

ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

VOL. 23.

"SPEAKING THE TRUTH IN LOVE."

MONTGOMERY, ALA.

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ALABAMA BAPTIST.

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From The Evangel.

OUR SERMON.

BY PRESIDENT WEBB-PEPLOT.

"Yes, they despised the pleasant land,
they believed not his word: but murmured
in their tents, and hearkened not unto
the voice of the Lord."—Ps. cvi. 25.

When Moses (Ex. iii. 14) asked
God what he was to do if the people
inquired the name of the God
who had sent him, God told him to
reply, I am that I am. I am that I am.
Let me bring you face to face with the I am,
and at the very outset let me ask you to
believe that therein lies the fullness
of the gospel of Christ. This is life.

They despised the pleasant land,
they believed not his word: but murmured
in their tents, and hearkened not unto
the voice of the Lord."—Ps. cvi. 25.

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past of which they have perfect
certainty, and one promised for the
remote future. The moment a man
doubts the unknown future, he has
boldly said to God, "Thou liest,"
and it is the one sin that is no sal-
vation for. Every sin can be for-
given except blasphemy against the
Holy Ghost. Herein it was that
Israel sinned; they never could take
in the Godhead I am. They never
could realize that they were dealing
with one to whom past, present and
future are absolutely one. They
designed to accept what God had
accomplished, but dared to doubt
what God had promised.

Let us see what it is that has hin-
dered many of us from entering into
the life of liberty and joy, the life of
peace and power, the life of privi-
lege, such as might make the very
earth a paradise. Why do we not
show it to them? Because we doubt
God. When Israel believed God's
word, they sang his praises. They saw
the Egyptians dead upon the seashore,
and believed the Lord and his servant
Moses. It is very noble to believe
God exactly as far as I can see
him? I treat a thief like that. God
had performed magnificent wonders
for Israel; he had thrown the ene-
my in the sea, and put them safe
on the shore, and they sounded his
praises. "Sing unto the Lord, for he
has done glorious things; the horse
and his rider he hath cast into the
sea." But the very next words in
the Psalm (cvi) are: "They be-
gan to lust exceedingly." Why?
Because "they waited not for his
counsel" (cvi. 13). God says that
the one sin that Israel committed
was that they believed God as far
as they could see, then they waited
not for his counsel, but lusted ex-
ceedingly in the wilderness, and they
tempted the Holy One in Israel, and
from that moment back they went
into a life of distress. They did not
altogether believe, for Moses, one
of those who died in the wilderness,
appeared with our Lord at the
Transfiguration; but they perished
in this world, with never an hour
of rich possession, such as they
were meant to have in God's prom-
ised land. God meant them to go
forward and to be prosperous and
powerful in all things. They said,
"Too good to be true, too good to be
true," and so they lost it.

I was for many years a minister,
and a faithful minister about the
doctrine of justification, but with
no joy for every moment, no rest in
the midst of trouble and difficulty.
I could believe the doctrine of
justification, because it was his-
tory, but when God said, "I can
keep thee every moment," it seemed
too good to be true. Do you sup-
pose that I despised the promised
land? Do you suppose that I did
not wish for peace, joy? No! But
it was years before I had faith to
receive the blessing. God gave us
the faith that will enable us to en-
ter the land of peace, and to receive
his holy power!

Faith has two distinct fields of
action, which we may call retro-
spective faith and prospective faith.
What is required in regard to
retrospective faith—the faith in
regard to the past? There must be
authentic evidence. In order to
have perfect faith with regard to
past events the one thing necessary
is to sift and test the testi-
mony. It is simply believing
records which have been proved to
be true. Faith in regard to the fu-
ture, or prospective faith, comes in
a different way. It is to trust in
promises in regard to which you
can only ask that the person mak-
ing the promises shall be credible,
willing and capable. In regard to
the past and doubt the future. With
regard to God, it is totally
different; I have no right to distin-
guish between past and future. God
is the same yesterday, today
and forever. Does he undertake to
keep me without one spot or blem-
ish? Then the same God who did
the work in the past must be
trusted with regard to the future;
I am bound to step out on the fu-
ture as confidently as I rest on the
past. If I will not I am making
God a liar.

Notice the results of these two
kinds of faith. If I am convinced
by the word of God that Christ has
saved my soul and brought me into
a position of acceptance with the
Father, the instant result is that my
soul rests in the calm delight of being
accepted in the Beloved, without
any shadow of doubt or fear. There
is nothing left for me to do, all is
accomplished. But if I believe the
future as confidently about the past,
I rest in the certainty of the fulfill-
ment of his promises as calmly as if
they were already accomplished. It has
been said that this teaching may
lead men to passivity and mysti-
cism, to sit still and say, "The
Lord reigns, let him act." Nay,
nay, if I believe the future is con-
fidently by the promises of God, I
step out on those promises and act
vigilantly but act calmly, act con-
stantly, but in a sense without ef-
fort, because of the provisions of
strength which God has made for
me in Christ Jesus.

Take an illustration from daily
life. Suppose that your wife or
child is suddenly discovered to be
in a burning house. In an instant
every fiber of your being is at work
to rescue that beloved one from
danger. Your soul is in agony for
fear that you shall not be in time.
Suddenly some one comes from the
other side of the house and says,
"It is all right, your wife is per-
fectly safe." You believe it in one
instant, throw down the ax you
have been using to gain an entrance,
hasten to the other side of the house
and embrace your beloved. You
turn to her savior, wring his hand
and say, "Bless the Lord, my brother,
I thank thee." You rest, it is
done. On the other hand, let there
be the future. The doctor says
that recovery is certain if you can
only keep the beloved one quiet in
her critical illness. Every nerve
of your being is exercised to act,
but it is action to bring about quiet,
you simply rely on the word of the
doctor, although he is not a doctor
you trust him, and as you trust you
rest. Yet you act with every nerve
of your being to prepare the best
food, to provide the needed money—
always quietly and peacefully.
The very promise of the physician
compels definite action, while on
the other hand the tidings of past
truths bring the quiet of inaction.

