

ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

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"SPEAKING THE TRUTH IN LOVE."

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ALABAMA BAPTIST.

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For the Alabama Baptist.

A Good Paper.

I would be glad to know that the readers of the ALABAMA BAPTIST read every line in the issue of Nov. 18th, for each article was full of thought or profitable suggestion. The entire paper was worth reading more than once. Dr. Hiden's "Notes and Comments" are excellent. They show how careless some men are in recommending parties who desire only a "lift" in some way; signing "certificates" in high praise of books they have merely glanced through—maybe not so much as that. The time was when I put confidence in "What the press and famous men say about this great and good book;" but now I never know when to believe such sayings, since a man can get a work highly recommended by plenty of so-called great men.

But I began to say something about the last week's BAPTIST. In addition to the "Notes and Comments," that article, "An Evil Spirit" was splendid. How often many of us forget ourselves and manifest an evil spirit instead of the spirit of Christ! We all need to watch ourselves on this line. I also enjoyed Bro. Bentley's Experience. Perhaps both preachers and laity would profit if they would relate their experience more than they do. Was not this one great cause of our forefathers having such power with God and man that sinners were made to cry out, "What shall we do to be saved?" "Appealing to Fear" is a timely piece, and one that all ministers should consider prayerfully. It seems that the great question both in the old and new world is, "What is the cause of so few conversions under the ministry of today?" It was not so in days of yore. I know a town that has about two hundred non-church members in its limits, and six denominations are represented in this town, three of them with good houses of worship, and the other three holding services more or less every month; and yet there have been only two or three public professions of faith during the past two years. Something is wrong, alarmingly wrong. What is it? Are the ministers of the present age less devoted to God than those of former ages? Is not the question largely answered in the fact that our ministers, to a great extent, have ceased warning the people of the great judgment day, and of the horrors of an eternal hell? God's mercy and his wrath go hand in hand, and neither of them can be omitted without making the gospel less powerful.

I want to say a few words about that article, "Preachers as 'Hot Bricks.'" I have read it four times, and am hungry to read it again. I have known of scores of Baptist churches in a "stew" half the time about "calling a preacher," and it is always the churches that practice the "annual call." They seem to lose sight of the lost souls around them, and to think the chief duty of man is to "call a preacher."

Of all the stumbling blocks in our Zion, it must be the practice of calling a preacher annually! I have no doubt that some have died and gone to hell because of churches studying more about the "next call" than of the souls around them. Let our churches seek the guidance of the Spirit, (not as Deacons Brown and Jones) call their pastor and let him remain so long as the Spirit gives him work in the church and community.

JOHN THE BAPTIST.

The saying that "all things come to those who wait," is not strictly true, but failure is certain to come if we do nothing but wait.

For the Alabama Baptist. The State Convention and the Whitsett Question.

I have preferred to keep out of this contentious discussion, and still so prefer. It is much easier to rush into print with one's burning thoughts than it is to wait until the fire cools, and the shining metal is separated from the meshes of its accompanying dross. Then, too, I have been busy—too busy to make such a thorough investigation as would entitle one to be heard on a subject upon which so many good men honestly differ in opinion. I do not propose to enter into a discussion of the merits of the question. Suffice it to say that I believe in freedom of speech, within the limits of truth and prudence, both in our Seminary and at our Baptist gatherings. My only purpose in writing is to express my sincere belief that it will be wisest for the Baptists of Alabama to make no public mention of the Whitsett controversy in our approaching convention. I write out of my own heart, and without consultation with any one on the subject. My interest in the Baptist affairs of Alabama is limited only by the capacity of my nature. The bonds of four generations bind me to the sacred soil of Alabama. For the following reasons it seems to me best not to introduce the "Whitsett matter" into our convention at East Lake:

1. We are sure not to agree, and in the public discussion of a question upon which brethren differ so radically, there is danger of dissensions and even personal estrangements.

2. The introduction of the "Whitsett question" would, most likely, divert the convention from the objects for which it exists. And that, too, at a time when we are in matters pertaining to our denominational policy. Having just passed through the double scourge of smallpox and yellow fever, with short crop, and cotton at 4 to 5 cents, we shall need the best of methods and the fullest co-operation to avoid positive collapse. In the midst of circumstances like these, if we should go to pieces on the "Whitsett question" at our state convention, what will be the condition of things for the next year?

3. It is doubtful if the masses of our people (or the classes, either) are prepared to vote intelligently on the "Whitsett question" at present; and not to vote intelligently is a hazardous business with people who wish to do right. If Dr. Whitsett has blundered in his historical research it will come to naught. Time will let in the light, and if we will but be patient we shall see for ourselves, and our own eyes shall behold the truth. On the other hand, if Dr. Whitsett should be right, we would regret exceedingly to have cast aspersions on a man whose greatest sin was a superior knowledge of the facts.

East Lake. W. A. HONSON.

For the Alabama Baptist.

A Church Resuscitated.

The fifth Sunday meeting of the Bethel association convened at Dayton, Marengo county, on Friday, Oct. 25. Only a few of the brethren were there owing to the yellow fever excitement. The congregation was quite small on Friday, but it improved as the meeting progressed. The published program was discussed in a profitable way. Rev. J. T. Caine preached a masterly sermon on Friday night; Rev. H. C. Sanders preached Saturday night. Rev. W. A. Parker, ex-laborious evangelist and prince of preachers, preached on Sunday to a good congregation, the weather considered. When the fifth Sunday meeting closed we began a series of meetings which continued two weeks with increasing interest. Many there, and some who went away, said there was nothing for the Baptists at Dayton. The Baptist church at this place, ten years ago, and last year, had been a dead church, and the Presbyterians gave up the field, so there was no church there, at least actively at work, except the Methodist church. The Methodist brethren very kindly offered us their house, and their choir did us valuable service. The Christian people generally helped us, and it was greatly appreciated.

At the very beginning Bro. Parker captured the hearts of the people. His congregations grew from the first, and the meeting became more and more interesting until the whole town was stirred. On Wednesday of the second week we organized a church with five members, then we received nine more, of these seven by experience and baptism. So we have a church there of fourteen members. They called the writer as pastor for the next year. It should be noted here that this is one of the mission stations established by Evangelist Parker in the spring. He helped those people to arrange with me to preach for them on Sunday night one month, and I have been preaching there since June last on one Sunday night per month.

Bro. Parker is doing much good in this part of the state, and we earnestly hope the convention will give him back to us and another one as good (if there is another as

good in the state.) I regard this work at Dayton a very good work.

Now let us have next year twelve men in the field instead of six. In conclusion, let me say a word about the house of worship at Dayton. It is an old house and much out of repair. Our people are not able to make the repairs now, but will use the Presbyterian church; but, brethren, you know that a struggling little band can get along much better in a house of its own, and if there is any one who would like to help to repair that house, let him send the amount he can spare to Mr. W. A. Pickens, at Dayton, and it will be thankfully received.

H. C. SANDERS.

McKinley.

Religious Deadheads.

There are large numbers of people in this world who get something for nothing. They practice a sort of dead-headism in many ways; in other words, they are the recipients of divers benefits with no cost to them. The little street arab, who slips under the circus tent to see the performance, is a paragon of goodness and virtue in comparison with them.

