

ALABAMA BAPTIST.

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"SPEAKING THE TRUTH IN LOVE."

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ALABAMA BAPTIST.

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esteemed. He was a son-in-law of the late Col. B. W. Edwards, of Darlington, who was for several years the president of our Baptist State Convention. The circle of sympathizing relatives and friends is large and influential.

Mr. Woodruff was a nephew of Mrs. M. A. Waller, of Montgomery.

Rev. Platt Stout, the grandfather of Mr. Woodruff, spent his last days in Wetumpka, at his home. Although he was of tender age when his grandfather died, the influence of his holy life was deep and abiding on the lonely, bereaved little boy. Happy the child who has this rich inheritance from parents passed into the skies. Rev. Platt Stout is remembered with love and esteem by the older Baptists of Lowndes and Dallas especially, and of other counties also.

For the Alabama Baptist. Preach This With Other Things

The members of Pear Tree church are discussing the principal events of Zion throughout the land, and as their pastor I have received some valuable suggestions which may prove serviceable to other pastors and churches.

Alabama is full of Bibles, churches, preachers, Sunday-schools and earnest Christians. All classes, including non-church members, are fairly enlightened as to how people ought to conduct themselves. We are all agreed that dishonesty is a contemptible sin. Very few of us, I suppose, think ourselves guilty of it. We would feel greatly aggrieved to have this sin laid to our charge. A good many of us would likely resent the affront with violence.

Yet many among us cannot be relied upon implicitly to meet a business obligation when bound by nothing but their naked, unperforated word. Their sheer promise, written or unwritten, is not to be trusted as fully as if the other party has some means of compelling them to fulfill the terms of a contract. Of just how many this is true none of us can say, but nobody would pretend that the cases are rare.

Yet a man's conscience ought to carry him farther in such a matter than is possible to be done by any provisions of civil law. Perhaps some are inclined to excuse their own loose ways on the ground

that they are not guilty as themselves. Is not the offering of such a plea an unmitigated disgrace in itself?

I am not accusing one class rather than another. My object is to call attention to the fact that there is a far too extensive necessity for buyers and sellers, borrowers and lenders, debtors and creditors, to stand on their guard against each other in order to escape injustice.

Of course it will be said that hard times disable men from meeting their engagements. But so the other hand is ought to be considered that times have usually been hard with most people in Alabama for the last thirty years, and we ought to have learned by this time to measure our expenditures and promises accordingly. In brief, people, especially Christians, and more especially Baptist Christians, ought to be strictly reliable in business transactions save where they are prevented by extraordinary reverses, and the pulpits ought to insist on it. JOHN T. JETER.

Mr. W. B. Alexander, of Felix, Perry county, has developed into a first-class truck farmer. He has raised about a thousand head of as fine cabbage as was ever seen in this market. They are brought to Selma and sold at a profit of ten cents per head. He has a good system of raising them, but requires a deal of labor.—Selma Mirror.

We would not say that any other man may do what one man does, because all men have not the same gifts; but we would say that many others could make their farms produce more money crop besides cotton. It may not be amiss for us to add that it may be that Mr. Alexander's cabbage enable him to keep his subscription to the ALABAMA BAPTIST in good condition.

As a rule it is a bit of mistaken economy on the part of churches to try to go on any length of time without a pastor. If a church ceases to live at all, it can, except in very exceptional conditions, better afford to have a pastor than not to have one. To try to wait until certain debts are paid, or until enough has been saved by doing without a pastor for a time to make the church able to employ a pastor is not good business management, as history has shown. It is not a good business to kill the goose that lays the golden egg. A church is not properly organized without a pastor. With the main wheel out of the machine, poor work may be expected. If the man who stands it is liable to self-ignition. As a rule, every day a church is without a pastor, it loses.—Word and Way.

The Problem of Church Finances.

What a Wise and Experienced Treasurer Says of It.

At this time when so many of our churches are wrestling with the financial question—with deficits from the old year, or budgets for the new—the following article from the Religious Herald will be read with interest certainly, and possibly with profit, by many of our deacons, church treasurers, members of committees on finance—and pastors. Good Deacon Lake is evidently a practical, level-headed man, and whether we agree with him altogether as to methods of managing the finances of a church or not, we may find some suggestions in what he says suited to our exigency. As touching this matter few of our churches could themselves have attained.