The two great spheres of our sal-
vation are the past and the future;
the present is involved in the fu-
ture, which is made up of moments
like the present. You believe that
Christ has brought about your sal-
vation, and has made perfect peace.
What about the future? Are you
going forward in perfect peace, are
you going about your daily work
in a holy rest that never is
broken; have you joy in the Lord
every instant; come what may, can
you say, "Bless the Lord, oh my
soul, and all that is within me
bless his holy name?" That is what
you are longing for. Oh, be honest.
I fear you will not get this life you
long for if you are too proud to
make confession. You must get
down if you would be lifted up;
you must take the place of the poor
helpless one, and see the great I
AM, and then you will receive the
blessing.

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to rescue that beloved one from
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you must take the place of the poor
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AM, and then you will receive the
blessing.

Twenty-one years ago my wife
and I went to the seashore. We
were poor, and had several chil-
dren. It was the year of the Ox-
ford convention, and on the day on
which it opened, I met Sir Arthur
Blackwood, and after we had talked
a while he said, "Do you know
about the Oxford convention?" I
was a country clergyman then, and
had not heard of it. He said,
"People are coming together there
to discuss the doctrine of justifi-
cation; he looked me in the face and
said, 'have you rest?' I replied,
'Yes, thank God.' He said,
'What do you understand by rest?'
'I mean that my sins are forgiven,
that I am accepted in the Beloved,
that God will somehow take care
of me in this world and receive me
when I die.' He said, 'I thought
you would say that; but do you
rest in the midst of duties and dif-
ficulties, to have a joy that never is
broken at any moment of your life,
to have a calm that is never inter-
rupted, and to have a strength for
every duty, with a sense of rest in
the living God?' I said, 'No, I
long for most.' He said, 'So do I.
I will tell you what I will do. A
friend is to send me every morn-
ing an account of the convention,
and every morning we will go into
the woods and read it. God can
give us strength here as well as at
Oxford.' Four days afterward
my little child that was with us at
the seashore was taken sick and
died. I had to carry the little coffin
in my arms all the way home,
where I buried my little one with
my own hands. I returned from
the burial and said to myself, 'Now
you have lost your holiday and
come home in trouble, and you
must speak to your people instead
of letting your curate speak; you
had better tell them about God and
his love.' I looked to see what
lesson was assigned for the Sun-
day, and found it was the twelfth
chapter of 1 Corinthians. I read
the twelfth verse, 'My grace is
sufficient for thee,' and thought,
there is the verse to speak on. I
set down to prepare my notes, but
soon found myself murmuring in my
tent against God for all he called
upon me to bear. I flung down my
pen, threw myself on my knees and
said to God, 'It is not sufficient;
it is not sufficient. Lord, let thy
grace be sufficient; oh, Lord, do it!
As I opened my eyes and wiped
them I looked at the wall over my
head. The day before I had had
a beautiful illuminated text, and I
had asked the servant to hang it on
the wall over my table, that I might
find it there when I was saying,
'Oh, God, let thy grace be suffi-
cient for me,' and there on the wall
I saw, 'My grace is sufficient for
thee'—the word is in bright
green, my was in black, and there
in black, 'My grace is sufficient for
thee.' I heard a voice that seemed
to say to me, 'You fool, how dare
you ask God to make what is Get
up and take what you will find it
true. When God says, 'It is for
you to believe him, and you will
find it true at every moment.' That
'is' turned my life; from that
moment I could say, 'Oh, God,
whatever thou dost say in thy
Word I believe, and please God, I

will step out upon it.' The very
farmers began to say, 'Mr. Peplot
does not seem as feigning as he used
to be.' You men of business, I
wonder if your clerks will say, 'He
is a changed man since he came
from Northfield.' You in the
ministry who have two sermons to
make in a week, does it wear and
tear you out? Two sermons a week
were killing me then; now fifteen
a week can be preached where God
wills. I may be wearing out, I
care not for that, it is not tearing
out.

Brethren, there is a great God
and he is I AM, the Lord, Jehovah,
the same yesterday, today
and forever. Repose in perfect
quietude with regard to the past,
but also look at the future and step
out into a life of privilege and
rest. Do not be afraid to step
out. We were boys once, and we
were afraid to go to the bath-
ing place, and some of us were
rather afraid to go in. We
put on our shoes and said, 'It is aw-
ful cold,' and suddenly a fellow
would rush by us, plunge in, and
come up to the surface and say, 'It
is grand, come in.' Go and take
a header. Some of you are sitting
with your books before you, or with
your eyes, or with your reputa-
tion before you, and you say, 'I
cannot.' Nobody ever thought
you could, but the Lord can. Will
you say to-day, from the depth of
your heart, 'Though he slay me,
yet will I trust in him?' God
grant you grace to do it, and a life
of power will begin.

For the Alabama Baptist.
Looking Toward the Con-
vention.

Approaching the meeting of the
Alabama convention to be held in
the First Baptist church of Hun-
tsville, in November next, there are
a few things to be said by this
scribe:

1. As chairman of the committee
to arrange program for said con-
vention, I hereby issue a call for the
aforesaid committee to meet in my
study Sept. 16, at 7 p. m. Not
having a copy of the minutes at
hand I am unable to give the names
of brethren composing the commit-
tee, but if the reader will refer to
page 12 of the published proceed-
ings of the meeting in 1895 he will
know whether this call includes
him. The duties of this committee
are important, and on their faithful
discharge largely depends the suc-
cess of the coming session. If
brethren find it impossible to com-

we will be grateful for any sug-
gestions forwarded by mail.