Prominent among the class of whom we speak is the religious dead head. Whether a man is a Christian or not, if he goes to church simply to be entertained by an eloquent minister, or to hear fine music, he should not dead-head his way. If he lives in a community and never attends church himself, he is nevertheless indebted in many ways to the religious influences that pervade the place, and it is his duty to help to sustain them.

These remarks are appropriate just now in view of the fact that the stewards, deacons, elders and other official members of the churches are doing their best to raise money to pay their pastors and for other church purposes. Certainly there is no man in the community, be he saint or sinner, who has not profited in some way by the presence here of our earnest and godly ministers; and certainly there are none who would have these religious influences removed.

But the religious dead-head is not confined to the men of the world. He may be found in all the churches, and as is sometimes the case, may be very prominent. He will pray often, sing loud and be conspicuous in everything pertaining to his particular church, but when it comes to giving money he is considered a hard case.

Such an one was the old amen brother who was in his element during revival seasons, and would shout and thank God for every religious occasion. "Yes," said he on one occasion, "thank God that religion is free! Been in the church forty years, ah! and it never cost me but forty cents, ah!"

How inconsistent are the lives of such men. Never willing to give a cent to further the Master's cause, yet professing to be Christians.

Victor Hugo tells of one of these in Les Misérables—a professing Christian, who never even gave the merest pittance for the cause. An old woman was accustomed to go to the church door every Sabbath to beg. She was never noticed by this old miser. Finally there was a powerful sermon preached on charity. It seemed to awaken the old man to some extent, for afterwards, regularly every Sunday, he would drop a piece of money into the beggar's hand.

Once the priest saw him and called to his sister, saying: "Look there at Monsieur M. buying a penny's worth of paradise."—*Concub Record.*

Having been appealed to for some account of the origin of what are known in some sections of the country as "mourners' benches," Prof. Newman, of McMaster Hall, writes to the Western Recorder, suggesting that they may have originated in the great excitement of this century, when sometimes thousands of persons were so overcome as to lie prostrate and unconscious for hours. It seems to us, however, that the origin of mourners' benches cannot be found there. The custom of asking those who may be seeking the salvation of the soul to come forward and take a front seat is too widely disseminated, and was in some years ago to suggest the origin of the custom as having been in Kentucky. They are not always and everywhere called "mourners' benches," but are frequently called "anxious seats." They probably grew out of a desire on the part of those conducting special meetings to get the inquiring to commit themselves fully to the seeking, and then put themselves where they could be easily reached and conversed with, either during the progress of the meeting or immediately after. In Methodist churches, what is known as "the altar," or the altar rail, furnishes a place for the kneeling inquirer, while in Baptist and other churches some of the front seats are usually reserved for those who may be induced to thus put themselves among the seeking. Rightly used, there is hardly any other method of reaching the inquiring as effective as is that known as the "anxious seat," or "mourners' bench."

Journal and Messenger.

For the Alabama Baptist.

Ministers' Meeting.

EAST LAKE, TUESDAY, DEC. 14, 1897.

Morning—10: Devotional exercises, by Rev. L. M. Bradley.

10:30: Paper by Z. D. Roby, D. D.; subject, The pastor as a leader. Discussed by Rev. J. W. Sandlin.

11:30: Paper by E. B. Tenney, D. D.; subject, Church discipline, as set forth in the Scriptures. Discussed by Rev. W. S. Brown.

Afternoon—2: Devotional exercises, by Rev. J. D. Cook.

2:30: Paper by B. H. Crumpton, D. D.; subject, The second coming of Christ. Discussed by Rev. C. S. Johnson, Sylvauga.

3:30: Paper by A. J. Dickinson, D. D.; subject, The Holy Spirit in the New Testament church. Discussed by Rev. G. A. Holliman, Evergreen.

Evening—7:30: Devotional exercises, by Rev. Wm. A. Parker, Jr.

8: The Young People's Work; Secretary C. S. Blackwell, Rev. W. D. Gay, Rev. L. O. Dawson.

ALABAMA BAPTIST STATE CONVENTION.

East Lake, Dec. 15, 1897.

PROGRAM.

Morning Session—9:30: Devotional exercises, led by Rev. L. A. White, Orville.

10: Enrollment of delegates, election of officers, and report of Committee on Program.

10:30: Address of welcome and response.

11: Reception of visitors.

11:15: Reception of reports of boards and their reference to appropriate committees.

1. Report of State Board of Missions.

2. Report of Board of Trustees of Howard College.

3. Report of Board of Ministerial Education.

4. Report of Trustees of Judson Institute.

5. Report of Trustees of the Orphan's Home.

6. Report of Board of Directors.

7. Report of Treasurer, Auditor and Statistical Secretary.

1 p. m.: Adjournment.

Afternoon Session—3: Miscellaneous business.

3:30: Appointment of committees to report at this session.

3:45: Discussion of the report of the State Board of Missions, by Rev. B. D. Gray, D. D.

1. Evangelistic work; Rev. A. E. Burns, Rev. A. J. Preston.

2. General work of the board. Rev. W. C. Bledsoe, Secretary of the State Board of Missions.

5 p. m.: Adjournment.

Evening Session—7: Convention sermon, by Rev. A. B. Campbell, Troy.

8:15: Report on Woman's Work; Rev. W. J. Elliott, Montgomery. Discussed by Rev. Paul V. Bomar, Marion.

SATURDAY.

Morning Session—9:30: Devotional exercises, led by Rev. J. G. Dickinson, Demopolis.

9:45: Discussion of the report of the Board of Trustees of Howard College, by Rev. P. T. Hale, President of the board, Birmingham.

Capt. Jno. T. Davis, Columbia; Hon. J. C. Bush, Mobile.

11:45: Discussion of the report of the Board of Ministerial Education, by Rev. W. A. Hobson, President of board, Rev. J. P. Shaffer, Dadeville.

12:45: Miscellaneous business.

1 p. m.: Adjournment.

Afternoon Session—3: Discussion of the report of the Board of Trustees of the Judson Institute, by Rev. Geo. B. Eager, of Montgomery.

President of the board, Rev. E. W. Marshall, Union Springs.

4:15: Report on Home Missions, by Rev. J. V. Dickinson, Pratt City. Discussed by Rev. J. L. Sproule, Huntsville, Rev. I. T. Tichenor, Atlanta, Ga.

5: Adjournment.

Evening Session—7: Devotional exercises, by Rev. J. W. Willis, Gadsden.

7:15: Miscellaneous business.

7:30: Report of Committee on Nominations.

7:45: Report of Committee on Time and Place.

8: Report of Committee on Foreign Missions, by Dr. A. B. Campbell, of Troy. Discussed by Rev. W. D. Hubbard, Greenville; Rev. Rev. A. S. Smith, Phenix City; Rev. R. J. Williams, Richmond, Va.

SUNDAY.

3 p. m.: Young People's Work, by Secretary C. S. Blackwell, Rev. W. D. Gay, Rev. L. O. Dawson. Other services for the day will be arranged by the committee on Devotional Exercises.

