

ALABAMA BAPTIST

ORGAN OF THE BAPTIST STATE CONVENTION.

VOL. 24.

"SPEAKING THE TRUTH IN LOVE."

MONTGOMERY, ALA.

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ALABAMA BAPTIST.

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ADVERTISERS.—Will find it to their interest to write for terms. This paper has a wide circulation in Alabama among the 100,000 white Baptists.

Entered at the Post Office at Montgomery, Ala., as second class mail matter.

Rev. W. W. Everts, of Nebraska, writing to the Watchman, of Boston, says:

I have just been reading a "History of Alabama Baptists" by Prof. B. F. Riley, of the University of Georgia. It is a model state history, and shows what ought to be written in every state. He traces the controversies that arose over the introduction of temperance, education, Bible societies and missions. He describes the camp-meeting and its excitement. He mentions the good old custom of having one minister preach and another follow with an exhortation. He tells of "Club-axe" and "Flat-foot" Davis, two primitive preachers.

A Sunday-school teacher is like

Chicago.

er, and these titles because

they deal with steady blows for

truth, and planted their feet so

firmly on the rock. Rev. Alexander

Travis, to meet an appointment

would cross a swollen stream

by swimming with one hand and

holding his clothes high and dry

in the other. In 1837 when Baptists

women in Massachusetts were

forming societies, their sisters in

Alabama were doing the same

thing. They said to the founders

of the State convention: "As

Phoebe was bearer of the Epistle of

Paul to the Romans and Priscilla

and Chloe were helpers, so would

we also reach forth a helping hand

and assist in carrying into effect

your laudable design." "Kahukyem"

was the name given the anti-

missionary Baptists. Is there not too

much "Kahukyem" in Baptist

churches all over the land to-day,

which, if it does not oppose mis-

sions, is just as bad in not helping

them.

Much more of the same kind of

interesting history which every

Baptist should know, is contained

in Riley's History. Write to J.

B. Collier, Montgomery, if you

want a copy.

Prayer Meeting Don't's.

Don't forget to look at the topic

until the last thing before you go

to the meeting; keep it in mind all

the week.

Don't neglect to take part until

it is so late that you have no oppor-

tunity.

Don't speak at great length.

Don't pray all over the world in

one prayer.

Don't wait when sentence prayers

are called for; be the first one, and

don't pray but a single sen-

tence.

Don't try to pray for others to

hear; pray to God alone.

Don't confine your part in meet-

ing to calling for hymns, and when

you do call for a hymn, say a word

about it in its relation to the topic

or to your own heart-life.

Don't be a constitutional verse-

repeater.

Don't forget that a well-selected

verse repeated at the right moment

is often better than other testimony.

Don't forget that "confession is

good for the soul," and a personal

experience will sometimes help an-

other soul.

Don't always do the same thing

in meeting; vary your part.

Don't forget that in order to get

a blessing yourself, you must be at

work for others.

Don't forget to pray for the

meeting before you leave home.

Don't do anything to dissipate

serious thoughts after the meeting

is over.—The Christian Endeavor

Hour. Copyright Fleming H.

Revel Co.

Faith measures power.

For the Alabama Baptist.

The "Question in Baptist History"—My Conclusions.

JOS. SHACKLEFORD, D. D.

I have read with much interest the controversy that has been going on for some time on "A Question in Baptist History," by Drs. Whitsett, Christian, King, Newman, Thomas and others, and I will give the readers of this paper the conclusions at which I have arrived by the aid of the light now before me.

The ALABAMA BAPTIST has not mixed itself with this discussion to any great extent, only so far as to give its readers some idea of the scope of the discussion. I do not propose to enter into the discussion of the question; this has been thoroughly done by able and more com-

petent hands. I have read a wider range. Once each month any wide awake pastor can get up a news letter from his field; or a good article, which will be read with great profit by others. Things that interest your people will interest others.

Your experiences as a pastor would be eagerly read by other pastors. A composition is a hard thing to write and a harder thing to read, and the editor don't want it. If you have nothing in your heart, don't try to write. Nothing so inspires a writer as the thought that "this thing needs to be said, and its reading will do good."