2. The convention meets on Fri-
day, and the work will carry
over Sunday. We are planning
make Sunday a great day for
city, the one Baptist day of its
history. The brethren must, there-
fore, come prepared and willing to
whatsoever may be asked at the
hands.

3. There are many considerations
to induce you to come to Huntsville
at the time now in mind. Not the
least of all these reasons is that it
Huntsville. If you come here
you will see the nectar of health from the
cyclopaedia saucer with notches
edges, climb to the summit of Monte
Sand in the gray light of early
dawn, and see the sun's first rays
rest on the valley in benediction.
Look far away and behold the crys-
tal waters of the Tennessee lighted
with a glory not their own; survey
the spreading fields of ripe grain
and cotton that look like the ocean
and smell like the garden of Eden;
descend to the spring in the center
of the city, where the dew of the
mountain caught from snow storm
and summer shower, filtered, puri-
fied, and concentrated, burst forth
with the song of a river to make
glad the thirsty sons of God if you
come and see these and a hundred
other things, not to be mentioned,
and will go away and say you did
not enjoy it. I will pay your street
car fare, and sign a certificate that
you are entitled to comfortable
quarters in the state institution at
Tuscaloosa. You ought to come,
because it is the Baptist convention
of Alabama. North Alabama is a
wonderful country. It is a land of
geological formation is not a
list. It is a country undeveloped
so far as the Baptists are concerned.
It is missionary ground. Now for
five days a missionary. O, that
we might take this magnificent ter-
ritory and lay it in a diadem at
feet of Jesus! Come and help us.
Don't talk missions so much unless
you will practice more. The owl
is said to be very wise. He does
not talk, but in silence explores the
night. Be like the owl, my son.
Come because of the hearty wel-
come you will receive. An old-
time red-hot Baptist welcome
awaits every man, woman and
child coming to this convention.

Yours in earnest,
OSCAR HAYWOOD.
Huntsville, Aug. 31.

Lay hold of sinful man with one
hand and of the sinless Man with
the other.—T. J. Villars.

Evil deeds are serpents' eggs. It
is not well to keep them around.
They are liable to hatch.—B. L.
Whitman.

It is much safer to have the
devil's war than his peace.

Whenever you make a mistake,
make it teach you something.

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edges, climb to the summit of Monte
Sand in the gray light of early
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Look far away and behold the crys-
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come and see these and a hundred
other things, not to be mentioned,
and will go away and say you did
not enjoy it. I will pay your street
car fare, and sign a certificate that
you are entitled to comfortable
quarters in the state institution at
Tuscaloosa. You ought to come,
because it is the Baptist convention
of Alabama. North Alabama is a
wonderful country. It is a land of
geological formation is not a
list. It is a country undeveloped
so far as the Baptists are concerned.
It is missionary ground. Now for
five days a missionary. O, that
we might take this magnificent ter-
ritory and lay it in a diadem at
feet of Jesus! Come and help us.
Don't talk missions so much unless
you will practice more. The owl
is said to be very wise. He does
not talk, but in silence explores the
night. Be like the owl, my son.
Come because of the hearty wel-
come you will receive. An old-
time red-hot Baptist welcome
awaits every man, woman and
child coming to this convention.

Yours in earnest,
OSCAR HAYWOOD.
Huntsville, Aug. 31.

Lay hold of sinful man with one
hand and of the sinless Man with
the other.—T. J. Villars.

Evil deeds are serpents' eggs. It
is not well to keep them around.
They are liable to hatch.—B. L.
Whitman.

It is much safer to have the
devil's war than his peace.

Whenever you make a mistake,
make it teach you something.

FOR THE ALABAMA BAPTIST.

Looking Toward the Con-
vention.

Approaching the meeting of the
Alabama convention to be held in
the First Baptist church of Hun-
tsville, in November next, there are
a few things to be said by this
scribe:

1. As chairman of the committee
to arrange program for said con-
vention, I hereby issue a call for the
aforesaid committee to meet in my
study Sept. 16, at 7 p. m. Not
having a copy of the minutes at
hand I am unable to give the names
of brethren composing the commit-
tee, but if the reader will refer to
page 12 of the published proceed-
ings of the meeting in 1895 he will
know whether this call includes
him. The duties of this committee
are important, and on their faithful
discharge largely depends the suc-
cess of the coming session. If
brethren find it impossible to com-

we will be grateful for any sug-
gestions forwarded by mail.

2. The convention meets on Fri-
day, and the work will carry
over Sunday. We are planning
make Sunday a great day for
city, the one Baptist day of its
history. The brethren must, there-
fore, come prepared and willing to
whatsoever may be asked at the
hands.

3. There are many considerations
to induce you to come to Huntsville
at the time now in mind. Not the
least of all these reasons is that it
Huntsville. If you come here
you will see the nectar of health from the
cyclopaedia saucer with notches
edges, climb to the summit of Monte
Sand in the gray light of early
dawn, and see the sun's first rays
rest on the valley in benediction.
Look far away and behold the crys-
tal waters of the Tennessee lighted
with a glory not their own; survey
the spreading fields of ripe grain
and cotton that look like the ocean
and smell like the garden of Eden;
descend to the spring in the center
of the city, where the dew of the
mountain caught from snow storm
and summer shower, filtered, puri-
fied, and concentrated, burst forth
with the song of a river to make
glad the thirsty sons of God if you
come and see these and a hundred
other things, not to be mentioned,
and will go away and say you did
not enjoy it. I will pay your street
car fare, and sign a certificate that
you are entitled to comfortable
quarters in the state institution at
Tuscaloosa. You ought to come,
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It is missionary ground. Now for
five days a missionary. O, that
we might take this magnificent ter-
ritory and lay it in a diadem at
feet of Jesus! Come and help us.
Don't talk missions so much unless

Alabama Baptist.