MONDAY.

Morning Session—9:30: Devotional exercises, by Rev. W. J. D. Uphaw, Rossok.

9:45: Discussion of the report on Orphan's Home, by Col. G. R. Farnham, Evergreen; Rev. H. H. Shell, Mobile.

10:30: Report of committee on Sunday Schools, by Rev. T. M. Calloway, Talladega. Discussed by Rev. J. M. Frost, Nashville.

11:30: Report on Temperance, by Rev. J. H. Curry, Northport. Discussed by Rev. T. M. Calloway, Talladega.

12:15: Reports of special committees.

12:30: Miscellaneous business.

1 p. m.: Adjournment.

If any of the appointees are unable to fill the place assigned them on this program, let them immediately inform the chairman.

W. A. HONSON, B. D. GRAY, P. T. HALE, M. M. WOOD, W. M. BLACKWELDER.

Convention Railroad Rates.

First-class person must purchase a first-class ticket (either limited or unlimited) to Birmingham (taking electric cars from there to East Lake, six miles) at the regular tariff rate, and at the same time procure from the ticket agent a certificate of the standard form. If through ticket cannot be procured at the starting point, the person should purchase to the most convenient point at which such ticket can be obtained and there re-procure a standard certificate from such agent from whom a ticket is purchased.

ad. It is absolutely necessary that certificates be procured, indicating that full fare has been paid for going passage and the route for which ticket or tickets for the return journey should be sold. No refund of fare can be expected because of failure to secure such certificates.

3d. Tickets for the return journey will be sold at one-third the first-class tariff fare only to persons holding certificates of the standard form duly signed by the secretary of the convention and signed by the special agent appointed for that purpose.

4th. No certificate will be honored that was procured more than three days (Sunday not included) before the meeting assemblies nor more than two days (Sunday not included) after the first day of the meeting. No certificate will be honored for return ticket unless presented during the time that the meeting is in session, or within three days (Sunday not included) after adjournment.

5th. Tickets for return journey will be limited to continuous passage on first train after purchase.

6th. Certificates will not be honored by conductors, they must be presented to ticket agents.

7th. Neither the certificates nor tickets furnished for this occasion are transferable, and if presented by any other person than the original purchaser, they will not be honored but will be forfeited.

The reduced rates apply in case fifty or more persons holding proper certificates are in attendance, but we have always had more than that number for many years.

WM. A. DAVIS, Sec. Ala. Bapt. State Convention. Anniston, Ala.

For the Alabama Baptist.

A Year at Evergreen.

I have recently concluded a year's work with this church, and have now begun on another. Evergreen is a delightful place to live. The location is high, undulating and healthy. There are as noble people living here as can be found anywhere. They are all so kind to their pastor and family.

Our work last year was not what we wanted it to be, yet the Lord has blessed us with some results. We have baptized during the year twenty very promising members, most of them young people. There have been several accessions by letter. We are still under the influence of the great sermons preached during our meeting by Dr. Campbell. We all love him very much.

I think our Sabbath-school is possibly second to none in the state. Our superintendent, Bro. Farnham, is doing a great work, assisted by a corps of earnest, faithful coadjutors.

We have our regular prayer meeting on Thursday evenings. These meetings are well attended. On Friday evenings we have our young men's prayer meeting. We have an average attendance of about fifteen of as bright young men and boys as any town affords. Several of the boys already lead in the services, and some lead in public worship.

On the first and third Sabbaths our B. Y. P. U. meets, and is doing good work. We have not been organized a great while, but there is great earnestness in the work.

On the second and fourth Sabbaths our Sunbeams meet. This is a very interesting feature in our work. Yesterday we had eighty-six children present, and you would have been surprised, no doubt, to have heard the essays. The children voted not to have a Christmas tree themselves, but instead of that, to make an offering to foreign missions.

Our ladies' societies are at work also. The low price of cotton, and the quarantine which has been on now for so long, stagnating business, are telling on us in every phase of our financial work.

We begin the new year, however, with hopeful, trusting hearts, praying that we may accomplish more in the future for God's glory than in the past.

S. P. LINDSEY.

Never forget that God requires faithfulness, not success and obedience, not sacrifice, in his service.

Peddling Oysters or Ice Cream as Means of Grace.

Eating oysters in cold weather, or taking strawberries and ice cream in summer, and dancing at anytime of the year, on an invitation to do it at so much a head,—a share of the money to be given to a good cause,—is a favorite mode of "serving the Lord," in response to popular appeals, "for sweet charity's sake," or for commendable missionary enterprises. There are persons who are glad to enjoy themselves in this way, and get the credit of large-hearted beneficence, who could never bring themselves to give unselfishly to the Lord's cause. But there are troubled souls who are not quite easy in their minds over the wisdom or the right of this way of doing one's duty. Thus a Wisconsin clergyman comes with a question of this sort:

"May I ask you a question in ethics, to be answered, if you see fit, in Notes on Open Letters. Is raising money for churches by 'socials,' etc., a moral question, or one of mere expediency? If the former, is it right, or wrong? If a preacher regards it as wrong, ought he to receive money so raised, or is there some other better way of meeting and stopping the wrong?"

There is nothing essentially sinful in such an indirect mode of raising money for the Lord's cause, any more than there is in selling sitings in the Lord's house. Yet when a man realizes how unworthy of those who engage in them, and of the cause for which they are undertaken, these customs are, he naturally shrinks from having to do with them, and he wants to awaken his fellows to a noble course of action. There certainly can be no valid objection to the selling of oysters, or of ice cream, or of potatoes, or of firewood, or of tin-wares, or of fancy articles, at a reasonable price and in a proper place, as means of raising money, apart from the question of the use to be made of the money thus raised. All this is simply reputable peddling, or honorable trading. And when money has been honestly earned in this way, its owner has an undoubted right to give it to the missionary cause, or for church repairs. But it is not a fair and direct method of trading or peddling to ask any man to buy and eat a plate of ice cream, or a dozen oysters, or a loaf of cake, or to ask any woman to buy a handkerchief case, or a bed-quilt, or a dozen painted plaques, on the ground that the money for which an equivalent is supposed to be given, is to be applied to the promotion or sustenance of a religious cause. Trading is trading, and giving is giving; and there is a moral loss in any movement or practice that tends to obliterate the distinction between these two things. If an author tries to dispose of an unsalable book under the plea of his purpose to give the profits to the missionary cause, or if a grocer puts a notice in his shop window that Christians would do well to buy goods of him because he gives a percentage of his profits into the Lord's treasury, there is a vicious element thereby introduced into the dealings between the buyer and seller in such a case. Every author and every grocer ought to give a portion of his profits to the Lord's cause, but he ought not to be able to dispose of a poor book or of bad butter to a Christian buyer on the strength of his doing right with his wrong profits. And the outside buyer ought to buy as a matter of trade, and to give as a matter of beneficence, without being led to think that he is doing the latter when he is merely doing the former.

