one Saturday I told the  
church that I desired to raise \$50  
for missions the next day, to help  
the Foreign Mission board out of  
debt. One of the brethren remark-  
ed that he wished we could raise it,  
but times were so "tight" he did  
not think we could do it. We al-  
ways took a collection for missions  
on one Sunday in the month, and  
this was missionary day. Before I  
left home I was impressed to ask  
for \$100, which I did, and we got  
exactly the amount asked for.

While living at Midway, in 1891,  
I began to preach at Charlton, a  
station on the railroad, between  
Clayton and Ozark. My first ser-  
mon was preached there on March  
9th. During the year I baptized  
six, and we organized a Baptist  
church on Sunday, May 31st, with  
six brethren and six sisters. They  
were constituted on the "Philadel-  
phia Confession of Faith." Revs.  
George Harrison, R. Herring  
and D. C. Allen assisted me in the  
organization.

The summary of my work while  
at Midway was as follows:  
Baptized at Midway, 42; at Cen-  
ter Ridge, 11; at Bethlehem, 6; at  
Charlton, 6; at Shiloh, 7; at Union,  
3; at Groveton, Texas, 4. Total  
baptized in four years, 79. Ser-  
mons preached, 656; marriage cer-  
emonies 20. Contributions for mis-  
sions: In 1890, \$455.92; in 1891,  
\$461.64; in 1892, \$529.00; in 1893,  
\$467.36. Total in four years, \$2076.  
When I left Midway the church  
was in a very prosperous condition,  
and they were all well.

Nicanor, Timon, Parmenas and  
Nicolas for the work. The good  
judgment and proper spirit shown  
in the selection is evidenced in that  
the Gentile converts are represented  
in the seven.

So we have in this account, the  
Apostles retiring completely from  
other engagements than those dis-  
tinctly spiritual, and turning the  
whole management of temporal af-  
fairs over to the seven. This, and  
this alone, seems to be the distinc-  
tive scope of their official work.

The dignity and importance of  
the work is evidenced.

1. By the solemn act of ordina-  
tion by which they are inducted  
into office—by "prayer and the lay-  
ing on of hands."

2. By the qualifications demand-  
ed as pre-requisites to the office.

(1.) They must be business men.

"Look ye out \* \* men of wisdom."

Handling large sums of money—  
representing the saints in various  
transactions, necessary to their com-  
fort and support, they must be able  
to keep accounts, and to exercise a  
judicious mastery of affairs.

(2.) They must be honest men.

A fiduciary trust can be safely  
placed alone in such hands. "Men  
of honest report," say the Apostles.

(3.) They must possess the en-  
thusiasm of Christian service—be  
above the petty assumptions of the  
martinet—be patient and kind yet  
firm in dealing with obtuse and ob-  
stinate individuals, and in hand-  
ling a mixed and oftentimes unreason-  
able set, ever sinking the distinc-  
tions of Jew and Gentile in a sense  
of Christian brotherhood. In fine,  
they must be large-hearted, manly,  
poised Christian men in business  
for the Lord. Hence the Apostles  
declare that they must be "full of  
the Holy Ghost."

(Concluded next week.)

For the Alabama Baptist.

California Letter.

Editor Ala. Baptist—

DEAR BROTHER: Some time  
having elapsed since we have seen  
any reference in your paper to our  
denominational affairs of the Pacific  
coast, a few lines at this time may  
prove of interest.

In San Francisco, as in almost  
no other large city of the Union, the  
numerical strength of the Baptists  
is below that of the Presbyterians,  
Methodists and Congregationalists.  
The population of the city is 300,000,  
and the Baptist membership is not  
more than 1500, counting the  
communicants of the seven church-  
es, viz: The First, Hamilton Square,  
Emmanuel, German, Swedish,  
Third, (colored), and Chinese.  
Earnest, faithful, consecrated and  
able men have been leading in the  
work of the various churches, but  
the growth has not been commensu-  
rate with that of other denomina-  
tions, the city, or the Baptist  
churches of other localities.

Across the bay from this city is  
located Oakland, with a popula-  
tion, including its suburbs of about  
60,000, which sustains much the  
same relationship to San Francisco  
that Brooklyn does to New York,  
and is already being called the city  
of churches. The Baptists are well  
represented. Across the Tehachapi  
mountains, beyond Mohave, in the  
far south, among the orange groves,  
the Baptist cause seems to thrive  
and prosper, as in but few other  
sections of the state. It was in this  
region that our beloved friend, Rev.  
J. S. Dill D. D., now of the Venable  
Street Baptist church, of Rich-  
mond, Va., was located, and the

people of Los Angeles, as well as  
throughout the state, would be made  
to rejoice if there was any pros-  
pect of having him again located  
with us. In Arizona there are a  
few faithful ones, who have en-  
dured many hardships, but are now  
enjoying a season of refreshing as  
the result of the special meetings  
which have been held in several  
localities by Rev. E. G. Wheeler,  
of the chapel car, "Emmanuel."

Taking a general view of the  
field, from the Rockies to the sea,  
and from British Columbia to the  
Mexican line, the prospect is en-  
couraging. In every church, as in  
every individual life, there are dif-  
ficulties to be met, hardships to be  
endured, faults to be overcome, but  
all these conditions precede victo-  
ries, and without them victories  
will not be won. In extent, it is  
an empire; in population, it is made  
up of people from every clime; in  
resources, it excels any other sec-  
tion of the earth; in future possi-  
bilities, no land surpasses it; in  
wickedness, Paris may be a parallel;  
and its need of regeneration and  
salvation, the omnipotent love of  
God and the atoning grace and sac-  
rifice of Jesus Christ, his Son, can  
alone measure and meet.