MONTGOMERY, SEPT. 10, 1896.

Directory for the Baptists of Alabama.

OUR BOARDS.

The State Board of Missions, located in Montgomery. W. C. Bledsoe, Corresponding Secretary, Montgomery, Ala. BOOK DEPARTMENT—J. B. Collier, Secretary, Montgomery, Ala. J. L. Thompson, Treasurer, Montgomery, Ala. MEMBERS AND THEIR POST-OFFICES.—J. L. Thompson, Geo. W. Ellis, W. E. Pierce, T. L. Jones, Geo. B. Eager, Jonathan Harshbarger, W. B. Davidson, Montgomery; A. J. Dickinson, H. S. D. Mallory, Selma; W. M. Burr, Dothan; J. A. French, Talladega; W. C. Cleveland, Columbia; P. T. Hale, Birmingham; W. E. Hudson, Opelika; S. A. Adams, Jackson; M. P. Brooks, Brewton; N. C. Underwood, Clayton; J. P. Wood, Troy; J. Taylor, Mobile; R. E. Pettus, Huntsville.

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BAPTIST YOUTH PEOPLE'S UNION OF ALABAMA.—Prof. P. H. McCall, Auburn, President; W. D. Dunlap, Birmingham, Secretary and Treasurer.

OUR SCHOOLS.

Howard College, East Lake, Ala.—Prof. S. W. Averett, President.

OUR PAPERS.

The ALA. BAPTIST, Montgomery, Ala.

THE WHITSITT MATTER.

The readers of the ALABAMA BAPTIST know that we have studiously refrained from expressing an opinion regarding the Whitsitt controversy. We published what Dr. Whitsitt had to say, then we published Dr. King's criticism, and also the wise, prudent, cautionary letter of Dr. Carroll. Here we stopped. Some of our good brethren have expressed surprise at our not taking a position on one side or the other; even some of the denominational papers have criticized our reticence. Had they viewed the matter from our standpoint they would readily have understood the cause of our silence. We frankly acknowledge the fact that we have never seen or examined the manuscripts and records referred to by Dr. Whitsitt, and hence our silence. The "matter" involved is one of history, documentary evidence, or tradition. To decide against Dr. Whitsitt we must know the facts, not as given by another, for another might not know any more about the facts than Dr. Whitsitt, but ascertained by personal investigation, or the investigation of a committee of wise and learned brethren, appointed by the

some organized body of our denomination to make an impartial and searching investigation. We have no means of making such research into old records and manuscripts, and if we had, our scholarship might not be adequate to the task. Hence, those of our brethren who have not understood our silence, can readily see that prudence dictated such a course on our part. When we attempt to lead, we must be practically certain, so far as in our power lies, that we are right. Doubtful questions, especially based on evidence, and not involving principles and doctrines, should be cautiously handled.

Much has been said and written about the Whitsitt matter. Brethren have talked and written without a full personal knowledge of the facts. Those who have made a critical examination of the old manuscripts and records referred to by Dr. Whitsitt, and differ with him, have a just right to speak out and maintain their opinions. But those of us who know nothing except what we get at second hand should be cautious in condemning either side. Dr. Whitsitt is a scholar, an honest man, loyal to truth, and true to Baptist principles. He has ever advocated the doctrines and tenets of our faith. Infidelity belongs to principles founded on the Word of God. History is not infallible; men are not infallible; but the doctrines taught by Jesus of Nazareth are infallible, and as Baptists we plant upon these doctrines. What matters it, so far as our faith and belief are concerned, as taught in the gospel of Christ, whether men have in the past introduced innovations in the ordinances? If they wandered from the truth, that does not affect the truth itself; it simply shows the frailty and fallibility of man. Therefore, brethren, let us apply ourselves to the mission assigned us—the leading of sinners to Christ, pointing them to the Lamb of God as a sure refuge. Life is too short, and time too precious, to waste in controversies that will never bring a soul to Christ. We have no time to discuss nonessentials, when essentials are constantly claiming our best energies and most consecrated devotion. Christ came to seek and to save. When he took his final departure he said, Go, preach the gospel which is a savor of life unto life. He did not tell us to go, confusing the people, stirring up discord, discussing old

articles concerning the doctor, lawyer, politician or preacher, and people are at a loss to know how such a man should become so great, unless he were like Jonah's gourd. We hear such remarks as these, "He wrote that himself," or, "He got some friend to write it." Now, with such impressions of the man in the minds of readers, we can see the ridiculous attitude in which it places the party eulogized, when he had nothing to do with it. If there is anything that is disgusting and ought to be discouraged by newspapers, and especially religious newspapers, it is fulsome flattery—perpetrating a fraud on the people, perhaps unintentionally, by telling them what a wonderful man this or that person is, when at the same time no one sees him does the writer. The writer of the article may be honest and sincere in what he says, and from his standpoint conscientiously believes it, and yet the world will say the picture is overdrawn, and consequently what was intended to help the man actually does him great harm. These fellows that blow their own horns or get some one to blow for them, may succeed for a time, but the horn-blowing will soon stop, and they will pass into forgetfulness.