To diminish the direct calls on Christians to give of their substance to the Lord, is to weaken the force of such calls. To substitute for such calls an invitation to buy what one ought to buy, with the promise that for every added plate of oysters or bushel of corn devoured in one's family one shall be credited as a giver to the Lord, tends to degrade the whole system of Christian beneficence. Going into the peddling business is a legitimate means of money-getting. Giving one's earnings to the Lord's cause is a very proper way of using one's money. But the talk about one's purpose beneficence while peddling one's beans or one's fancy wares is a poor way of mixing things that ought to be looked at separately. As in the matter of trading, so in the matter of concerts or other proper entertainments. If a concert is worth attending for its intrinsic merits, it is proper to charge for it a reasonable admission fee. But to invite persons to pay for listening to commonplace singers on the ground that the hearers will be rewarded in heaven for their ticket-buying and their attendance, is dishonoring to the Lord's cause.

Even more so is the selling of tickets to a ball, or to a dramatic entertainment, on the plea of giving an opportunity to wait, or to witness a showy stage spectacle, as a means of grace. Bishop Huntington has suggested, as to ordinary pew-rents in churches, that it seems hardly fair to ask an unbeliever to come regularly to church in order to be benefited by its services, and to pay twenty-five cents a Sunday while the minister is trying to convert him. In all this matter the main point at issue is this: Direct

appeals for help to the Lord's cause are better than indirect appeals, and direct giving to the Lord's cause is better than indirect giving.

Sooner this truth is comprehended by Christians, the better it will be for them and for the Lord's cause. On this point there is practically no room for fair question.—*Sunday School Times.*

For the Alabama Baptist. Marengo Notes.

Bethel association held its seventy-seventh session with the Baptist church at Safford. The spirit of the Master seemed to prevail throughout the session. The visiting preachers were brothers Parker, Dewitt, Creighton, Wood and White. They all added greatly to the interest and profit of the occasion. Bro. Creighton was talking out about the ALABAMA BAPTIST; Bro. Parker was talking and talking state missions; and Bro. M. M. Wood was talking about the Howard.

Elder J. M. Roden and his hospitable church and community know exactly how to take care of a Baptist association. One said "they overcame us with goodness." The saints at Linden are preparing to overcome us next year.

Our evangelist of the state board has done good work in this section, and he is laying plans for greater work in the future. The association asked that the state board continue him in our midst. Bro. Parker has become a necessity in this part of the state. It seems that the Lord made this section for Baptists, for there is much water here, and they are going to possess it. We need another good Baptist preacher here who has religion and energy. "The field is white to harvest." I have to decline several calls, as I already have five appointments. My home church has called me for two Sundays in each month. I must say that it is one of the best churches in all this section.

Nanafalia. J. J. PIPKIN.

For the Alabama Baptist.

Pounding—Thanksgiving—Ordination.

Milton Baptist church resolved to give her pastor and family a pounding on the night of the 18th inst., which was practically carried out. Pounds commenced coming in before night, and they continued to come in until 8 o'clock, and by this time about fifty people had taken part and our pantry was literally filled with such things as a family most needs. This expression of appreciation binds pastor and people closer together.

Union thanksgiving services were held at the Methodist church to-day. The writer preached the sermon, and a collection was taken for orphans.

At Milligan, on the 17th inst., Elder J. T. Maypools was ordained to the full work of the gospel ministry, and three brethren were inducted into the office of deacon. I. L. Taylor, L. M. Bradley, John Senterfit and Dr. Edwards were invited to conduct the services. Bro. Bradley certainly knows what to say and how to say it when it comes to telling preachers and deacons what they ought to be and what they ought to do. The Brewton pastor preached for us a few days, and our people were highly entertained and greatly benefited. The Lord's cause is prospering at Milligan. The signs are, pastor's salary enlarged, and increased contributions to missions.

I. L. TAYLOR. Milton, Fla., Nov. 25.

For the Alabama Baptist.

At Danville.

Alabama Baptist

Montgomery, Dec. 9, 1897.

Directory for the Baptists of Alabama.

OUR BOARDS.

The State Board of Missions, located at Montgomery, W. C. Hedges, Corresponding Secretary, Montgomery, Ala. Board of Christian Education, J. B. Collier, Secretary, Montgomery, Ala.

J. L. Thompson, Pres., Montgomery, Ala. Members and their Post-Offices: L. L. Thompson, Geo. W. Ellis, W. E. Pierce, T. L. Jones, Geo. B. Egger, Jonathan Harlan, W. B. Davidson, Montgomery; A. J. Dickinson, H. S. D. Mallory, Selma; W. C. Cleveland, Columbia; P. T. Hale, Birmingham; W. E. Hudson, Opelika; S. A. Adams, Jackson; M. F. Brooks, Brewton; N. C. Underwood, Brundage; J. P. Wood, Troy; J. J. Taylor, Mobile; R. E. Pettus, Huntsville; J. P. Shaffer, Dadeville; A. B. Campbell, Troy; W. J. Elliott, Montgomery.

OFFICERS OF THE BOARD: G. R. Farnham, President, Evergreen; J. W. Stewart, Secretary and Treasurer, Evergreen; P. T. Hale, Z. D. Roby, J. C. Bush, C. S. Rath, P. M. Bruner, C. L. Gush, John Cunningham, Matron of Home, Mrs. Clara W. Anley, Evergreen.

BOARD OF MINISTERIAL EDUCATION: W. A. Hobson, President, East Lake; W. S. Sawyer, M. M. Wood, W. M. Blackwelder, A. B. Johnston, E. F. Enalen, C. C. Jones.

MAJORITY VOTING, PRESIDENT'S OFFICE AND BOARD OF CHURCHES, 100 N. 10th St., Birmingham, President; L. W. Terrell, Birmingham, Secretary and Treasurer.

OUR SCHOOLS.

Howard College, East Lake, Ala.—Prof. F. M. Root, Chairman Faculty. Union Female Institute, Marion, Ala. Rev. R. G. Patrick.

OUR PAPERS.

The ALA. BAPTIST, Montgomery, Ala.

DR. DILL'S TRACT ON BAPTISM.

In addition to what has already been said in the columns of this paper about Dr. Dill's Tract on Baptism, we wish to commend it most heartily. We believe that much good will be done for truth by its circulation. Those who read it as published in the ALABAMA BAPTIST would, no doubt, like to have it in more convenient form for their libraries, and those who have not read it at all have not yet seen all that is good on the subject of baptism. The testimonials of its merit are from men of high standing and critical learning. Dr. A. T. Robertson, Professor of New Testament Greek in the Southern Baptist Theological Seminary, speaks of it as being "An unanswerable argument in favor of immersion." Dr. Henry W. Battle, one of Virginia's ablest preachers, says the "treatment is able and unique," and expresses a desire to see it receive that recognition and appreciation which so valuable a contribution deserves. Dr. J. T. Christian, himself a liberal contributor on the subject, characterizes the Doctor's tract as "pointed, scholarly, exhaustive." Those wishing the tract can obtain it at a nominal price by applying to Dr. T. J. Dill, East Lake, Ala.