This motive brightens the intellect and makes writing easy. Many a brother who could be really gifted with his pen is deterred from writing by the fear of the critic. How cruel, not to say mean, these critics are sometimes. Too indifferent or indolent to write themselves, they are ever ready to speak reproachfully of the men who do write. One of their stereotyped remarks is: "He loves to see his name in print." Their remark never keeps the brother who ought not to write out of the newspapers, but it intimates that the modest man who could be a real service as a writer. Every body can not be a writer, no more than every body can be a farmer, or merchant, or politician.

A brother need not be in doubt about this very long. A few articles sent to a first-class paper will settle the matter. If they are published, he may know the editor thinks he sees something in them; if they are read by the people, he may feel encouraged to continue to write. The readers of the papers

themselves, and this mistake was the greater.

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frained from writing that article in

the Encyclopedia.

3rd. I think Dr. Whitsett has

failed to sustain the position he has

taken. He has weakened his cause

by the variations which he has

made in stating his propositions.

Let us note these:

First. In his editorial in the In-

dependent Sept. 2, 1880, he asserted

the following: "Up to the year 1641

all Baptists employed sprinkling

and pouring as the mode of bap-

tism." In his article in the Ex-

aminer of April 23d, 1896, he says:

"Prior to the year 1641 'our

Baptist people in England were in the

practice of sprinkling and pouring

for baptism." In his book, "A

Question in Baptist History," on

page 5, introductory, he states the

question to be: "Whether the im-

mersion of adult believers was prac-

ticed by the fathers." In his book,

"The Proper Standard of Piety

for the Minister,"

This was one of the subjects dis-

cussed in our recent minister's

meeting at Ozark.

Much is being said and written

upon this subject; and many

theories are being advanced, not-

withstanding the fact that we have

a clear revelation from God. Here

is the only standard of piety which

I have ever been able to find in

God's word: "Be ye therefore

perfect, even as your Father which

is in heaven is perfect." Matt.

5:48. "But as he which hath

called you is holy, so be ye holy; in

all manner of conversation; because

it is written, Be ye holy; for I am

holy." 1 Pet. 1:15, 16.

This is the proper standard of

piety, and it is the only one.

Service and additions, both by inter-

profession of faith, are not un-

common. The church has recently

expended several thousand dollars

improving and beautifying the in-

terior of their house. The work is

nearing completion, and both pas-

tor and congregation are hopeful

and buoyant. Bro. Smith has

model Young People's Union in his

church.

Bro. J. W. Howard is doing a

good work at the Eleventh Ave-

nuce church, Columbus, and at Wa-

verly Hall, a few miles from the

city, where he has recently built a

comfortable and beautiful house of

worship. He is without work for

the 2nd Sunday in each month, and

some church would do well to em-

ploy him for this time. Bro. How-

ard is known for his labors of love

in the city of Columbus.

Bro. B. B. Williams is the Baptist

bishop of Girard, and the hono-

rated moderator of our conference.

Some weeks ago he had a genuine

revival in his church. It was not

so much worked up as prayed down.

The fruits of this meeting are

being gathered. Quite a number

have been baptized into the church

and men of the congregation are

still enquiring the way of life. The

prayer meetings are spiritual, and

the young people of the church are

doing some of the best work of

the year. The Girard Baptist church

is thought to be in a more pros-

perous condition than for years, and

Bro. Williams is happy and hope-

ful.

Bro. G. D. Benton is an honored

member of our ministers' confer-

For the Alabama Baptist.

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Alabama Baptist.

MONTGOMERY, FEB. 18, 1897.

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OUR PAPERS.

The ALA. BAPTIST, Montgomery, Ala.

We most heartily concur with the Religious Herald of Richmond, in the article headed, "No Jurisdiction." We are utterly opposed to bringing the "Whittaker" matter into the Southern Baptist Convention. It is no place for such discussions as will spring out of this question. Brethren honestly differ in regard to it, and they have the right to so differ, if their investigations lead them to the one side or the other.