We therefore advise our young men not to try to be, or consent to be made famous by overdrawn commendations, for too often the eulogy places them out of their sphere, and people are disappointed when they have an opportunity to judge for themselves. Be content to work and wait, with the assurance that the deserving will find his place; and as he wins position by merit, he will be invited up higher and higher. No newspaper article ever made a logician, an orator, a statesman, a theologian. Such position must be attained by work, hard work.

We write this in all kindness, and repeat that letter-writers and newspaper editors frequently do their friends great injustice by extolling them to a height they do not deserve, and cannot by personal effort reach at one leap; and hence when the test comes, they fail. It is almost universally believed by the reading public that when a flaming, high-sounding, eulogy appears in a public journal it was either paid for, or some friend has been requested to write it. Let us speak facts, based on the unvarnished truth, and people

ords hid away in dusty vaults; but go, teach all nations. His mission into the world was for one great purpose, the salvation of souls. Every act of his life, every word of his ministry pointed to the salvation of lost souls. It was the supreme thought of the divine mind. Therefore, to be Christ-like we must band all our energies to the same great end and purpose. Let us not rush into the papers in order to say sharp, stinging words, to display our learning, "or the want of it," to ridicule this or that idea, when there are two sides to the issue that can be settled only by impartial research and criticism.

We commend the wise action of our Louisville brethren, published in last week's issue of this paper. It has the right conservatism about it. No one is compromised. Each maintains his opinion without any surrender of conviction. It places the matter at rest to await further investigation. No one questions the honest conviction of Dr. Whitsitt. If he is wrong, investigation will sooner or later set the record straight. If he is right, let the world know it. Hide nothing; as Baptists we plant on truth, whether found in sacred or secular history. We regard this matter of sufficient importance to be thoroughly looked into as a matter of history. Let critical research be had. We do not think it the part of wisdom for those of us who know nothing of the facts, or have the facility of obtaining the same, to condemn without a hearing; and that hearing should be by a critical investigation, conducted not by self-appointed parties, but by authorized representatives of some organized body of Baptists.

Concluding, let us say we do most heartily endorse the wise, loyal, and timely resolutions of the conference of our ministers in Louisville, Ky. We sincerely trust our Alabama preachers will read these resolutions. We appeal to our associations to take no action on this "matter" until a full, free, and impartial investigation can be made.

EULOGISTIC EDITORIALS AND COMMUNICATIONS.

There are two considerations as to eulogistic articles for newspapers. One is, do they at all times speak the facts? and the other is, if they speak the truth, do they not have a tendency to do the eulogized more harm than good? We often see flaming, extravagant

articles concerning the doctor, lawyer, politician or preacher, and people are at a loss to know how such a man should become so great, unless he were like Jonah's gourd. We hear such remarks as these, "He wrote that himself," or, "He got some friend to write it." Now, with such impressions of the man in the minds of readers, we can see the ridiculous attitude in which it places the party eulogized, when he had nothing to do with it. If there is anything that is disgusting and ought to be discouraged by newspapers, and especially religious newspapers, it is fulsome flattery—perpetrating a fraud on the people, perhaps unintentionally, by telling them what a wonderful man this or that person is, when at the same time no one sees him does the writer. The writer of the article may be honest and sincere in what he says, and from his standpoint conscientiously believes it, and yet the world will say the picture is overdrawn, and consequently what was intended to help the man actually does him great harm. These fellows that blow their own horns or get some one to blow for them, may succeed for a time, but the horn-blowing will soon stop, and they will pass into forgetfulness.

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then may draw their conclusions and not be misled by overdrawn statements. True merit will find its portion of honor, and be appreciated.

We have received the minutes of the recent session of Montgomery association. Analyzing the financial exhibit, we find some facts of interest. For example, the churches as such gave for missions, ministerial education, the Orphanage, minutes, Howard College, church building not at home, etc., not including pastors' salaries, \$4,325.05, or a little more than \$1.52 per member. But it appears that many church members who are also members of the Sunday-school, mission society, or other organization within the church, made their contributions as members of such organization, and thus, while the name of the church is given, the money is reported as contributed by the society, and in that way both the society and the church are mentioned, and both must be included in order to find the contribution per capita.

So, taking all the objects for which money was given, and all the contributors both in church and the different organizations, it appears that the total amount contributed for all purposes was \$17,523.69, or a little more than \$6.18 per member. But all the contributing members of the Sunday-school and the young people's societies, and possibly of some of the mission societies, were not members of the church, and that fact would perhaps reduce the amount given per church member to less than six dollars. The membership reported is 2,835, a gain over last year of 252, with the addition of one small church.

We think it clear that the different societies within the churches produce more money than would otherwise be given; but some brethren think they do harm enough to counterbalance the good. Each pastor will decide that for himself.

The Prohibition candidates for president and vice-president will doubtless receive many votes in every state where there are prohibition electors; and we learn that it is the intention to appoint them in each of the states. We are pleased to say that Baptists are not behind others in expressing a desire to support the prohibition ticket. A notable example is thus mentioned in The Voice of New York, with a half-witted son, near

the church, near Auburn, we think will result in much to the church. The congregation at each service was large and active. Bro. Cloud, pastor of the barn church, was with us and most of the preaching. His sermons were both comforting and edifying to the saints.

C. C. Lloyd, Greenville: I have just closed a joyous revival at Gravel Hill church, 4 miles south of this place. The God of all grace greatly blessed us with his Spirit's presence and power, and made his mighty arm in the salvation of 13 precious souls, who follow Jesus down into the liquid grave. The church is greatly revived and the community stirred from end to circumference.

A. R. Hardy, Greensboro: I have just attended the Shelby association; preached also at Columbus, Shelby and Jemison, and am encouraged in my work. This session of the Shelby was very interesting and harmonious. Glad to meet brethren of whom I had only heard.