We spent a very delightful day last Sunday with Bro. J. P. Hunter, pastor of the church at Waverly, Chambers county. Our home for twenty-four hours was with Capt. L. H. Dawson, a pillar of this church. It was our privilege to hold one service. While the membership is small, they are a fine body of Christians. They have a Sunday-school, of which Bro. W. E. Sheely is superintendent. Dr. Bruce, a very prominent physician, and a member of that church, is one of the teachers. There is one thing lacking—not as many copies of the ALABAMA BAPTIST are taken by the members as we could wish. However, quite a number have promised to take it soon.

Waverly is an excellent little town, beautiful for situation, and the people are moral and intelligent. We were glad to be there. Brother and sister Dawson made us feel at home.

On this trip we spent a very pleasant hour with our dear Bro. Z. D. Roby, who is resting awhile. We were glad to find him improving and feeling like work again. He thinks that by spring time he will be able to resume pastoral work.

It will be seen from a card in another column that Dr. Eager has announced a conference to be held at East Lake on Tuesday before the convention to discuss the best way of disposing of the Whitsett matter. This he does, it will be seen, in the interests of harmony and our organized work in Alabama. It is to be an open, free-to-all affair. The purpose is for brethren to consult together as brethren and as lovers of the Lord's cause as to what course to pursue for the best interests of our denomination in Alabama. Brethren of both sides and of all shades of opinion on the question are invited to be present.

Come, let us reason together in the spirit of love, that unnecessary friction and division may be avoided, and an honorable, practical harmony secured.

Never expect to do anything without God's help.

It is important that our convention which meets on next Wednesday at East Lake be well attended. Let brethren make some sacrifice of time and money to be present. Let all sections be represented. We will need the wisdom and prudence and consecration of every messenger. Don't let any trivial cause keep you away. Churches in the country should by all means insist on their pastors attending, and help them to do so. Pay their expenses. Let us go up to the Lord's house with a fraternal spirit, seeking the guidance of the Holy Spirit. Let everything be done with supplication and prayer. While grave questions may come up for solution, we know that all things will work together for good if we will commit them to the Lord.

Should a church deliver credentials to an expelled minister who has not been restored to his fellowship, but has been received into another church? J. F. POUNCEY.

Not if the excluding church still believes that he is unworthy of fellowship among Baptists. If he is, he is not a Christian, but a man who received him as a member bears the responsibility of his continuance in the ministry.

FIELD NOTES.

Rev. W. M. Cole, formerly of Alabama, has removed from Morgan to Walnut Springs, Texas.

Rev. T. L. Nisbet asks us to change the address of his paper from Francis to Mink, Ala.

We are pleased to learn that Rev. G. E. Brewer is again on duty after a long wrestle with typhoid fever.

Pastor Elliott reports a good meeting and good collections at Lowndesboro on Sunday last. That church is loyal to our denominational interests.

We made mention some weeks since of the serious illness of Rev. A. E. Pinckard at China Grove, Pike county. We now make the sad announcement of his death. More extended mention will appear next week.

As has frequently occurred before, some articles which brethren wished to appear at once must lie over for want of room. Some editorial matter which was put in type for last week's paper is still waiting for space.

Little Miss Ruth is a recent addition to the joys of Rev. W. J. Elliott and wife of this city. In this respect they have now received the "second blessing." Bro. Elliott's family have been at the father's home in Shelby county since the yellow fever exodus.

We sincerely sympathize with our brother, Rev. Arnold S. Smith, pastor at Phenix City, on the death of his wife. She died on Friday last, and on Saturday the remains were carried to LaGrange, Ga., for interment. A tribute of respect will be printed next week.

The days of the week as they now appear in the convention program are incorrect. They should be Thursday, Friday and Saturday, instead of Saturday, Sunday and Monday. Our attention was not called to the matter in time to make the change for this issue.

Rev. W. M. Grogan, of Center, sends his renewal and says, "I don't see why all ministers do not read your paper when they get it so cheap." You will have to ask the preachers who do not take the paper; we can't tell why they do not care to know what their brethren in the state are doing.

We return thanks for this invitation, and send kindest wishes for the happiness of those most interested. "Mr. and Mrs. William Austin invite you to be present at the marriage of their daughter, Grace, to Mr. John Cain, Wednesday evening, Dec. 15, 1897, at 8 o'clock, First Baptist church, Wetumpka, Ala. Reception after ceremony."

T. V. B. Moor, Chairman Committee on Entertainment, East Lake, Nov. 30: Delegates and visitors to the convention will take East Lake car on First avenue, Birmingham, and get off at College station, East Lake, then walk three blocks east to the church, where the committee will be in waiting to assign homes and give out cards. So few delegates have sent names to the committee that cards will not be sent out prior to their coming.

Marion Standard: The basement of the Baptist church is undergoing repairs, and when completed, which will probably be this week, Sunday-school and prayer meeting will be held there. During the past week four new boarders have entered the Judson, which brings the enrollment of the boarding department to 108.—On Thursday, Dec. 9th, in the basement of the Baptist church, the Ladies' Aid Society will serve oysters and delicacies. A good supper and social evening at moderate prices.

Never profess one way and believe another.

Rev. H. L. Morehouse, D. D., Field Secretary of the American Baptist Home Mission Society, called to see us for a short time on Monday last. He was on the way to attend the colored Baptist State convention at Uniontown. He is visiting some of the Southern states in the interest of the co-operative work of the white and colored Baptists in missions and education among the negroes. The Doctor reports that the work goes on well in Virginia and the Carolinas, but he has not found it so satisfactory in other states.

Frank M. Hauser, Colquitt, Ga.: I have just accepted the pastoral care of Ashford church, Alabama. Had a splendid day there yesterday. Received by letter Capt. S. T. Usher and wife. Sister Usher is a grand niece of Basil Manly, and these additions will be of great value to the church, as they are earnest church workers.—Liberal provision was made by the church for the pastor's support. This church has many true and devoted members, and are an encouraging example to all.

My work is mainly Georgia the current year, and with two pastorates and a new church building to be erected, I expect to have my time fully employed.

A. W. Logan, East Lake: I have recently been called to the pastorate of Gilgal Baptist church, on the M. & O. railroad, six miles east of Tuscaloosa, and also of the Mount Zion church, near the same place. The membership of the former numbers 120. The church is in good condition, both spiritually and financially, and is fully in touch with all the interests of the denomination. At last service two united with the church by letter and one was received for baptism. The membership of Mt. Zion church numbers about 100. At last service two were received by baptism. By the Lord's help we hope to accomplish something at both churches.

J. B. Powell, Soapstone: Our thanksgiving service at Town Creek church has come and passed and left memories that will ever be treasured. An hour's service in which we drew near to the Lord; an offering of twenty-five dollars for "our orphans;" a bountiful dinner; two hours of sweet social intercourse, and last, but not least, an hour's song service by our school, in which especially "When He Cometh to Make up His Jewels" was rendered by a dozen "little tots," has left us happy and more thankful. The pastor rejoices in the fact that he has a field "known by their fruits." Every request for the advancement of the cause is cheerfully acquiesced in, and all evince a spirit of willingness to do for the Master.—We have certainly made Town Creek and Shiloh churches comfortable with new carpets.—Onward with the Master's work is our motto.—The pastor deems himself fortunate in having in his work the support and co-operation of Rev. W. L. Cahall, the principal of our school.