If an effort is made to inject this question into the proceedings of the convention we trust the president of that body will rule it "out of order." The Southern Baptist Convention was not organized to decide mooted questions in Baptist history or kindred controversies. It was created for the purpose of consultation and co-operation. Nothing done by this convention can bind the weakest Baptist church within its bounds. As a legislative body it is powerless. If it should by solemn decision declare that Baptists did this or that three centuries ago, would it settle the matter? By no means. We protest against any question being brought before this body that will not be decided by the harmony and unity, especially when such questions are foreign to the purpose of its organization. We quote from the Herald:

"The day that the Southern Convention meets with controverted doctrinal or kindred matters, that day ends its usefulness, and seals its doom. Our Southern churches, while holding the great cardinal doctrines of our Baptist faith with gratifying unity, at the same time represent a variety of beliefs and opinions in matters not heretofore regarded as of serious importance. That, in the nature of the case, must always be true of a people who do not acknowledge the authority of any man-made formula. The very heart and effectiveness of our co-operation in matters on which we are agreed will depend upon keeping out of our co-operative work the questions on which we disagree. The principle of individualism is so inwrought with our whole policy and belief that effective co-operation can only be created and maintained by wise and watchful effort. The tangential forces in the denomination are operative always and everywhere. They have a great advantage, too, in the fact that they are destructive, and it is far easier to destroy than to construct. We must cultivate co-operation. It is not indigenous to Baptist soil. It needs to be looked after."

There is a great work for Baptists, which if they do not accomplish, will not be done. They can accomplish it only by co-operation. Whoever flippantly or thoughtlessly breaks up that co-operation may be found hindering the gospel of the time to come. Co-operation becomes doubly reprehensible if it takes the form of trying to engraft on Baptist main meetings the functions of Pedobaptist church courts.

THE Evangel, of Baltimore, has this paragraph: Manly H. Curry, son of Hon. J. L. M. Curry, of Washington, recently lectured for the Southern Female College, La Grange, Ga., and Dr. Nunnally, the president, complimented him highly.

Died, on the 15th inst., at the home of her daughter in Shaw, Miss, our sister, Mrs. Eliza Williams, widow of Benjamin Williams, in the 77th year of her age. She was gentle, kind, humble, charitable; an upright and noble woman. Her life was the life of the just and pure. Her example is worthy of emulation, and will live in the conduct of her children. With them we weep, but we know that she hath rest from her labors. We shall meet her in the sweet-by-and-by.

Christ. Logic is good, but when that logic simply proves and establishes some cold formalism, with no revivifying spiritual influence, then it is of no avail. What we need in these times is warm, overflowing, heart-melting religious fervor, that goes to men's hearts and tells them of the matchless love of Christ; tells it in its simplicity tells it in its purity, tells it in its power. We yearn for the pure milk of the word, which can feast the hungry soul. We want the broken bread of life that will strengthen the spiritual man and make us full grown men and women in Christ.

In connection with Bro. Lipcomb's discussion of the office and work of the Holy Spirit, the following contains some pertinent suggestions. It is contributed by Rev. F. S. Bickford to Zion's Advocate, the Baptist paper of Maine:

I venture to doubt the assertion in the article "Abusing the Holy Spirit," in the Advocate of January 27, that because a preacher throws aside a sermon that he had prepared, and takes another in his place, he is guilty of abusing the Holy Spirit. References ought not to be discussed in a denominational paper.

"Where there not ten cleansed? but where are the nine?" This question was put by Jesus to the cleansed leper who returned to give him the glory, after he was cured. A significant question, and one we may ask today, "where are the nine?" After we become the recipients of God's mercy and goodness, we forget or neglect to acknowledge these benefits. How earnestly we pray for His divine interposition in our behalf, and yet when he looks with tender compassion upon us and answers our prayers, we fail to give Him the homage of our hearts. Can this question be construed, that only one out of every ten whom God blesses returns to give Him the glory? Be that as it may, in this instance such was the fact. May we not ask our church members, "Where there not ten cleansed? but where are the nine?" Only one acknowledges the blessing, and putting on the whole armor of God, goes to work in His vineyard, or enters His army. "Where are the nine?"

THE preachers conference, held at Ozark on the 16th and 17th inst., was not so well attended as it should have been. The pastors away from the railroad were not in one half of the number.