Rev. A. C. Dixon, D. D., the famous pastor of Hanson Place Baptist church, of Brooklyn, has come out squarely for Levering and Johnson on the single-issue platform. Doctor Dixon is one of the best known pulpits in America, and his decision will doubtless bring with him a large personal following into the Prohibition ranks.

The Populists of Georgia placed a prohibition plank in their platform, and Dr. Gambrell and other Baptist ministers give that party their earnest support.

According to the statements of the newspapers, the candidates for president and vice-president have religious convictions as follows:

Levering is a Baptist, Johnson a Campbellite.

McKinley is a Methodist, Hobart a Presbyterian.

Bryan is a Presbyterian, Sewall a Swedenborgian and Watson a Baptist.

We have not learned the denominational preferences of Gen. Palmer and Gen. Buckner, who were recently nominated by the sound money Democrats at Chicago.

The Baptists at Epes Station, in Sumter county, are struggling nobly to erect a house of worship at that place. Their numbers being few, they earnestly appeal to the denomination for aid. We know this community, and will say that the little band deserves your prayers and your money. We feel sure that after their house is built they will not only be self-sustaining, but will aid in all our enterprises. Let the Sunday-school, Ladies' Missionary Societies and churches take this enterprise under consideration and help as liberally as possible. Contributions can be sent to Miss C. A. Lewis, Epes, Ala.

A letter from Birmingham, Sept. 7, announced that the venerable servant of God, Rev. A. J. Waldrop, was dying at his home at East Lake. His age is eighty-two years. By the time this paragraph is read, the grand old Baptist preacher may be in his grave. For many years he has been a leader in his association. We will have more to say on the subject hereafter.

When a church has been blessed with a good and fruitful minister, to whom should praise be given? The idea appears to be spreading abroad that the brother who does the preaching is entitled to all the glory; at any rate, he gets most of it. Perhaps that is one way to "keep up."

FIELD NOTES.

We have for sale the latest issue of church letter to the association. Price, three for five cents, or two cents per dozen, cash. Get yours in time.

J. A. McCrary, Pinetuckey: We have just closed a very interesting meeting at Planersville, where we had 14 accessions by baptism and 9 by letter. Dr. A. J. Dickinson of Selma, did most of the preaching.

A. J. Preston, Abbeville: We had two good services here yesterday. The congregations were unusually good. Last night we began to raise money to build a house of worship. We are expecting for better times in our town.

We have printed letters of mission for church members, and return note informing the churches which issued the letter that the bearer has been received into membership. Will be sent by mail in fifteen cents per dozen, cash, stamps or money.

Brethren, please do not promote the sale of meeting notes and of the great things expected. Our space is limited, besides, the reader would wait and see what was really said to read of the hopes and expectations as to what may come.

J. P. Hunter, LaFayette: We have had a good meeting at F. H. church, near Auburn, we think will result in much to the church. The congregation at each service was large and active. Bro. Cloud, pastor of the barn church, was with us and most of the preaching. His sermons were both comforting and edifying to the saints.

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before. Am sure I made friends for my work. I will attend Tuscaloosa, Calhoun and Calhoun Valley associations.

J. O. Veazy, sec., Lily: Sabbath-school convention of our association met with Mulberry church, Chilton county, on the 2d ult. and was in session three days. The convention was well attended and was a grand success. We had another such meeting at Mulberry, though we had only preachers with us, brethren F. Woods and W. J. Ruddick.

B. Broome, Pickett: Our meeting at Pleasant Grove was one of great success. Bro. H. R. Schramm with us and did some good preaching. The church was united in putting forth their efforts, and Lord did a great work for twenty-one were added to church by baptism and 16 by restoration. The church takes now something over 100 members. Pleasant Grove is in Clay county, five miles from Clayton, and in the Eufaula section.

G. D. Benton, Phenix: I just returned from Waverly, Ga., where I assisted Bro. Howard in a meeting. He preached the greater part of the night, as I was too unwell to do except a few times. Indeed, we came under watchcare, as 23 accessions to the church were made by baptism and 24 by letter. We were assisted by people at Waverly, and a splendid new house, a well-kept baptistry, and dressing room. Great has been their success the last year—it is most wonderful.

W. B. Alexander, clerk, A three days session of "Preachers' and deacons' meeting" of Cahaba association was held on the 29th and 30th ult. Rev. Bolling was moderator. The attendance was good and the sessions instructive. Rev. Perry, Rev. J. W. Dunaway, Bro. W. A. Fountain were on a committee on place and program of next meeting. They selected Centerville, Bibb county, the program will be forthwith.

J. M. Tucker, Jericho, county: We have just closed a faithful meeting at Pine Grove church. Congregations very large, and the Lord was with us, victing and converting power had little ministerial help. Miss, of Marion, and Bro.

ington, of the Howard, were with us in two services, and Bro. F. preached two splendid sermons. The Lord bless him. Seven received by baptism, one by letter, and three under watchcare. Four others converted who will unite with other churches. The church was much revived, and we feel that the entire community received much good.

H. B. Metcalf, Elba: I have been busy with my meetings that I neglected to tell you that I held a five days meeting at Clintonville in the latter part of August, which resulted in adding fifteen new members to the church, eight of whom came from the Methodist church. The church was wonderfully revived, and several new family altars were erected in the community. I was assisted by Bro. Keyton, of Dothan, who did some good work. Bro. K. is not a preacher, but an earnest, faithful worker. Bro. Register, of Geneva, was with me in one day, and did some good preaching. I will serve Clintonville church another year.