We cannot close this letter with-  
out availing ourselves of the oppor-  
tunity afforded of writing a  
word in praise and commendation  
of the Baptist ministry of the Pa-  
cific coast. It has been our privi-  
lege and pleasure to meet and wor-  
ship with many of them in their  
churches, as well as at the annual  
meetings of the associations and  
conventions, and a more genial,  
earnest, spiritual, consecrated and  
active corps of workers cannot be  
found anywhere. Like the people  
whom they serve, they have come  
from all the world; some are old  
men, veterans in the service, and  
others are young men, just buckling  
on the armor, but the majority is  
composed of men in their prime,  
who are progressive in thought, ag-  
gressive in work, and fearless in  
their devotion to and declaration of  
the truth. H. F. NORRIS.  
San Francisco, April 1.

"Why is the subject of woman's  
suffrage so much less popular in  
the South than in the North?"  
It is easier to recognize the fact  
than to determine the reason. The  
white population of the South is  
composed much more largely than  
that of the North of the old Ameri-  
can stock of Anglo-Saxon extrac-  
tion. The English and American  
girls are always conservative, and  
consequently, never consent to a  
change of approved custom, or pol-  
icy, without long and patient delib-  
eration. They are by nature, habit  
and education conservators, rather  
than reformers. They move slow-  
ly; but it is something to their cred-  
it, that they never retrograde. An-  
other potent reason is that the  
Southern people are strict con-  
structionists of authority, and espe-  
cially of divine authority. They  
have in the main, even among the  
profligate and wicked, great re-  
spect and reverence for the Bible;  
and, while no people in the world  
have greater love, respect, and even  
reverence for their women, they are  
conscientiously desirous to keep  
them within the sphere they sup-  
pose the several Scriptures pre-  
scribe for them.—Texas Baptist  
Standard.

Church discipline is the subject  
of a recent editorial in the Chris-  
tian Advocate. That paper says:  
"The lesson of current ministerial  
and lay scandals is that the abdic-  
ation of the power of discipline in  
the churches, both with respect to  
the laity and the clergy, is bring-  
ing forth thistles. 'Peace! peace!'  
have the churches cried, and 'there  
is no peace.' Popular ministers  
pass on uncriticized and uninvesti-  
gated, though the air is thick with  
the presence of bad deeds in their  
daily lives by large contributions  
or personal ability and social pos-  
ition. A few weeks ago a man  
high in the church, closely con-  
nected with all of its benevolent  
operations, was found to be a defaulter.  
He had robbed widows and or-  
phans for years, had absolutely  
broken up one bank and paralyzed  
another, and then shot himself. His  
former pastor returned to the city  
where these deeds occurred, public-  
ly spoke of his magnanimity and  
liberality, and intimated that 'his  
tragic death expiated his possible  
mistake.' It requires moral cour-  
age to enforce discipline. The ab-  
sence of it debilitates the church  
and causes more unbelief than the  
attacks of infidels; indeed, it is the  
chief weapon of popular infidelity,  
which, from the great number of  
inconsistent Christians, infers the  
delusion, inconsistency, or hypoc-  
rasy of all. 'The time is come for  
judgment to begin at the house of  
God.'

Mrs. Ewing sums up the matter  
of hygienic eating in a few words:  
"Divest yourselves of prejudice  
concerning food. Partake judicious-  
ly of all articles of diet that are of  
general use. Avoid a great variety  
of dishes at a meal. Be regular in  
your eating habits. Taste nothing  
except at mealtime. Don't eat too  
much."

It is often the man who never  
worked and does not know how  
who accuses you of being lazy.

Central Committee.

PRAYER CARD—APRIL.

Indians.—"And strangers \* \* \*  
have cut him off and left him." Population of Indian Territory, in-  
cluding Oklahoma Indians, 60,000. Whites and Negroes, 20,000. In  
Indian Territory, Oklahoma, and  
West Arkansas, 60 missionaries S.  
B. C. are at work; more are needed.  
Churches 301; membership, 13,844.

Study Topics.—Our debt to the  
Indians. Are the "wards of this  
government eligible to citizenship  
in heaven?" Connection between  
bad traits and bad treatment of In-  
dians. Best results from work  
among the young.

A Half Century of Work.  
Nearly fifty years ago the Board  
began mission work among the In-  
dians in the Indian Territory and  
in the then new state of Texas.  
The work among the Indians has  
been one of the most remarkable in  
the history of modern missions.  
The membership among them, in  
proportion to population, is now  
equal to that of our strongest Bat-  
tist states. They have been re-  
claimed from barbarism. They  
support a well organized govern-  
ment. They have opened farms,  
built houses, established schools  
and are prepared, if they so desire,  
to enter this great federation of  
states as a constituent member.

Our Opponent Indians.  
The five civilized tribes inhab-  
iting the Indian Territory, the Cho-  
ctaws, Chickasaws, Cherokees,  
Creeks and Seminoles, 69,000 in  
all, have in bank and in the United  
States Treasury the snug sum of  
\$19,000,000 and besides own 20,  
000,000 acres of land valued at  
\$100,000,000, not to name live  
stock, grain, mills, &c. Moreover  
they maintain 785 church organiza-  
tions, with 422 houses of worship  
and 308 halls, and 28,521, or 41  
per cent, are communicants in the  
churches.