It was greatly desired that every minister within reach of Ozark would be present and take part in the proceedings. So far as the papers read, speeches made and sermons preached, it was an eminent success. All preachers who fail to attend such meetings miss much. It enlivens and uplifts, and inspires fresh zeal and courage.

These gatherings will be kept up during this year, and we urge upon our brethren who can possibly do so to attend the next session. You will enjoy the fellowship and sweet communion of men of God who have the cause of Zion upon their hearts.

Come, brethren, to the next meeting, of which you will be given due notice.

The people of Ozark, as they always do, manifested their unbounded hospitality. We felt that it was good to be there. Dr. W. C. Cleveland presided, and Bro. Marshall, pastor at Union Springs, acted as clerk.

Hon. Wm. L. Wilson, who became so conspicuous in congress in connection with the present tariff law, and who has for some time been Postmaster-General, has accepted the position of president of Washington Lee University, Virginia, of which Gen. Lee was president at the time of his death. Since the great general's death, his son, Gen. G. W. C. Lee, has occupied his father's place, but on account of ill health he intends to retire. Mr. Wilson will take his place. He has had experience as a college professor, and being a plain, every-day Baptist, his brethren throughout the country, and the South especially, will look with fraternal interest for the success which they expect him to achieve as president of a great school.

We join one of our Southern Baptist exchanges in the pleasure of circulating the following pleasing announcement and also in the fervent wish attached:

Mr. John D. Rockefeller last week promised to contribute \$250,000 to the Home Mission Society and Missionary Union to discharge the indebtedness of these two bodies, amounting to \$485,000, on the condition that other parties contribute the remainder of the amount by July 1. Oh, for a John D. Rockefeller in the South to relieve the indebtedness of our Home and Foreign Mission boards! Where is he?

Rev. J. I. Stockton says he can't get along in his business without the ALABAMA BAPTIST. His business is preaching the gospel and leading the churches in the Lord's work, and he recognizes his duty to keep informed of what is going on and what is needed, especially in Alabama. Bro. Stockton sees some things more clearly than some other pastors.

Rev. Catt. Smith writes us a card bidding good-bye to Alabama, and requesting that his paper be sent to Hubbard, Texas, whither he goes to enter upon his work as pastor of the Baptist church. We expect our brother to meet with success in his new field; the Texans admire a man who preaches strong doctrine, and Bro. Smith is that sort of a preacher. Write us as early as you can, brother, and let our many friends hear from you.

Dr. John M. Bledsoe, a prominent and successful young physician of Gold Hill, Ala., and son of our state secretary, Rev. W. C. Bledsoe, was married on Wednesday, at 10 o'clock, at Falkland, Georgia, to Miss

because it was continued to the address without special order. We desire to say to you that it would be quite expensive to have our subscription box watched so closely that each name would be dropped when the time paid for had expired; and besides only a few with the paper discontinued, and we can not keep this request in mind: If you wish your paper discontinued, write us early to the time. It will be easy to you, and will save us expense.

Clarence Smith, Fredonia, preached his first sermon at Union Point school house in May, 1896. Continued to preach at different places in the county until the year ago, when Fellowship church, Randolph county, called me to the pastorate. Being a member of Wehadka church, Troup county, Ga., that church was notified, and it consisted of Revs. G. M. Tulin, of La Grange, T. J. C. and W. P. Coffield. Bro. Tulin preached the sermon. In March following I was called by Fellowship I have baptized in the past year 33, received by letter and station 13. At Bethel, baptisms 31, received by letter and station 14. For all this, I ask praise, being only an instrument.

FIELD NOTES.

Rev. B. J. Skinner, formerly of Monroe county, in this state, has removed from Reagan to Taylor, Texas.

The Southern Baptist Press Convention will hold its annual session in Tampa, Fla., beginning on the 10th day of March next.

J. E. Barnes, Marion: Filled my regular appointment at Newbern on second Sunday. Good

each service. Received one by experience and one by letter, and baptized one. Others to join at next meeting.

We have received for publication resolutions of respect to the memory of sister S. E. Webb, but the name and location of the church which adopted the resolutions are not given, neither the date, nor the name of the committee, nor of the person who sent the resolutions. Make the paper complete, brethren, and we will print it.