S. M. Adams, Jemison: My work for this year in the ministry is just about over. I have had but little to say through the columns of the ALABAMA BAPTIST in some time, hence will make a short report. I have served two churches this year, and will remain with them the coming year. I have baptized twenty persons and assisted in six revival meetings in which fifty-seven were baptized. I devoted my time this year to preaching, and enjoyed it very much. I don't know how about the coming year, but think I will be compelled to add some other work in order to live. We have some Baptists in this section who appear to think it a sin for a pastor to demand a support from the churches, but I have never hesitated to ask my churches to pay me for the services rendered, and for that reason some have said, "We don't want you." They say, "We believe in a free gospel," and a few of these same Baptists believe in free whiskey, and they get the free gospel, and pay for the whiskey, that is, all they can't make. So altogether, we are "daisies," and we know what a scaly fish a frog is.

For the Alabama Baptist. An Important Conference.

A conference of brethren will be held at East Lake on Tuesday, Dec. 14, immediately after the afternoon session of the Ministers' Meeting, to consider some pending questions connected with the Whitsett matter. It is proposed to consider these questions simply as they may be thought to affect our organized work in Alabama, with reference to any contemplated action of our State convention, and in the interest of harmony and the work of the convention. Any and all delegates, or messengers are invited to be present.

GRO. B. EAGER.

For the Alabama Baptist. The Whitsett Matter—How Can It Be Settled?

It was thought by many brethren that this trouble in our denomination was settled at Wilmington, but it was not. The question was not met as it should have been, and decided action taken by the trustees of the Seminary. Dr. Whitsett made some concessions, but not such as satisfied a great many brethren. Matters were made worse by the announcement through the newspapers that the Southern Baptist Convention had exonerated him, when in fact the convention did not do such thing, because it did not, as a convention, consider the matter at all. By whose authority this announcement was made I do not know, but it has generally been thought that some of Dr. Whitsett's friends were the authors of it.

Since the meeting of that convention I have much to deplore this condition of affairs among Southern Baptists. What can be done to relieve the denomination of this trouble? I have thought seriously over this question. I have been at a loss how to answer it. But after a long time I have arrived at a conclusion. I know that many of my brethren will not coincide with me in this conclusion, but I believe that a majority of the Baptists of Alabama will. In arriving at this conclusion I had to overcome a very strong prejudice in favor of Dr. Whitsett's remaining in the Seminary. His long connection with it, his amiable Christian character, his earnest work for it, his ability and his devotion to ministerial education—all these were difficult to overcome; but when I considered the good of the denomination, the necessity for unity among our people, the interest of the Seminary itself, I thought that the interest of one man was very small compared to the interest and harmony of a great denomination.

But it is contended by some, that "all this disturbance about Dr. Whitsett's opinions upon a question in history is uncalled for; let it be settled by historians, and let our professor of history in the Seminary make his historical researches and publish his discoveries to the world, without being hampered or restricted by trustees, associations or conventions. Let him have freedom. It is unbecomingly to restrain him in the utterance of what he believes to be the truth." The Baptist cause will not suffer, even if it shall be shown that all Baptists did practice sprinkling or pouring for baptism previous to 1641, and that the earliest organized Baptist church belongs to the year 1610, or 1611. Alabama Baptists are not prepared to accept all this. If the historian does not prove his assertions by indisputable evidence, they are not going to follow him, even if he is the president of the Southern Baptist Theological Seminary. Many Baptists do not believe that Dr. Whitsett has proven his position, and they think that he has done great harm to the Baptist cause, not only by his publications on this subject, but by the manner in which he gave out his opinions to the world. They believe that this is a question which concerns the whole denomination. They do not question Dr. Whitsett's right to entertain the views he does on this subject or on any other, as an individual, but as the president of a Baptist theological school, and a teacher of history in that school, they think they have a right to demand that his teachings shall be in harmony with the denomination, and not in opposition to the position which Baptists have all along maintained. The question that confronts us as a denomination is, shall we endorse as a denomination his position on this subject by quietly submitting to his retention as a teacher in the Seminary, or shall we enter a protest against his teaching by asking the trustees to call for his resignation? Dr. Whitsett has admitted that he made a mistake in writing his articles for the Independent, but he has never apologized for the glaring manner in which he spoke of the Baptists and their historians. He still defends his position first taken, that "the immersion of adult believers was a lost art in England from the year 1509 to the year 1641," and that Baptists previous to 1641 used sprinkling or pouring for baptism. These statements are controverted by men who have had equal facilities with Dr. Whitsett in procuring information on the subject, men who are equally as able and competent to give an opinion as he is. Believing that Dr. Whitsett is in error on this subject, and that his remaining in the Seminary will be productive of harm to the denomination and to the Seminary itself, shall we remain silent, and by our silence give countenance to what we believe to be an error and wrong teaching? What is to be done? The matter cannot stand as it is. If the Seminary belongs to the Baptists of the South, certainly they have a right to express an opinion as to how it ought to be managed, and the trustees should pay some attention to that opinion when expressed through authorized bodies, such as churches, associations and conventions. If they are only to be consulted when money is needed, and are to have no voice or influence in the management of the institution, it is time they were informed of it, so that they

may fully understand the matter and govern themselves accordingly. If the Seminary belongs to the trustees, and not to the Baptist denomination, then it is an important question for any of its professors, or to those who are to be its trustees, to decide for themselves what they should do, or what they should or should not teach. We should stop our discussion on the Whitsett matter, and attend to our own business.

But I believe that it is granted that the Baptist denomination of the South have a quasi interest in the Seminary. While the board of trustees is a self-perpetuating board, yet they never fail to remind the Southern Baptist Convention that the Seminary belongs to the Baptists and must be sustained by the contributions of Baptists. From these facts I presume that the board of trustees recognize the right of the denomination to make suggestions to them as to the management of the Seminary, and to make demands on them as to what may be taught in the institution. I presume, also, that the trustees, realizing the intimate relations existing between the denomination and the Seminary, desire to do what is best for the denomination and that institution. They look, or should look, to the welfare of the whole denomination and the cause generally, and not to the interest of one man. Men are nothing; the cause of Christ is everything. Doubtless they esteem Dr. Whitsett very highly, and they have cause to do so. They do not wish to wound his feelings, nor to injure him in any way. He has long been connected with the Seminary, and has given satisfaction until this trouble came up. He is a lovable man. Many of us feel in the same way toward him. I feel very kindly toward him. I believe him to be an honorable, upright Christian gentleman. I do not think it ever entered into his mind that the publication of what he terms a "discovery in Baptist history" would produce the trouble in the denomination that it has, or that it would injure the Baptist cause. I free him from all blame so far as any evil design is concerned. I believe him to be a good Baptist as to his theological views. But he made a very serious mistake both in the manner of stating his position on the historical question and in publishing it in the Independent and the Encyclopedia. It was a disputed question, with reputable scholars on both sides. He had no right to his opinion in a permanent form, occupying the position he did in the Southern Baptist Theological Seminary, and the Baptists cannot afford to let it go out to the world without a protest. That mistake is difficult to correct. The damage is done. He has offended a large number of his brethren who were warm supporters of the Seminary. His remaining in the Seminary as teacher of history will do it harm. The trustees are the custodians of that institution. They should, it seems to me, be plain. The good of the whole is paramount to that of the individual.