But near them live about 15,000  
almost wholly heathen Indians.

A Strong Indian Trail.  
Reverence is one of the Indian's  
strongest traits. His language con-  
tains no oath nor any word to ex-  
press even disrespect to the Great  
Spirit. If he swears it is because  
white men have taught him to do  
so. A missionary told me that one  
feared never hesitate to preach to  
Indians in their own tongue, for fear  
that his mistakes may be ridiculed.  
Their reverence for God will not  
allow them to laugh at his messen-  
gers.

Girls at boarding-school will show  
the same trait in their quiet, rever-  
ential behavior during a long  
church service.

A Ladies' Aid and Missionary  
Society has been organized at Bel-  
mont, Bigbee association, Mrs. L.  
P. Harper, President.

Some touching incidents came to  
light during the week of self-denial.  
A lady had laid aside a sum of  
money for the purchase of a hand-  
some table, but she poured it all  
into the self-denial fund, and will  
cheerfully use her old table. An-  
other lady had saved \$5 for a stylish  
silk waist. This, too, was cast into  
the treasury of the Lord. With  
such a motive an old garment be-  
comes a robe of honor.

Rules to Promote Harmony  
Among Church Members.

1. To remember that we are all  
subject to failings and infirmities  
of one kind or another.

2. To bear with, and not mag-  
nify each other's infirmities. (Gal.  
6:2.)

3. To pray for one another in our  
social meetings, and particularly in  
private. (James 5:16.)

4. Always to turn a deaf ear to  
any slanderous report, and to lay no  
charge brought against any person  
till well founded.

5. If a member be in fault, to tell  
him of it in private before it is men-  
tioned to others.

6. To watch against a shyness of  
each other, and to put the best con-  
struction on any action that has the  
appearance of opposition or resent-  
ment.



# Alabama Baptist

MONTGOMERY, APRIL 18, 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. R. Collier, Secretary, Montgomery, Ala. MEMBERS AND VISITORS POST-OFFICE.—W. M. Harris, Greenville; C. W. Ellis, Theo. Welch, T. L. Jones, Geo. B. Eager, Judge Jon. Harrison, W. B. Davidson, Montgomery; A. J. Dickinson, H. S. D. Mallory, Selma; W. M. Barr, Dothan; J. A. French, Talladega; L. O. Dawson, Tuscaloosa; W. C. Cleveland, Columbia; T. T. Hale, Birmingham; W. C. Bledsoe, La Fayette; W. E. H. Curry, Opelika; S. A. Adams, Jackson; M. F. Brooks, Brewton; N. C. Underwood, Clayton; J. P. Wood, Troy; J. J. Taylor, Mobile. OFFICIALS OF THE HOME BOARD.—G. R. Farnham, President, Evergreen; J. W. Stewart, Secretary and Treasurer, Evergreen; P. T. Hale, G. S. Anderson, J. W. Stewart, W. B. Crumpton, T. D. Roby, J. C. Bush, Law Lamar, J. H. Curry, S. C. Clifton, C. S. Rabb, F. M. Bruner, C. L. 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.

ALABAMA BAPTIST ASSOCIATION, President: W. D. Dunlap, Birmingham, Secretary and Treasurer.

OUR SCHOOLS.—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.

THE Kentucky Baptist comes to us enlarged to sixteen pages. Some of it is plate matter, but there is a good quantity of fresh reading matter. May you have success, brother.

LOUISVILLE Baptist editors are full of enterprise. The Recorder is organizing a tour of Egypt, Palestine and other countries; and the Kentucky Baptist is getting up a party for the convention at Washington.

Those who have not yet made choice of route to the Convention at Washington will be interested in the "confidential letter to the public" from the Seaboard Air Line railroad. We are quite confident that those who select that charming route will be glad of their choice.

THE Atlanta & West Point Railway and the Western Railway of Alabama (the Atlanta & Houston Short Line) will sell round trip tickets to the Confederate reunion at Houston, May 20-24, at one cent per mile. A full statement will be printed next week; it came too late for this week's paper.

ONLY two weeks now and the books of the Home and Foreign boards will be closed. Bro. Crumpton requests us to beg the pastors and all those who have funds for these boards to forward them at once, so that he may send them forward. Collections taken on the 4th Sunday should be forwarded promptly on Monday. Tuesday, 30th, he will telegraph all belated funds to Atlanta and Richmond.

How many churches will send their pastor to the Southern Baptist Convention at Washington? Let the pastor know at once that you intend he shall go, so that he may know what to expect. The expense will be a mere trifle to each member, but the pastor is not able to bear it all himself. The great majority of delegates will start to Washington on the 7th and 8th of May.

THE thirteenth session of the State Sunday-school Convention will be held at the Government Street Presbyterian church, Mobile, from April 30 to May 2d. Among the various questions and topics to be discussed we note the following: "Importance of the Sunday-school to the church and state," by Wm. Reynolds; of Illinois; "Primary Class work," by Miss Minnie Allen; "The Bible: how to study it," by J. G. Harris; "The Bible: how to teach it," by Wm. Reynolds; and a conference on Sunday-school management.