C. W. O'Hara, clerk, Columbiana: The Shelby association has just closed one of the most pleasant and profitable sessions of its history. Good reports were read on all the objects fostered by the denomination. They were well and thoroughly discussed. We were gratified to have with us Rev. B. F. Giles, representing the Howard, Rev. W. J. Elliott, representing the State board and the ALABAMA BAPTIST—both of them are old Shelby boys—and Rev. A. R. Hardy, representing the board, and especially Greensboro church. The association agreed to help pay the amount the Baptists of the state owe said church. Bro. Hardy won a place in the hearts of our people.

Evangelist Geo. W. Townsend returns from the great revival just closed at Tallassee greatly in love with the place and people. He says Tallassee is wholly unlike any other city in the South, and is the fulfillment of a poet's dream of an ideal city. A more peaceful, contented community the sun has never shone on. Brethren Swindall and Rush, the Baptist and Methodist pastors, are greatly beloved by all the people, and deserve the greatest credit for making the revival, which was begun by Bro. Gay, so great a success. The Rushin family, who entertained the preacher, are a royal people, and

completely won his heart. Mrs. Dr. Jim Rushin is a daughter of Major Harris, of the ALABAMA BAPTIST, and is one of God's noble women.

S. P. Lindsey, Georgiana: Our meeting closed Monday, Aug. 31st. The results were, church revived and strengthened, community awakened, fourteen buried in baptism, five received by letter. Bro. R. M. Hunter, of Avondale, did the preaching with simplicity and power. He is argumentative, explicit, simple and conclusive in his arguments for Christ. He is among our very best preachers. Bro. T. F. Hendon was with us and preached twice. We all love brother Hendon. We are moving on—leave today to hold a meeting at Pleasant Hill, one of my old churches in Monroe county.—We will be glad to meet you at our association at Brewton, Saturday before the 3rd Sunday in this month.

P. H. Wilkinson, Greensboro, Sept. 5: Pastor Hardy decided to hold services each night of the past week. He failed to procure ministerial help, but went forward trusting in God's help alone, and the result was he preached better sermons to a good and attentive audience every night. Four additions to the church by letter and one by baptism. We feel that our meeting has done the membership and those who attended much good. By the tact and untiring energy of sister Hardy, the Sabbath-school has been kept up the entire summer. Pastor Hardy and wife are both faithful workers, but I refrain from saying which is in the lead, as I might be considered partial. However, we feel that we are blessed to have them with us, and trust that God will bless them and our cause here.

E. L. Hughes, Pontus, Butler county: I have just closed a meeting at Shackleville, in the Pine Barren association. The church has been without a pastor this year, and I found it in bad condition. But I am happy to say it is greatly revived. We had no accessions, but several of the brethren and sisters made confession of their neglect of duty and other sinful acts, and resolved to do better in the future. I urged upon them the necessity of a Sabbath-school, and on the last day of the meeting they organized a school of 50 scholars. I accepted the call as pastor for the ensuing year. It is the first call that I ever received. I commenced preaching

at 18 years of age, and am now 19. I am generally known as "the boy preacher," and being young and inexperienced, I want to ask an interest in the prayers of the readers of the ALABAMA BAPTIST.

J. B. Powell, Soapstone, Dallas county: We closed an interesting and profitable meeting here Sunday evening. Baptized three, and one awaiting the ordinance. Bro. W. A. Parker did most of the preaching, and preached the Word in its simplicity and purity. He has a warm place in every heart, and there is left an impress for good on all. This is an ideal country church and we are only ready to undertake "greater things for the Master."

Already we had held meetings at Mt. Gilead and Collierville, brethren D. W. Ramsey and J. F. Savell doing the preaching to the delight and edification of all. Result, two baptized, one awaiting. The pastor hopes soon to see going up a pastorium which will complete everything necessary for the best country field in the state, and which, if he does not see, means more, as there is no house to be had.—Like Bro. Stewart, I am hungry to vote for Joshua Levering, and I second his move for an electoral ticket. Can't we have it?—I start out Monday for a three week's rest—that is, visiting former fields, and doing more preaching than at home.

J. A. Glenn, Ashville: I closed a very interesting nine days meeting with the church at Walnut Grove Aug. 30. It was accepted as a genuine revival meeting. Some backsliders were reclaimed, sinners were convicted, mourners converted. There were 23 additions by experience and 2 by letter, while several others claimed conversion. These additions create quite a responsibility—the duty of training these babes in Christ so that they may be useful members. While we look at this work from the idea of duty, and by the light of truth realize something of its magnitude, it may not be strange that we approach the work in fear; yet, we should endeavor to appreciate the privilege of engaging in such noble, grand and glorious work, and remember that our Father has assured us of the presence of the Holy Spirit to guide and direct us in this great work. Is it not the Spirit that does the work? Are we not the instruments in his hand through whom the work is to be done? Now, if God has seen fit

to give unto us such opportunities, asking for himself only the glory and the honor, and giving unto his children the joy and happiness arising from that work, should they not appreciate the privilege and address themselves with energy to the work before them?

For the Alabama Baptist. Judson Institute, Marion, Ala. The following conversation was related to me recently. My report of it is substantially correct; it took place between a patron of the Judson and a friend of his. Here it is:

Friend: Bro.—, you have long been a patron of the Judson.

Patron: Yes, I have had the happiness of seeing three of my daughters receive their diplomas there one after another.

Friend: Well, but it must have cost you a good round sum.

Patron: No; it did not cost me as much money to educate my daughters at the Judson as I should have spent on them at home.