What is true of the trustees is also true as to the duty of Dr. Whitsett. He has made a mistake, and he should be willing to bear the consequences. He persists in holding to the correctness of his position on this historical question in spite of the criticisms of able scholars, and the proofs brought forward against it. He finds himself out of harmony on this question with a very large portion of his brethren, if not a majority. He ought to properly appreciate the present state of affairs in the denomination. He sees that there is strife produced through his mistake. He can quiet the strife. He can pour oil upon the troubled waters, and say, "Peace, be still," and there will be a great calm. It may require a great deal of self-sacrifice, and produce much mortification to a sensitive nature. But what of this? The cause is greater than the man. Paul said: "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." No man should permit himself to become an obstacle in the way of securing harmony and peace in the denomination. No personal feeling should influence us when the good of the entire brotherhood is at stake. If harmony can be secured by the resignation of Dr. Whitsett, I think he ought to resign. I esteem and respect Dr. Whitsett, yet I believe he ought to resign. I think it the wisest and best thing for him to do, unless he can conscientiously promise to refrain from teaching his peculiar views on the disputed historical question, and authoritatively withdraw those expressions in the Encyclopedia article which have given offense to many of his brethren. He cannot see to this his duty, but he should think the trustees should ask for his resignation. If the trustees recognize the right of the denomination to express their wishes through such channels as churches, associations and conventions, and believe that their wishes ought to be respected, then it appears to me that they will be able to determine what their duty is in this matter. These are my views at the present stage of this trouble. May the Lord direct us all in the right way.

JOS. SHACKELFORD.

For the Alabama Baptist.

Meeting of the State Board of Missions.

The Alabama Baptist State Board of Missions will meet in the lecture room of the First Baptist church in the city of Montgomery on Monday, the 13th day of December, at 10 o'clock, a. m. Every member is earnestly asked to be present.

W. B. DAVIDSON, Recording Secretary.

YOUNG PEOPLE'S DEPARTMENT.

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

Dec. 12—Topic: Not Servants, but Sons. Gal. 4:1-7. The author, Paul, Persons addressed, "the churches of Galatia." Time of writing not definitely known, but most likely the winter of 57 A. D., at Antioch, toward the close of Paul's third missionary journey. The apostle's principal object in writing this epistle is to correct the erroneous and hurtful teaching of the Judaizers, who were dogging his footsteps with a spurious gospel, which claimed that in order to be saved they must add to their faith Jewish ceremonies. Paul denounces, with awful severity, these perverters of the gospel of Christ (Gal. 1:8) and with logic set on fire of the Holy Spirit, he establishes, with overwhelming proof, the sinner's complete justification by faith in Christ. Only faith in Christ can remove the curse the law entails, but faith alone does not do it. This epistle to the Galatians is Luther's mightiest weapon in the reformation.

NOT SERVANTS, BUT SONS.

Truth is many-sided, and it must not be inferred from the statement that we are sons of God, that we are in no sense servants, for the Scriptures abound in references to God's servants. As children we are to serve, but it is the service of love and not of slavish fear. The believer's relation to God is three-fold—servant, friend, son. The inspired writer is correcting the error referred to above—that all Christians must become Jews, as to their religious rituals. He shows that Christians are not servants, in the sense that Israel was, under the old covenant, which was legal, neither are they as children "under age," and subject to guardians and teachers, but they are free children—sons that are of age, and are become men, ready for freedom and the possession of their own heritage. Judaism was the world's primary school, hence its lessons were elementary and its laws disciplinary. Eternity is the period of God's action, and in the fullness of his own good time he speaks to the world from the silence of the centuries, as to Israel on the banks of the Red sea, "go forward." Such was the "fulness of time" when "God sent forth his Son, made of a woman, made under the law, that we might receive the adoption of sons," and escape the bondage of sin—a bondage more wretched and galling than that of Egypt, by which it was typified.

I. THE ADOPTION OF SONS. Verse 5.

Adoption is the act of divine grace by which believers in Christ are received into the family of God, and are according to the sovereignty and predestination of God, and to the praise of the glory of his grace. (Eph. 1:5.)

2. Adoption implies a change of state—a state of freedom in opposition to a previous state of bondage. Verse 7; Rom. 8:15. We shall not know fully what is meant by adoption until after the redemption of the body. (Rom. 8:23.)

II. THE ENDURENCE OF SONSHIP. 6

1. The voice of the Spirit in the heart. 26. "And because ye are sons of God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." As the presence of Christ's Spirit in the heart is proof of sonship, so the absence of his Spirit is clear proof that we are not his. "If any man have not the Spirit of Christ he is none of his." (Rom. 8:9.)

2. The hand of the Spirit in the life. (Rom. 8:14.) "For as many as are led by the Spirit of God, they are the sons of God."

III. THE INHERITANCE OF SONS. 7

1. The sons of God inherit freedom. "Wherefore thou art no more a servant, but a son." Verse 7. The liberty wherewith Christ hath made us free is a large liberty, and we are to stand fast in it, not becoming entangled again with the yoke of bondage. (Gal. 5:1.) Where the Spirit of the Lord is there is liberty (2 Cor. 3:17) and this liberty of God's children is glorious. (Rom. 8:21) but we should not forget the apostle's admonition (Gal. 5:13) not to use this liberty as an occasion to the flesh. Liberty is no license.

2. The sons of God are heirs of God and joint heirs with Christ. (Verse 7; Rom. 8:17; Gal. 3:29.) As such, they are heirs of salvation (Heb. 1:14); righteousness (Heb. 11:7); a kingdom (Jam. 2:5); everlasting life (Matt. 19:29); all things (Rev. 21:7; 1 Cor. 3:22.)

For the Alabama Baptist.

The Question of Jurisdiction in the Whitsett Controversy.

We are told that the Alabama Baptist State convention has no jurisdiction in the case, and therefore should be silent. If such statement means anything, it means that every Baptist body on earth, the churches included, shall keep silent, and only the trustees of the Seminary shall speak and act. They alone are responsible: all other Baptist bodies are irresponsible.

We are informed that the Board of Trustees have settled this Whitsett matter, and that it is not wise for us to meddle with it. That we are seeking to give birth to something new and dangerous, and that we will thereby surrender the most precious of our time-honored Baptist principles.

These are wonderful statements. All such statements are misleading. Arguments built upon them are worthless, because the premise is faulty, if not absolutely false.

No attempt will be made to put Dr. Whitsett on trial for heresy, or anything else. Our brethren of Alabama do not expect that the State convention will dismiss him from the Seminary. Nor do the

defenders of Dr. Whitsett expect them to attempt anything of the sort. All this ado is but begging the question. What the Baptists of Alabama want our convention to do is, to say to the trustees that we wish Dr. Whitsett to resign; because we believe that his mistakes and blunders unfit him for the position which he now occupies. They are willing that this shall be left without debate and without bitterness. Then the Board of Trustees can ignore what we say if they see fit to do so, and we shall be left to the situation and the developments which follow; and so will they and the Seminary.