SOME Baptist papers, (and not all of them at the North,) have been printing Easter poems, sermons and other Easter literature. It was also announced last week, in local papers in this state that "there will be Easter service at the Baptist church next Sunday," and "all the churches in town will observe Easter Sunday." In some cases we know that "all" includes a Baptist church. Now and then a Sunday-school, or one or more of the classes, have a special exercise for Easter Sunday.

Now, if some of these Easter Baptists will show us the authority for what they do, and it is Scriptural, we will have nothing more to say. Until they do that, we shall question their right to place their brethren in a false position before the world by observing a custom of the Catholics and Episcopalians which our denomination has opposed. Let us be Scriptural Baptists, or give up the pretense.

## NASHVILLE CONCLAVE.

OF late there have been whispers of a meeting of certain honored brethren, all teachers and editors, who came together in Nashville, some of them traveling hundreds of miles, for to consider the matter of the work among our young people, and especially what plans should be adopted at the coming conference in Washington in connection with the Southern Baptist Convention. In response to repeated calls from one of our leading papers, a brother, who in the language of Virgil's hero might modestly exclaim *magna pars fui*, explains that he called the meeting, which he designates as "a matter almost personal and private," and for it he cheerfully assumes all responsibility.

With deep interest we have watched the development of the young people's movement. It has seemed to hold great possibilities, if rightly directed, and at the same time great dangers, if given a wrong turn. Some of our wisest and best men have joined it with unfeigned alarm, and have stood aloof; others equally wise and good have regarded it as the great desideratum of the times and have hailed it with unmingled joy. For ourselves we have preferred the middle path.

In the diversity of opinion the proposed open conference at Washington seemed eminently wise. But under the pressure of responsibility, and with the noblest motives, brethren whose opinions were known to lie in the same direction have "spent a day talking over matters, and a delightful day it was," and have fixed up the slate. The convention is to be asked to request churches to "send delegates to a meeting to be held in Nashville, Tenn., Oct. 9, 1895, for the purpose of organizing," etc. Day and date all pre-arranged. Two and two make four.

Heartily as we favor the young people's work, and highly as we esteem the brethren who have been so thoughtful in this matter and have gone at their own expense to confer about the welfare of our beloved Zion, we fear a mistake has been made. Many a hardworked pastor who never sat in a professor's chair or leaned upon an editor's desk will wonder why he was not invited to share the sweet and refined fellowship of that "delightful day" in Nashville, which the brethren spent in planning for the development of his neglected and shepherdless young people. It may even occur to him that he knows his business as well as the brethren who are working at other things, and yet have found time for a good day in Nashville in his interest. And however justified by the facts, such ideas will chill in the rank and file any enthusiasm on the subject likely to be generated by the approving vote of the convention.

Let us go up to the conference at Washington untrammelled by any cut and dried plan. Let the meeting be open and free to all. Let the spirit of brotherly love prevail. Let no precipitate action according to an "almost personal and private" plan be taken. And we believe great good will result.

Just as soon as possible place not less than thirty dollars in the hands of your pastor, and tell him to go to the Convention at Washington, learn all he can and get all the inspiration he can, and let his people have the benefit of it all when he returns. If he is a teachable man he will learn a great deal by the trip. If he thinks he knows enough already, he will be willing to beg everybody's pardon when he gets back for having so far overrated himself. It will do him good.

God has granted an earthly boon, for which I have supplicated him almost day and night for twenty-five years, to which the wealth of the Rothschilds or the honors of a Gladstone were a bubble. I am not fit to praise him; yet I propose, sheltered under the name and meditation of Jesus, to follow the multitude, and shout hosannah the rest of my life. "Wait upon the Lord, wait, I say, upon the Lord." E. B. T.

1. Why separate the young people from the old in religious meetings?  
2. Are immature youths wise enough to conduct these meetings without the aid and surveillance of older persons?  
3. Is there any hint of such separate meetings in the New Testament? E. B. T.

For the Alabama Baptist.

As to the "young people's movement," permit me to say that if the churches are not a sufficient instrumentality for preaching the gospel, then there is failure all round. But if the "young people's movement" continues, it must be kept within and under the control of the churches, or else the churches will soon be ignored. And then what? LANDMARKER.

MRS. STAINBACK WILSON, one of the leaders of the woman's missionary work in Georgia, recently visited Mobile. In the Christian Index she writes of the visit, and refers to the late T. P. Miller as follows:

While absent I visited a beautiful, and one of the foremost churches in all our Southland. Foremost in years, being one of the oldest—foremost in its liberality, having made among the largest contributions to our boards—foremost in all the zeal and activity that makes up a model church in all its departments of work. As I sat and listened to the sweet music, the inspiring sermon, the earnest prayer, my mind reverted to the life of one whose delight it had been to contribute to all the agencies of this place of worship, who for nearly a half century was one of its strongest pillars, who with his abundant fortune never failed to give liberally to all the calls of his church and denomination. Suddenly in his old age reverses came. The beautiful home of his younger days, with all its luxurious appointments, where he had reared a large family—all his varied interests—all—were in a day swept away. In a distant city, where he had gone to share the home of a beloved sister, he had been seen day after day with his basket of tracts scattering seeds of kindness to each passer by. He who had given his thousands to send the gospel to other lands, when he could no longer do this, was true and faithful to his God in doing what his hands found to do, and was not ashamed to be known only as "the old man with the basket of tracts" for free distribution. The Father alone only knows that this last humble effort of his old age may have studded his crown with more and brighter jewels than the abundant gifts of the millionaire. Dear old man, his body is at rest, his soul is basking in the sunshine of God's love, and his precious memory is ours! What a lesson for each one of us to improve every opportunity. "Oh, the good we all may do, while the days are going by."