The office of church treasurer, is one of great importance, and should be held only by those who discharge aright their duties. Too often church treasurers are brethren who lack the qualifications which are needed to do the faithful discharge of the duties imposed. There is not a better church treasurer of our acquaintance than Deacon Lake, of Hampton, Va. When asked to tell the readers of the Religious Herald his methods, he replied:

"We decide how much money we shall need for the year, for pastor's salary, sexton's wages, interest on debt, and then we interview every member and get him to say how much he will give, to be paid weekly or monthly, and to be put by him in an envelope and dropped into the church baskets. If any one says he can give nothing, we say to him: 'Then you ought to be helped by the church, and we have a Poor Fund for just such a case. We will place your name upon that list. Every member must either give to the support of the church or receive something from it for his own support.' This way of putting it generally brings them up and they agree to give something. When once we get them pledged, we nurse them and let them see that the church regards their subscription as a sacred obligation, to be paid fully and promptly. When they get this idea fully in mind and get in the habit of giving a little, they generally increase the amount. We have members who began with five cents a week, and now they give fifty cents a week. They have been educated up to it in this quiet, simple way. The envelope system is a fine thing, when well worked. Once a quarter, I send out to each member a statement of how he stands. If he is up on the book, he sees it, and if he is behind, he sees it. Thus we keep up expenses, and the pastor gets his salary every Monday morning. Every quarter, I report to the church how the good work goes. I use to report once a month, and I prefer that. The first question we ask a new member after he joins the church is: 'Now what can you pay to church expenses?' We do not wait until he has been a member some time, but we tell him while he is enlisting, before he has had time to get cold and careless."

"Tell the readers of the Religious Herald, Bro. Lake, what the pastors can do in this matter."

Deacon Lake: "I think pastors ought to encourage their laymen to do their best at devising a good system, and then they ought to do all they can in seeing that the plan they have chosen is well worked. The very best of all systems is the one that is persevered in. We Baptists are great on the final perseverance of the saints; but we are often as quick to let go as to take hold. I think the pastors ought to make much of the three P's (presence, prayer and purse). With the presence of the church is warm and the prayers of all and the purses of all at the command of the church, the kingdom of our Lord will prevail."

Herald reporter: "Yes, but a pastor may do his best in every particular, but if he has a board of good-for-nothing, aliphed deacons, he will have an up-hill journey."

Deacon Lake: "The pastor cultivates the acquaintance of every member, and he makes it a study to secure the co-operation of every member. He does not growl and croak, and he does not let his own personal affairs interfere with church work. Half the battle in the financial struggle, turns upon how you do it. There is money enough in all our churches to pay all church expenses and to keep up the pastor's salary, if you have a good system of finances and work it well."

Herald reporter: "What are you doing for the mission boards?"

Deacon Lake: "We work for the boards in the same way that we work for church expenses. Every Sunday an envelope is put in for one or more of the boards, and those envelopes go into the hands of another treasurer, and to him you will have to apply for the particulars as to that department of the work of my church. Church expenses are

my department, and I give my attention to that. In one thing I am like the apostle Paul. I can say, 'This one thing I do.'"

Seed Thoughts.

A little child was one day playing with a very valuable vase, when he put his hand into it and could not withdraw it. His father, too, tried his best to get it out, but all in vain. They were talking of breaking the vase, when the father said, "Now, my son, make one more try; open your hand and hold your fingers out straight, as you see me doing, and then pull."

To their astonishment the little fellow put out his fingers like that, for if I did I would drop my penny." He had been holding on to a penny all the time. "No wonder he could not withdraw it. Drop the copper, surrender, let go, and God will give you gold.—John MacNeil.

The love of Christ is not an absorbing, but a radiating love. The more we love him, the more we shall most certainly love others. Some have not much natural power of loving, but the love of Christ will strengthen it. Some have had the springs of love dried up by some terrible earthquake. Some have spent it all on their own selfish dear ones. Now he is come whose right it is; and yet, in the fullest resumption of that right, he is so gracious that he puts back an even larger measure of the old love into our hands, sanctified with his own love, and energized with his blessing, and strengthened with his new commandment, "That ye love one another, as I have loved you."—Francis Ridley Havergal.

Many of our pastors find it difficult to give out of their small salaries any considerable sum to State missions. Some of them, notably brothers W. L. Cole and Everette "Elli," adopted the plan pursued in many of our district associations, of offering to give two or three weeks of time that of money. Commonly pastors have exchanged work with each other, or received compensation in money for assisting well-to-do churches. The weak churches were not able to borrow or pay an evangelist. There seemed to be no provision for knowing their need or for annual reports. The church book secretary is circulating all over the state. He knows more than forty pastors about the

table plan is for these volunteers to offer themselves for service and let the secretary name a good field for them. In this way there can be adaptation and distribution. There is only common justice in repaying such contribution of work along with their report. We are not offering to give two or three weeks of time that of money. Commonly pastors have exchanged work with each other, or received compensation in money for assisting well-to-do churches. The weak churches were not able to borrow or pay an evangelist. There seemed to be no provision for knowing their need or for annual reports. The church book secretary is circulating all over the state. He knows more than forty pastors about the

Ought "Rev." to be prefixed to the name of a licentiate?

No; not if we intend that our language shall have any definite meaning. The prefix "Rev." is used simply to signify that the person so designated has been regularly ordained to the ministry, according to the custom of the denomination to which he belongs. Some Baptists refuse to use the prefix, and insist upon "Eld." or "Elder," because they say only God is revered. That is not strictly justified. There is no place in the Bible where the phrase Elder Peter, Elder Paul, etc., is used. And if we must conform in all things to Bible usage, we shall be obliged to change in a good many places. Protestantism is the use of the prefix "Rev." as implying anything more than official character. A licentiate is simply a candidate for the ministry, and it is presumption on his part to either use or allow the prefix to be used with regard to himself. When we find a licentiate using the prefix "Rev." he goes down many degrees in our estimation.—Journal and Messenger.