We are told that the Seminary is not subject to our control; that the Board of Trustees is self-perpetuating. Yes, we all understand that. If the Seminary wishes to entrench itself behind this fact, and ignore the wishes of eight-tenths of our brethren, and talk loftily to us about our jurisdiction and our meddling, let us say so, and take what follows. We ought to understand each other.

It is generally understood that the Seminary is a Baptist school, and if it is, it is not independent of Baptist control. I hope that it does not wish to be. If it does, for one I wish the Baptists to be independent of its teachings.

All that we wish to do is to instruct the trustees of our wishes. They are said to know more about the question at issue than all the rest of us. I don't know whether they do or not. I hope they do, but I doubt it. If their decision lately made in the case is to remain unchanged, then I doubt their wisdom exceeding the combined wisdom of all the rest of us who do not agree with them.

Whom do the trustees represent?

If only the Seminary and themselves, who represents the denomination? If they represent both the denomination and the Seminary, then both the Seminary and the denomination are entitled to be heard by them. The Seminary may choose its own method of communicating with them, and the denomination will do the same.

How shall we instruct the trustees of our wishes, if we do not memorialize them by the mouth of our associations? That is the only way open to us, and has so been used all through the years. Shut this avenue of expression up with a technical plea about jurisdiction, and our mouth is effectually and finally closed, and the dreaded and talked of pseudo-Baptist ecclesiasticism will be found on the other side of the field, not on ours.

There is much more than the historical question involved in the Whitsett controversy, vastly more.

As I will not write more upon this subject before the meeting of our convention let me say, as before, that we do not need extended and bitter debate in the attempt to add in the settlement of this matter; nor should we seek to be ingenious in order to carry things our own way. Information is what we need. This should be given fairly and fully. JNO. P. SHAFER.

Dadeville.

For the Alabama Baptist.

The Young People at the State Convention.

While there will be no formal young people's meeting at the convention, an evening (Tuesday) will be given to young people's work, and Mrs. C. S. Blackwell, L. O. Dawson and others will speak. Special attention is called to this meeting, and we shall be very glad if those interested in young people's work will take notice and be on hand Tuesday evening before the convention proper. W. A. H.

MARRIED.

At the home of the bride's parents, at Evergreen, Mr. Jas. L. Dyke and Miss Lucile Burt. Mr. Dyke is a telegraph operator for the L. & N. Miss Lucile is a member of our church, and is a devoted Christian. May their future be filled with happiness. S. P. LINDSEY.

OBITUARY.

The dark mantle of death has again cast its shadow over the community of Wetumpka. In the death of Dr. W. H. Allen not only the bereaved mother, brother, sisters and broken-hearted wife, but the church, the community, and the medical faculty experience a great loss. In this hour of trouble we commend them to the God of all graces, who doeth all things well. J. J. PIPKIN.

Nanafalia.

Died—At the home of her daughter, near Robinson Springs, Ala., July 19th, 1897, Sister Martha Hawkins. She was born in Edgefield, S. C., March 30th, 1838, and lived with a Baptist church in Lowndes county, Ala., at an early age. She served Christ faithfully to the end. At the time of her death she was a devoted member of the Baptist church at Robinson Springs, and was proud of her denominational affiliation. She leaves three children and a host of friends to mourn her loss. She was ready to receive her reward. The Lord comfort the bereaved. HER PASTOR.

We have realized that death is no respecter of persons. It has claimed and taken from our midst one of the noblest and best, in the person of Miss Alice Westbrook. She was a consecrated Christian, an affectionate sister, and a devoted child. She was an exemplary member of the Baptist church, and a favorite of all who knew her. Her life was an unbroken ray of sunshine in the home and in the same community, who have no hope. She has fallen asleep in Jesus, and "those beautiful hands are beckoning us to better lands." J. J. PIPKIN.

Nanafalia.

Died—At East Lake, Nov. 23, Mrs. Caroline Wood (nee Bradford) wife of Wm. Wood, Jr. She was a very peaceful death. A few minutes before she died she pointed up, closed her eyes, folded her hands across her breast, and so fell asleep. She had for a good while largely lost her power of articulation, and this, perhaps, accounts for the substitution of signs. Born in 1823, she had spent a long life in the same community, who have no hope. She has fallen asleep in Jesus, and "those beautiful hands are beckoning us to better lands." J. J. PIPKIN.

home the last several years on account of unwelliness, and previously, she was a great reader of solid and edifying books, and consequently, rich in conversation, mingled with devotion. I shall never forget attending a protracted meeting at her church, Ruhams, now East Lake, some years ago, when Dr. Henderson was pastor. It was a time of blessing, when many were quaking before the action of life. Two sisters, the deceased and aunt Harriet Wood, led of Richard Wood, were a host in leading inquirers to Christ. No one can tell how many a weary groaner has found shelter and rest under the roof of the departed and her big-hearted husband the last fifty years! to say nothing of hundreds of others. Many of us feel bereaved almost like the family, and will enter, if ever permitted to do so, the hospitable old mansion, with faces wet with tears.

E. B. TRIGUE.

On the 6th ult., near Belleville, after a long, tedious and troublesome spell of sickness, Mr. Thomas Robbins, Sr., passed quietly from earth to heaven. Mr. Robbins was born in April, 1821, and was a member of the Baptist church without criticism for more than fifty years. He was married to Mary Ann Robbins, and they had a family of five children. He was buried in the family cemetery. A very large number of people attended his funeral. He was universally loved. He was one of the truest and most affectionate fathers and peaceable neighbors. Only sickness or unavoidable hindrance kept him from divine service. He leaves two sons and one daughter. We are all mourning the loss of a dear friend, and a host of relatives to mourn his departure, though of a full ripe age. The Lord bless and comfort them all. B. H. CRUMPTON.

MISS MARY CAFFEY, (daughter of Mr. and Mrs. H. M. Caffey, of Hayville) was a member of our church for one year and a few short weeks for one year and loved her only as pupils and teachers, thrown together in such close relationship, and she was a very dear friend, a kind, helpful schoolmate. She was unusually bright, of quick apprehension, eager for every new thought, and laying hold of it, and she was a very dear friend, a kind, helpful schoolmate. She was unusually bright, of quick apprehension, eager for every new thought, and laying hold of it, and she was a very dear friend, a kind, helpful schoolmate. She was unusually bright, of quick apprehension, eager for every new thought, and laying hold of it, and she was a very dear friend, a kind, helpful schoolmate.

Whom do the trustees represent?

If only the Seminary and themselves, who represents the denomination? If they represent both the denomination and the Seminary, then both the Seminary and the denomination are entitled to be heard by them. The Seminary may choose its own method of communicating with them, and the denomination will do the same.

D. I. Purser.

The committee appointed by the Baptist church at Orion to draft resolutions expressive of our sorrow at the loss of the late Dr. D. I. Purser, of New Orleans, present the following:

Resolved, 1. That in the death of our beloved brother, who was so well fitted for the work which he was so zealously prosecuting, our denomination has lost a consecrated, godly man, and one of our best gospel preachers.

Resolved 2. That we as a church tender our condolence and sympathy to the bere