FIELD NOTES.  
Remember, friends, when you write in response to any advertisement in this paper, please mention the fact to the person who advertises. It will be a favor to us.  
Bro. W. B. Jackson writes to say that it was an error to publish Rev. S. P. Lindsey as a delegate from Bethel association to the Southern Baptist Convention. Dr. A. B. Stone, of Linden, is the appointee.  
J. W. Hamner, Seale: Yesterday was a good day with us at Hatchechubbee. Congregations were large and attentive. Interest in all departments of church work is growing. I am hopeful as to the work on my entire field.  
J. M. McCord, East Lake: We had fine services at Wilsonville yesterday, and also at Bozeman a week ago. Good collections at both churches for Foreign missions. The outlook in my field is very encouraging.

A leading member of Auburn church writes cheerfully of pastor Cloud and his work there. The sermons are good and attractive, and the attendance is quite gratifying. We are pleased to congratulate both pastor and people.

The reports from our churches in the city show not only that they have already reaped good results from the Munhall meetings, but that some of them are continuing the effort to do all the good that protracted labors may accomplish.  
W. J. Elliott, Montgomery: We had large congregations at Wetumpka on Sunday. Bro. Stewart preached a most excellent sermon in the morning and took a collection for the Orphanage, the amount of which I have not learned. One was received for baptism. The outlook there is growing more encouraging, and we have organized for more aggressive work.

The Southern Cultivator for April comes to us with a new face and with the words, "Industrial Journal" added to its title. The number of pages is increased and there is greater variety of contents. Ex-Gov. Northern is editor, and is assisted by Hon. R. T. Nesbit, Agricultural Commissioner. The Southern Cultivator has been an important factor in the prosperity of Georgia farmers. It is sent in club with the ALABAMA BAPTIST at \$2 for the two.

R. E. Pettus, Huntsville: We had a splendid day last Sunday. Bro. J. W. Stewart, of the Orphan's Home, was with us. He preached for us Sunday forenoon, and at the Whitman chapel in West Huntsville in the afternoon, and at the First church here at night. The Dallas Avenue church paid him in cash \$20 and pledged \$5 more for the Orphanage. We were glad to have Bro. Stewart with us, and were glad to help the cause he represented.

W. R. Ivey, Bessemer: On the first Sunday in this month the Willing Helpers, a society of little folks in our church, had their quarterly jug opening. They also had their usual exercises of music and recitations, and a talk by our Sunday-school superintendent, Bro. O. W. Ward. The jugs when broken over five dollars, which will be applied to Home missions. They hope next time to do something for the Orphanage.

A. E. Burns, Huntsville: In my article of last week by the omission of a little personal pronoun you make me say an entirely different thing to what I intended. I meant to say that with the help of consecrated women, Sunday-schools, and B. Y. P. U's, we, the household of faith, would build, etc. While we duly appreciate those organizations as auxiliaries, they are properly only helps to the churches. Churches to the front, first, last, and all the time.

H. T. Stringfellow, secretary, sends the following paragraph which was not embraced in the report sent us last week of the Cahaba district meeting: "A resolution was passed requesting the committee to divide the association into two sections, one for Cahaba river the line, and arrange for a district meeting on the east side also. Rev. J. W. Dunaway will please take notice. We request and urge the brethren to come to these meetings."—Bro. W. C. Wilkerson was ordained deacon of Union church.

C. J. Bentley, Buyc: I would write you proceedings of our fifth Sunday meeting, but as Bro. C. Johnson, of South Montgomery church was with us, and promised to write us up, I leave the subject with him, after being allowed to say that we are very grateful to Bro. Johnson for his good help, and to Bro. Crumpton for such a faithful "hand" to represent the Master's work. Bro. Johnson's sermon on Sunday on "Witnessing for God," was good, and is already bearing fruit.—[Bro. Johnson says he did not mean to be understood as making that promise, and regrets that he was expected to write. Have a better understanding next time.]

R. E. Conger, Hackneyville: I would like to drop a line about some things put in our paper. There are some writers who write discouragingly, to unsoundly preachers, using some insinuating terms that are a hindrance to the spread of our paper. If it were not for those preachers, who would go into the dark corners of our country? Don't press us so hard.—[We do not know to what our brother alludes. We certainly have printed nothing which we supposed could wound the feelings of the humblest of God's servants. That point has been guarded. Our brother must have misinterpreted something.]

G. E. Brewer, Opelika: Yesterday was a good day at Bethlehem. A pleasant service; collection for Foreign board \$25.64. At Lanette, at night, many more than the house would hold. A good service. A number rose for prayer; five joined the church constituted two weeks ago with 17 members. The new little church started right by giving \$3.41 for Foreign missions.—Also had a good service Saturday night at River View; 7 or 8 arose for prayer there, and three wandering Christians declared their intention of returning. May the good work go on.—My collections for Foreign board will nearly double my hope for the month.