We learn with much regret that Mrs. C. E. Crenshaw, of Coosada, was stricken with paralysis some days since. At this writing (Tuesday) she is in a critical condition. We hope the Lord may spare the good sister to her loved ones and her church yet many days. Bro. Crenshaw and the family have our sincere sympathy in their anxiety.

Jasper Eagle: The Baptist church of Jasper has put into practice a resolution adopted by the last Baptist State Convention and subsequently concurred in by the church here, which resolution in substance was to exclude from the church all members signing whittaker resolutions. There was only one offending brother, and he was excluded at a conference held last night.

Rev. D. W. Badell writes us that he has become pastor of the Baptist church at Whistler, near Mobile, and as he wishes to do good work along all lines, he felt that he must have the ALABAMA BAPTIST, his state paper. We give the brother cordial welcome, and wish him all the success possible. Some other brethren who accept pastorate in the state appear to think it unnecessary to read the ALABAMA BAPTIST.

Rev. G. W. Townsend, of this city, who has been at home during the winter after spending sometime at the Theological Seminary at Louisville, is now preparing for evangelistic work in this and adjoining states. Brother Townsend is a zealous man, and his great desire is to preach the gospel. If any of our brethren desire to have a meeting of days, and will correspond with Bro. Townsend, it may be that his services could be secured, now that spring is about to come upon us. We feel sure that he will do faithful and efficient work. There are many localities without a church which Bro. Townsend

of Ware. Both are members of Bethany church. The new home begins its existence with the weekly visits of the ALABAMA BAPTIST. We made a strong effort for State missions on Sunday, resulting in a cash collection of ten dollars, this being the second collection for this work during the present associational year. The church also decided to clothe one of the orphans in the Evergreen Home.

R. L. Ennis, Jordan, Elmore county: Saturday and Sunday last were pleasant days with us at Mt. Hebron. Saturday was Bro. Johnson's second day with us. He preached a most excellent sermon on witnessing for God. We received two by letter into fellowship with us. Sunday was a beautiful day, the school house in which we hold our meetings was crowded, and our beloved brother Johnson preached another good sermon, the text being Acts 2:1, "They were all with one accord in one place." We are trying very hard to get our house of worship in process of construction. We want to get the

is to have Rev. P. T. Hale, of Birmingham, assist the pastor in a series of meetings. Bro. Baber preached at the Baptist church at Sandy Ridge, Lowndes county, on Sunday last. He expects to preach there again on the second Sunday in this month, and if the weather is pleasant, on Saturday night preceding. The church has recently been located at Sandy Ridge. It had long been known as Macedonia, or the Ellis church, and was located about three miles west of Sandy Ridge. The members are beginning a heroic effort to engage a pastor and establish a good and strong church. If they catch the earnest spirit of one good sister they will succeed. She proposed that they give twenty-five dollars each to pay the pastor, and afterward remarked that she would pay that much, if it was so decided, even if she must wear the same Sunday dress till it wore out. That is the spirit that succeeds. It must be said that the people of the little village are very kind and hospitable, and without regard to denomination gave the visiting preacher a warm and friendly reception.

J. A. Eaves, Holly Tree, Jackson county: I was called to the pastorate of Mt. Nebo and Charity churches last October and came on my work Jan. 1st. Am well pleased. No better people ever lived.

Our churches are having big hearts. This valley only needs to be developed. We expect to contribute all we can and respond to the calls made upon us. I have an appointment at Larkin, eight miles from this place, where the people have a good school. They are five miles from any Baptist church, although they are largely made up of Baptists.

We hope to have Bro. Burns with us this year. He is the right man for the place. Come to see us, Bro. Burns. My people, with the good Methodists and Cumberland Presbyterians showed me last Saturday their appreciation of me by giving me a pounding at my home. I am sure no one appreciated it more than I.

Greenville: 1 Cor. 13:12, a favorite passage with a number of people, was pastor Hubbard's text Sunday morning. After dwelling upon the mysteries, or things past finding out, and things known in part, the sermon was ended with Hope, the befriending made sure and steadfast only through abiding faith, and charity that never faileth. One addition to the church.