The writer: I have had two other patrons to tell me very nearly the same words, and many to tell me that in the matter of dress they saved money by sending their daughters here. I would suggest to any reader who is interested in the matter of expenses at boarding-schools that he should consider along with it what his children would cost him at home. There are many expenses of the day pupil at the home school that are included in his expenses at the boarding-school, for example, board, tuition, books and clothing. To make a fair calculation of the cost of sending a pupil to a boarding-school, it seems to me that I must subtract the total of the home expenses of the pupil, for the length of the session, from the expenses, all told, of the boarding-school.

In the cases referred to above, we have the testimony of several patrons, all of them personally known to myself and also well known as most sagacious business men to a large number of your readers. We have their testimony to the fact, that it costs them less money to board and educate their daughters at the Judson than they would spend on them at home.

Possibly, some reader will say: Yes, but those were rich men.

So they were. Not one of them was a college bred man. Every one of them had made his money in his business and knew the worth of it. They were for several years among my most liberal patrons, and not one of them ever repudiated a bill or left one cent unpaid. Now, here is a bill, also paid in full—a bill of the last session. It includes board, literary tuition, piano lessons, use of piano for practice, medical fee, uniform, books and sheet music. The total amount is \$268.83.

Now, reader, deduct what this gentleman's daughter would have cost him at home and at the day school, and you will be satisfied that education at the Judson is not expensive. It would cost the Judson's patrons three times as much for the same instruction that is afforded here, if it were gotten in Boston, New York or Chicago.

Please publish the following list of the faculty for the session of 1896-97.

S. W. Averett, President, Mrs. L. S. Smith, Governess, Mrs. L. S. Smith, Music Director, Mrs. Julia M. Lovelace, Art, Miss Letta B. Stakely, Vocal Music, Mrs. A. M. Wilkerson, Home Dept., Mrs. E. H. Phillips, partment.

LITERARY TEACHERS. S. W. Averett, Miss Mattie Jones, Miss Anna Kitley, Miss Louise Manly, Mrs. L. S. Smith, Miss Annie Vary, Mrs. W. S. King, Miss L. B. Stakely, ELOCUTION AND PHYSICAL CULTURE—Miss Kitley.

PERMANENT—Miss Vary. LIBRARIAN—Miss Mary Griffin.

I am expecting a large school, and every day improves the prospect.

S. W. AVERETT.

Trip Notes. I spent a week recently with my brother, Rev. H. G. B. Ray, of Canoe, Escambia county. I assisted him in a good and successful meeting at Oak Grove. This is a new church, but they already number 60 or 70 members. Some day this church will be in the center of a very fine farming community; at present the people are devoting their energies to the timber business.

ATMORE. I preached at this place one time. It is a nice little town on the L. & N. railroad, and has in the last two years taken on new life. The Baptists have a good organization, and expect to build a handsome house the coming winter. Pastor Cooper seems to have a good hold on these people.

CANOE. I preached one time here. Our church at this place has been fearfully raided by the Free Will Baptists in the last two years. Bro. Fillingim is pastor here. Some day things will adjust themselves in all this country.

BREWTON. I was here on the fourth Sunday, and preached morning and night. This is one of the best towns I have visited recently; and I have not met any one recently who seems to understand this better than pastor Bradley. And well he may, for they have just built a brand new pastorium, and are on the eve of building a new church house to cost—well, it is to be fine. By the way, they seem to like their pastor, which is no bad sign. They gave me a good contribution, and invited me back, and I am going some day.

HUNTSBORO. Bro. Bledsoe wrote about the meeting here, (on the 5th Sunday) but the half was not told. Everything was up to high water mark.

OSWICHEE. I assisted pastor Underwood in a meeting here—from Monday till Thursday. This is in some respects one of the best country churches I

ever visited. I pay their pastor day each month; they give benevolence, or \$12 per capita, there is not a church. The eight miles away wife go every day so far for four joined the church there, and much testified by others was revived.

For the Alabama Baptist. Notes from REV. SIDNEY. This brother, soon, to take a trip to Ft. Deposit, to sympathize with the church and do not think it suitable union, that he was a cherisher by his wife is as much as himself. I Tuskegee will sor to the awe

Two of my and Hamilton meetings. The best churches I have not been devoted work. I assisted Bellville, where a fine revival, and work there, and anywhere, I was such progress. The coming year, will A. Tallafier, Arkadelphia, Col. had a fine meeting, grief-stricken people a little and returned. Several fine meetings.

WEATHER. are worse than I. The fall crops are grass is almost very short and cold. Bellville, B. I.

For the Alabama Baptist. A Visit to I have been with readers of my visit Ky., thinking the glad to hear of the class of our beloved L. Pickard. You have a Baptist class him. He came from Eufaula. We two years, when the Birmingham claim maintained with them, when he was and took charge of Baptist church, laborious, beloved pastor. The to supply his place much needed

standing the backs of a great city. Most interesting ten sermons night. He pronounced an "X" Ray turned the seal of Louisville government, crowded night, withstanding the absence of his member, tracted great persons and the received by all, great good. Fness and Christianity fail to win the the one theme Christ crucified.

My visit to church, and to homes and most delightful of preaching days and to find a cheering audience to stay a whole have rejoiced compelled to meet with meeting with town, Ga., app Sunday, when most interesting tended meeting the church.

I have not time most enjoyable Eaton to his home. The D. tic over his visit I also had the with the Louisville and visit. Some students and the prospecting for a larger view, the Whitsitt the contrary note. I must close with the Baptist and prayer movement all moving this fall and Eufaula. W. Our new pastor, comb, is starting church is united, seating or discord better day is surely ready we can see dawning of its bright morning.

Better teach you and dismiss them fed than to spend an hour of which neither children can recall and which has made

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