Geo. E. Brewer, Opelika: The last meeting at Notasulga was gratifying; congregations large, interest good, additions 3, contributions fair. All my churches are trying to pull up on this month's collection to aid the Foreign board. They make a contribution every month to some of our enterprises. If all the churches would contribute monthly, scarce as money is, the boards would not be so straightened.—Would be glad to know how many will take the Sea Board Air Line Route, by way of Norfolk and steamer to Washington, D. C., from Opelika, so as to make arrangements for berths, etc.

W. J. D. Uphaw, Lineville: Saturday and Sunday of our meeting were pleasant and profitable days at Lineville. Good congregations both days, and especially Sunday. Collection for Foreign missions \$4.05. Ladies Working Circle at 3 p. m. had a delightful session. Miss Sallie Nichols read a very impressive clipping from one of our journals, which was much enjoyed; collection \$2.35. The quarterly report showed that they have given since their organization about \$12, most of which has been used to clothe little Alta May Smith, of the Orphanage at Evergreen. At night we had a most successful missionary meeting for the church, in which many took an active part. God bless this church. Labor is work carried to excess.

For the Alabama Baptist.  
The Alumni Banquet.  
At the meeting of the Alumni Association of Howard College last June, it was decided to have an Alumni banquet during the next commencement, and a committee was appointed to make suitable arrangements. The committee has decided to have the banquet in the city of Birmingham, in one of the best hotels, and every effort will be made to make it a great occasion—one of real pleasure to all present, and may we not hope, of profit to our beloved institution. I would call the special attention of every alumnus of the college to this feature of the approaching commencement. What could give a sweeter cup of joy than such a meeting, where old friendships are made new, and youthful experiences of school life, so refreshing to the spirit of maturer age, reviewed with many a pleasant recollection. Let every loyal son honor his alma mater by being present at the commencement in June.

W. A. HOBSON, Pres.  
Woodlawn.  
Baptist Young People's Union of Alabama.

The second session of the Baptist young people will meet in the First Baptist church, Birmingham, Thursday evening, April 25, continuing through Friday and Saturday.

All churches of our denomination, and all young people's organizations of whatever name within said churches, are entitled to representation. No basis having been adopted, we beg to assure you that all who can arrange to be with us will be cordially received.

Subjects chosen bear without exception directly upon the work of local organizations. Come prepared to offer during the meetings such suggestions and plans as you may think wise.

Delegates will be entitled to one and one third fare rates for the round trip—full fare to Birmingham and one-third returning. Each delegate must obtain with ticket to Birmingham a certificate of purchase, which when signed by the convention secretary will obtain the one-third fare return ticket. Those unable to buy tickets through to Birmingham must obtain certificate with each ticket bought, presenting same to the secretary for counter-signature. It is important that certificate be obtained in each instance, for otherwise the reduction in rate cannot be realized. Under this arrangement, no return tickets can be used later than May 1st.

All trains from Thursday morning will be met by committees from the local unions. Delegates will please make themselves known to anyone wearing convention badge. The store room opposite the Union Depot on Twentieth street will be used for the reception of delegates, and the committees will receive due attention if they will at once report there.

It is especially urged by the committee on entertainment that those expecting to attend the convention will so notify the undersigned at once. However, those who cannot notify us in advance will be as cordially welcomed and assigned to homes as quickly as possible after arrival. Those having preferences as to locality, etc., or in cases where two or more prefer to be together, should feel entirely free to so advise, and their wishes will wherever practicable be complied with.

Fraternally,  
WALTER D. DUNLAP,  
Birmingham, Secretary.

Following is the general programme arranged for the Young People's Convention, minor details omitted:

THURSDAY 25TH.

Address of welcome—On behalf of the churches of Birmingham, Dr. P. T. Hale; in behalf Birmingham Association Union, C. F. Wheelock, President.  
Response—D. P. Coleman, [Mobile].  
Organization of Convention.  
President's address.

FRIDAY 26TH.

Reports from delegates.  
Topic: Why have a Young People's Union in a church?  
Address: H. C. Gilbert, Florence.  
Essay: Miss Ethel Jones, East Lake, Athens.  
Topic: How to organize a union.  
Address: J. F. Dean, Howard College.  
Essay: Miss Anna Baker, A. C. F. College, Tuscaloosa.

Topic: Aims and methods of local union work.  
Address—"The weekly meeting," T. S. Roberts, Girard.  
Address—"The social feature," J. C. Parker, Montgomery.  
Essay: Miss Lida B. Robertson, Mobile.

SATURDAY 27TH.

Topic: Our young people and the mission cause.  
Address—"The state work," R. Mortimer Chitwood, Tusculum.  
Address—"The Home Board," J. F. Bledsoe, Talladega.  
Address—"The Foreign Field," A. J. Thames, Howard College.

Essay—"The Great Commission," Miss Kate Marshall, Birmingham.  
Unfinished business.  
Adjournment.

Each session will be preceded by a brief devotional service. Many calls for information seem to demand a full, free and exclusive discussion of subjects bearing directly upon the distinctive work of the local society at this time, and it is hoped not only that all attending will prepare to give the movement the benefit of their judgment and experience, but that those interested, but unable to attend, will forward their views by letter.

We hope to have present several of the officers of our Southern Convention boards.

For the Alabama Baptist.

Pine Flat.