Dr. Cohen, Jewish Rabbi, of Mobile, delivered a discourse in the church the evening of February 23. After announcing the text, Deut. 6:6-9, he discussed Religion in the Home—suggesting the Christian's duty with us. We had no auditions by letter. The brethren here are full of love and zeal. The prospect for a revival is bright, indeed.

Three-fourths of my time only is employed. One Sunday afternoon in the month I preach at the Hensley Mining Co's Commissary. A new company is opening a mine eight miles south of us, and will employ 300 men. I must be first in that new field.

It would be well for the State Board to take care of the destitution in this region. I am not well known to the Alabama brethren. I think, however, with much pleasure of my association with Bro. B. H. Crampton, at Dallas, Texas. We had some hard work to do together. Bro. B. H. C. is a fine good fellow.

I am here for Jesus' sake. My doors are open wide to the brethren. I shall do my best for our state paper, and am fully in sympathy with the work for the Lord Jesus Christ. I don't want any brother to call me a foreigner, although I was born in Wales. I am now a full-fledged Alabamian, and yours in the work for the Master.

JAMES EVANS, Russellville, Feb. 23.

West Gadsden, Catholism.

If the Irish could be divorced from their insane attachment to Catholicism they might become leaders of men, but under the church teachings, which place the attachment ahead of all other virtues, they must remain a backward and down-trodden people. W. M. Rathbun, Independent, Jacksonville, Cal.

our church. Mr. Lewis is a gentleman of fine character. He is engaged in the turpentine business. May their life be long and happy.

T. M. Barbour, Tascaloosa: You did exactly right in sending me a reminder of my arrears to the paper. I am vexed with myself for my neglect of the ALABAMA BAPTIST, especially as I was one of the starters and promoters of the paper. "Forgive me this wrong." Enclosed find money order for two dollars, for which credit my account.—[Bro. Barbour has long been a man of influence with the people, and now that he has repented and brought forth fruits meet for repentance, we shall look for evident signs of life among the dry bones of delinquency in his territory.]

In November last we sent a statement to a good sister in Choctaw county whose subscription had fallen a good way behind. Only last week the statement was returned empty, and without signature, but with this request and assurance: "I am endeavoring to get the statement written."

Bro. Baber preached at the Baptist church at Sandy Ridge, Lowndes county, on Sunday last. He expects to preach there again on the second Sunday in this month, and if the weather is pleasant, on Saturday night preceding.

The church has recently been located at Sandy Ridge. It had long been known as Macedonia, or the Ellis church, and was located about three miles west of Sandy Ridge. The members are beginning a heroic effort to engage a pastor and establish a good and strong church. If they catch the earnest spirit of one good sister they will succeed.

She proposed that they give twenty-five dollars each to pay the pastor, and afterward remarked that she would pay that much, if it was so decided, even if she must wear the same Sunday dress till it wore out. That is the spirit that succeeds. It must be said that the people of the little village are very kind and hospitable, and without regard to denomination gave the visiting preacher a warm and friendly reception.

J. A. Eaves, Holly Tree, Jackson county: I was called to the pastorate of Mt. Nebo and Charity churches last October and came on my work Jan. 1st. Am well pleased. No better people ever lived.

Our churches are having big hearts. This valley only needs to be developed. We expect to contribute all we can and respond to the calls made upon us. I have an appointment at Larkin, eight miles from this place, where the people have a good school. They are five miles from any Baptist church, although they are largely made up of Baptists.

We hope to have Bro. Burns with us this year. He is the right man for the place. Come to see us, Bro. Burns. My people, with the good Methodists and Cumberland Presbyterians showed me last Saturday their appreciation of me by giving me a pounding at my home. I am sure no one appreciated it more than I.

Greenville: 1 Cor. 13:12, a favorite passage with a number of people, was pastor Hubbard's text Sunday morning. After dwelling upon the mysteries, or things past finding out, and things known in part, the sermon was ended with Hope, the befriending made sure and steadfast only through abiding faith, and charity that never faileth. One addition to the church.