I "spliced" with Bro. Geo. M. Parker last Sunday, preaching for him at Pine Flat, Perry county, while he preached at Stanton, thus gaining time so that he could assist me in holding Baptist Rallies. The brethren said, "We'll let him go, but you mustn't try to get him away from us." This was my first Sunday with them. What excellent people they are—the Georges, Alexanders, Farleys, Waters, and many others whose names I can't mention now. We had a good service, and what singing they have! It makes one's heart glad to hear the gospel sung with such spirit. If we could revive this sort of singing in our churches it would be a happy change.

They take monthly collections, and a greater per cent of them read the ALABAMA BAPTIST than I have seen elsewhere.

I spent a pleasant night with Bro. W. B. Alexander, and ate dinner on Sunday with Capt. E. P. George and family. This was indeed a very pleasant trip for me.

S. O. Y. RAY.

For the Alabama Baptist.

Home Board and Texas.

I was startled on reading Bro. Early's communication of "What it will mean for Texas," if the Home board withdraws its help from that state, because the contributions to its funds will not authorize it longer to help Texas. He says "this would mean ruin to Texas—disgrace to our Southern Zion—great loss to the whole South." This is a frightful picture to look upon. Shall we indeed see it painted in living facts, to stand as a perpetual upbraiding to both Texas and all the Southern Baptist Convention? Truly we hope not.

Bro. Early, will it be too great a strain on the Texas brethren to avert such a catastrophe, even if the board fails? It seems to me that a state so large, so rich in soil, in almost all other wealth-producing resources; so rich in school funds, and other appliances to make living cheap and easy, that the Baptists there might bear the strain of two cents per member, rather than let the state be ruined, and all Southern Baptists disgraced. You say there are 150,000 white Baptists in the state, and the amount expected from the Home board is \$3,000. Divide this amount up among the members, and two cents will pay it. But if only half will give anything, four cents will raise it. If 30,000 of them will give a dime it will make it. So if we fail back here in the East, for the sake of the state, and for the reputation of your brethren here, please make

and, as in duty bound, we will ever pray, etc.

Opelika. GEO. E. BREWER.

For the Alabama Baptist.

Provoking to Good Works.

As the books of our boards close so soon, I feel that we all should do our very best just now to relieve them of the great debts that burden them. I would not only urge each individual who reads Dr. Willingham's article to make a liberal contribution, but I would, especially urge brother pastors to push the collections for missions to the extent of their ability on the third Sunday, by a statement of the debt of the boards, and of the great loss we would incur by a backward movement, and of our duty to God and the heathen to go forward.

Not boasting, but by way of provoking others to do likewise, I want to tell of our collection for Foreign Missions at Sumterville on the 4th Sunday in March and at Livingston on the 1st Sunday in April. Notwithstanding the fact that I had already urged missions by two sermons and two collections at each of the above mentioned churches since January, and had gotten from them during the two months more than they gave the whole of last year, at the above stated times I got from Sumterville, a church of about 30 members, \$15, and at Livingston \$41. These amounts were both for Foreign Missions alone, as we contributed in January to State and in March to Home Missions.

After receiving a letter from Dr. Willingham asking how much he could expect from my church before 30th April, I asked one of my deacons what I should write him, and he said \$15; but you see we more than doubled it.

Brethren, let us urge our people on our last Sunday (third) to give for missions that we may honor God and sustain his work. If we have given, let us not be satisfied unless we have done our best.

Our people are happy over our collections. A. R. HARDY, Livingston.

For the Alabama Baptist.

The American Baptist Education Society.

The seventh annual meeting of The American Baptist Education Society will be held in the First Baptist church, Washington, D. C., Wednesday, May 8th, 1895, beginning at 7:30 p. m. The following speakers are expected: Pres. B. L. Whitman, of Maine; Rev. S. H. Green, D. D., Washington; Hon. W. R. Wilson, W. Va.; Pres. W. R. Harper, Chicago; Rev. J. T. Henderson, Tenn.; Rev. J. N. Prestridge, Ky.; Prof. O. T. Mason, Washington; Rev. F. M. Ellis, D. of N. Y.; T. J. Morgan, N. Y.; Dr. James McKee, N. C.; H. L. Mozes, N. C.; Cor. Sec. N. Y., April 11th, 1895.

For the Alabama Baptist.

A Church at Pittsboro.

On the night of the fifth Sunday in March I preached in the school-house at Pittsboro, Russell county. After the sermon, all who wished to go into the organization of a church there were invited to come forward. Some came in person and the names of others were given. One hundred and seventy-one dollars were subscribed for building a church, to which fifty dollars were added next day, and some promised work. A building committee, with W. T. Quarles as chairman, and a finance committee with Dr. W. T. Joiner in the lead, were appointed, and they have begun work. Messrs. Pitts Brothers donated the building lot.

On the second Sunday in April, we met again, and a large congregation listened to the sermon. We met at 3 o'clock in the afternoon to organize the church. A presbytery was constituted, consisting of Rev. W. D. Joiner, of Georgia, deacon E. C. Perry and Bro. McMakin, of Greenville church, and H. R. Schramm, of Phenix City. The latter was appointed chairman and A. D. Quarles, clerk. Those who had letters were then organized into a church, adopting the New Hampshire Confession of Faith, and subscribing to a church covenant. Elder Joiner made the prayer. Some who will get letters soon were recognized as prospective members. The hand of fellowship was extended, and the church was constituted. I then told them that I thought the first work a Missionary Baptist church should do was to make a contribution for missions, and it was done. The church in conference then elected H. R. Schramm pastor, and A. D. Quarles clerk. Rules of decorum were adopted, and reports of progress heard from the committees. The second Sunday in each month was selected as the day of meeting. A Sunday-school was organized with A. D. Quarles as superintendent, Dr. W. T. Joiner as assistant, and Miss Annie Johnson as secretary. The Sunday-school Board gave the literature for one quarter. I preached for them last night to a good congregation. Another collection was taken for missions. The scarcity of money makes small collections, but we divide with all the boards, and feel that we have started right.