Dr. Cohen, Jewish Rabbi, of Mobile, delivered a discourse in the church the evening of February 23. After announcing the text, Deut. 6:6-9, he discussed Religion in the Home—suggesting the Christian's duty with us. We had no auditions by letter. The brethren here are full of love and zeal. The prospect for a revival is bright, indeed.

Three-fourths of my time only is employed. One Sunday afternoon in the month I preach at the Hensley Mining Co's Commissary. A new company is opening a mine eight miles south of us, and will employ 300 men. I must be first in that new field.

It would be well for the State Board to take care of the destitution in this region. I am not well known to the Alabama brethren. I think, however, with much pleasure of my association with Bro. B. H. Crampton, at Dallas, Texas. We had some hard work to do together. Bro. B. H. C. is a fine good fellow.

I am here for Jesus' sake. My doors are open wide to the brethren. I shall do my best for our state paper, and am fully in sympathy with the work for the Lord Jesus Christ. I don't want any brother to call me a foreigner, although I was born in Wales. I am now a full-fledged Alabamian, and yours in the work for the Master.

JAMES EVANS, Russellville, Feb. 23.

West Gadsden, Catholism.

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appreciated his visit all the more. We gladly welcome him here; hope he will come again. We are sure the board made no mistake in selecting Bro. Sandlin for this work, for his heart is in it and he is an earnest, consecrated preacher. If the pastors and members generally will meet him at his appointments, they will never regret it, as they will be interested and edified, and much good will be accomplished. You will find Bro. Sandlin to be a very pleasant Christian gentleman. Brethren, give him a hearty welcome.

Greenville: That little unruly member, known only as belonging to the tender plant, woman—is in danger of changing places when idle words are permitted within the ranks of an august body like our State Convention. Some "doleful dyspeptic"—an afflicted one that exists in every church—seems to have a regular appointment at this gathering, to create the sentiment that "Greenville church has the worst reputation of any in the state." We allow not our church

on important subjects. The Baptist church and community at Warrior have kindly opened their hearts and homes, and extended a cordial invitation to all ministers who will come. These institutes are a great help to the pastors who attend them.

Brethren, come and be with us. The institute will continue one week. Write a card at once to Bro. C. G. Anderson, Warrior, Ala., if you expect to attend.

J. G. LOWREY, For the Alabama Baptist.

Judson Notes.

With the new term a notable addition has been made to the faculty, namely, Rev. Paul V. Bomar, as professor of Bible Literature. His lectures and mode of teaching are exceedingly valuable and interesting.

The new session has also brought us some new pupils. The number of students already exceeds that of last year by more than twenty-five, and the girls are doing good work. The general standing is very high and has even increased since the first six weeks. In the third set of reports, sent out in January, thirty-eight young ladies averaged over 95 in standing. These reports include scholarship, deportment, and attendance.

One of the most valuable features of the Judson's work is the Lecture Course under the auspices of the Conversation Club, whose president is our excellent teacher of English, Miss Anne Kirtley. We have had already this session, Mr. Elliott impersonating

Kirk, the distinguished George R. Wendling in his latest lecture, "Unseen Realities," and Prof. Clark, of Chicago University, in an evening of Dramatic Readings.

We expect to have Remenyi, the great violinist, in March, and Prof. DeMotte in April, and also Major Harris, of the ALABAMA BAPTIST, at some time soon, in a Talk to Girls.

We feel that the Judson has been signally blessed in its new president, Rev. R. G. Patrick. Under his management the work has gone on smoothly and admirably, and both faculty and pupils are already devoted to him.

The Judson is to be congratulated, with the rest of the Siloam Baptist church, on having Rev. Paul V. Bomar for pastor. He was good at first, but the general verdict is that he even improves all the time, both as pastor and preacher. There have been several additions to the church since his came.

From the New Pastor.

I am now fully at work in my new field at Russellville. Wife and children came a few days ago. We were given a most hearty reception by the saints and friends of our cause at this place. Just as soon as we got into our new roomy house, with plenty ground all around for the healthy sports of our children, the members of our church and others came and administered a most generous pounding and gave us quite a good start in housekeeping. May the Lord bless them.

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JAMES EVANS, Russellville, Feb. 23.

YOUNG PEOPLE'S DEPARTMENT.

EDITED BY W. A. HOBSON, East Lake, Ala.

PRAYER MEETING TOPIC.

March 10.—Walking with God.

Gen. 5:18-24; Heb. 11:5.

The fifth chapter of Genesis is remarkable for its array of distinguished men. Adam has the distinction of being the first man. His were the first human eyes to look upon the new made world. Nothing is said of his genius. He won no victories, but the time of his appearance upon the earth entitles him to distinction. "Some men are fortunate in the accidents of life."

Methuselah was distinguished by his remarkably long life. The very aged always attract attention. Old age is to be honorable, and that is true when the man has lived an honorable life, but not otherwise. Nothing is more pitiable and repulsive than a wicked old man—one "who will not forsake the world, which has already forsaken him." As Mr. Spurgeon expressed it, a fool with gray hairs is the worst of fools. With one foot in the grave and the other on a sandy foundation, a few more nights, and where will he be? Methuselah was distinguished by his

for ourselves. Take your concordance and find every passage on the subject. Take no man's word for it, but see with your own eyes what God's word says. In one hour you will get clearer and more satisfactory views of the subject than you have gotten from all you have ever heard from men and books. It is really refreshing to get away from the fog of theories and speculation on this much disputed subject, and sit under a soft, clear sky and hear what God has to say to us about it.

Well, you have read each passage carefully. All right. Now, will you not agree to the following facts:

1. All the references are in the New Testament.

2. In every case where it is stated that a certain individual was baptized, that person was of sufficient age to think and act for him or herself.

3. There is not a word in the New Testament about infant baptism. The only argument that could possibly be urged in favor of it would be from inference. The cases where it is claimed by pedobaptists that such inference may be drawn are the household baptism of Lydia, and the Philippian jailor, and the blessing of the little children by our Lord. But in the former case nothing is said about children, and in the latter nothing is said about baptism. Such an inference, then, especially in the absence of a single clear case of infant baptism, would seem a gratuity.

4. You will have noticed, also, that only believers are baptized.

A Bible Man in many colors which mark.

sonville had to be withdrawn, owing to circumstances beyond my control; but I will meet the church there at an early date. I go next Sunday to Phenix.

For the Alabama Baptist.

Harmony Grove.

I am engaged as traveling missionary for Harmony Grove association. As this association is young, I will make a short report of my work since our last session. We have had three new churches to join us of late, viz: Sulligent, Concord and Blanchard. The latter claims my attention at present, it being constituted by me, and named in honor of our worthy and beloved brother, Steve Blanchard, who is one of the oldest members in the church, and also a pioneer of West Alabama. He came to Marion county in 1832, and joined the Baptist church in 1832. He is 88 years old. He expects to help build up the Baptist cause in West Alabama by a contribution of about 1,800 acres of valuable land in Marion county. He hopes to see a fine church building erected for Blanchard church soon. We enter into hearty co-operation with our dearly beloved brother, who is doing such a grand work for the Master. May God bless him.

With best wishes to ALABAMA BAPTIST, I am yours in Christ, Eldridge. Q. D. HANEY.

For the Alabama Baptist.

From Tennessee.

Dear Brother: Inclosed please find money order for \$1.50, paying for the dear old paper for another year. I am always proud to see it on my desk when I come from a day's toil and labor. I sit down and take it column by column, reading of the glorious revivals going on in the dear old state. I thank God for the Baptist people and for the substantial doctrines by which we are guided.

Baptists are a little scarce in Maury county; but by God's help I think the cause will prosper. Bro. T. T. Thompson, of Pulaski, held a series of meetings under a tent near this place last August, and had great success. People learned more about the Baptists than ever before in this community. He organized a church of 38 members at this place, which has preaching once per month on Saturday and Sunday, and prayer meeting every Wednesday night. Bro. S. N. Gupton is pastor.

If you and the readers of the paper would like to hear from this part of Tennessee once per month, I will try to interest you. Your brother in Christ, W. W. PATTERSON, Carters Creek, Tenn.

If the system is fortified by Hood's Sarsaparilla, which makes rich, red, there is little danger of sickness.