Pittsboro is a coming town. Good people live there, and they have good water and excellent health. We hope soon to have a house of worship and a flourishing church. Any one who feels like helping may send his contribution to Dr. W. T. Joiner at that place.

I am getting some subscribers to the ALABAMA BAPTIST, and hope to get more. H. R. SCHRAMM, Phenix City, April 15.

For the Alabama Baptist.

Week of Self-denial.

A "Week of Self-denial" was requested of the women in the bounds of the Southern Baptist Convention, by the Woman's Missionary Union, at Dallas, last May. About the 1st of last February, in view of the fact that the women had raised \$5,000 in aid of the debt of the Foreign Mission Board, and that the need of the Home Board was urgent, appeals were made by Dr. Tichenor, and by Miss Armistrong to the societies, to devote the funds raised by self-denial to the Home Board.

These appeals were sent by the Central Committee all over the state. The week of self-denial lasted from March 10th to March 17th, and was observed quite generally throughout the state. The returns are coming in, and will aggregate quite a handsome amount.

Labor, prayer, self-denial, trust—do these express in brief the whole Christian life?

Mrs. I. C. BROWN, Cor. Sec. Cen. Com.

The National Educational Association.

The National Council of Education will convene July 5th, and the General Sessions of the National Educational Association will be held July 9th to 12th, 1895, in the city of Denver, Col. At the last meeting, at Asbury Park, N. J., eleven thousand registered members were present, including many of the most famous scholars, authors, lecturers, editors, and scientists of America and many from abroad.

The Southern Passenger Association have agreed to a rate of one fare for the round trip, plus \$2 membership fee, from all points in Alabama and the South to Denver, Colorado Springs, Manitou, Pueblo and return.

Illustrated pamphlets, with full information in regard to side trips and all other particulars will be cheerfully furnished by either of the undersigned. Let the teachers of Alabama take hold of this with a will, and make the attendance from Alabama larger than that from any other state.

F. M. ROOF, Mgr., N. E. A., J. H. PHILLIPS, Director, N. E. A., Birmingham, Ala.

For the Alabama Baptist.

Trussville.

Trussville church is coming to the front. After a sermon by our pastor, Brother McGaha, and the ordaining of two deacons, we took up a collection which amounted to \$4.95 in cash and \$10.75 in pledges for Home and Foreign Missions, the pledges to be paid by the last of this month. Our Sunday-school also sends more than \$14 for the same purpose. I think that by the end of the year we will come up to what was apportioned to us by the association. I am glad that our church is getting alive again. I

hope and pray that we will still press forward in the work of our Lord, for we have done so little for our Master that it gives us much room to do great things for him who gave his life for us. I wish I could reach the heart of every Baptist on this great work of missions. I think if Christ did so much for us, we ought to give a little of our means for the spread of the gospel all over our land and foreign countries.

I hope that every Baptist will give something to relieve the boards of the debts that we owe. Let us remember that we are not our own, we are bought with a price, even with the blood of Christ, and that the Lord has given us what we have, and we ought to use it for his glory.

We have a live Sunday-school which meets every Sunday with our beloved superintendent, Holman Hendon. He has not missed a Sunday in twelve months, so we think he is the right man in the right place. He was one of the deacons that were ordained to-day. I hope the spirit of the Lord will lead the new deacons in the right way, so that the church may be led aright.

My good wife and I wish the ALABAMA BAPTIST great success, and that it may do much good in inculcating in Baptists the spirit of missions. E. M. RICH.

P. S. Our Sunday-school agrees to send up a monthly contribution.

For the Alabama Baptist.

A Hopeful Work.

Two months ago I took charge of the work at Stewart's Station for one-fourth of my time. They had been without a pastor since the resignation of Bro. Apsey some months before.

Stewart is a small town on the A. G. S. road, in Hale county. It is a small church of only 22 members, organized four years ago. Besides the lost ones to be brought into the fold, there are quite a number of scattered Baptists in the community, whom we hope to collect together.

We have in this church some noble workers. Sister Stewart, a very old and feeble lady, is one of the most heavenly spirits I have met. It was largely through her influence and liberality that the house of worship was built for a union church. The Methodists have organization in the same house, and the Presbyterians have occasional service. God bless the dear women.

During the preaching at our February meeting the church house caught on fire, not, however, from the warmth of the sermon, but from falling sparks, and the seemingly providential late arrival of a young brother who gave the alarm, barely saved the building from serious damage.

Being surrounded by a thickly populated and fine farming country, we may reasonably expect this to become a strong church some day.

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The National Educational Association.



une. You can get full particulars by addressing the Iron City Dish Washer Co., E. E. Pittsburgh, Pa., and you can't help but make money in this business. I believe that I can clear over \$1,000 the coming year, and I am not going to let such an opportunity pass without improvement. We can't expect to succeed without trying. MBS. B.