Once in a while some brother arises with a plea for the "Gospel of Giving." Is it there was any other sort of gospel. He who pretends to preach any gospel without preaching giving is unworthy of his calling, for the reason either of ignorance or dishonesty to the Truth. There is but one gospel, and giving is woven inextricably into the warp and woof of it. To preach the gospel without preaching giving is as impossible as to preach Christ as a preacher for separating giving from the Gospel, and thus emasculate it; but we can only pray Christ to forgive him for doing it.—Biblical Recorder.

Is religion one of the fine arts, that it should consist simply in going to meeting on good clothes every Sunday, saying grace at table, and praying night and morning? Are we so literally a flock that we have nothing to do but to be fed all the year, yielding only the annual fleece that forms our pastor's salary?—J. G. Holland.

Central Committee.

W. L. COLE, President, Birmingham; M. G. GRAY, Vice President, Birmingham; M. D. M. Malone, Secretary, Birmingham; Mrs. G. M. Morrow, Treasurer, Birmingham; Mrs. T. A. Hamilton, Young People's Mission Work, Birmingham; Mrs. H. L. Mellen, President, Com. Livingston.

October 30, 1897.

My dear Mr. Armstrong: Your letter has been received for some time, but I have not had time to answer it. I am now traveling, and if you do not mind, I will answer you in a letter in pencil.

On my way to Kwong Ning, one of our mission stations, I met a Chinese servant of a European. I have a Chinese servant of a European woman with me. I failed to get a boat, as the Canton people were afraid to go on account of robbers on the way. I found a Kwong Ning boat really to stay at midnight. The boat was already full of passengers, but they said they could give me a place. They did not move. I went on board, and the captain said, "God kept us in his holy keeping."

Nov. 12.—We have been in Kwong Ning for about twelve days. About fifty women have come into our camp on some days, but it is our harvest time and many of the women are busy in the fields gathering in the rice harvest. Last week they had not begun and we had many passing with their loads, who dropped in for a longer or shorter time to listen to the gospel. We have gone to the villages, but except in the larger ones, they are all in the rice paddy. Our visit, however, has not been in vain, for some who heard before, have returned to hear more, and some who have never heard are now hearing for the first time.

The Chinese military examinations are about to take place and two of the students have been said to be troublesome. We have said and done but little, as they are a turbulent set, usually, and if angered, might arouse the others and stir up a mob. Yesterday one of them threw stones into the chapel and kicked the door. The next day he lifted the door off the hinges, throwing it into the street. He remarked that he was not afraid to beat or kill those inside. We did not know whether other students might not be emboldened to follow his example, and I went in to see the result. So I went in a sedan chair last evening to take my passport to the officer, informing him of what had taken place and asking that he would see that the house was guarded during the night. He sent four men and promised to put up the people who were in the chapel.

Yesterday morning after we had passed the city to Tg. U and beyond it, we came to a more lively part of the way. We were traveling quietly when two men

passed out that they wanted to pass on our boat. They told that our boat was full of passengers; nevertheless they came on board. They walked around as if the place belonged to them. I was about to say to the captain, "I am sorry that it was not prudent to admit strangers to come on board, but fortunately, I said nothing. The men looked around, and marked, 'There is a foreign woman'; then the best dressed one said to the other, 'We will not take passage on this boat.' When they were gone, the captain said, 'They are not robbers.' They brought no baggage with them, but the woman working on the outside of the boat with pistols and knives under the silk garment of the man who took the lead. Two boats passed us, and a place ahead of us to which we were going, robbers had entered their boat and taken all their provisions.

The captain said: "It is a lonely journey today; these robbers attack open daylight; if you have anything valuable, hide it away from them." I hid away most of my money, leaving out five dollars and in case they should come.

All day long we traveled, not knowing at what moment the robbers might come on our boat. My heart was more peaceful than I supposed it could be. I realized the keeping power of God, the power of being kept in peace, because I knew no harm could touch me unless my heavenly Father's will was in it. What will you do if the robbers come?" asked the captain. "I will ask my Father to take care of me," I answered. "Ask your heavenly Father to take care of us all along this way, and when we anchor for the night," she said. I promised to do so.

The Bible woman and I had a game of special prayer in our little room. The night passed quietly and safely by and today's journey was considered a safer one, and tonight's prospective place of anchorage is considered more secure. The same God watches over us to do, and bring us in safely to our journey's end and make us a blessing to these Kwong Ning women who know so little of the salvation which Jesus gives and yet who are needing it so much.

Later.—The last day's journey for about four hours was a lonely journey infested with robbers. The captain looked anxiously in all directions as she steered the boat. A float was floating on the river on top of which was a little hut. The captain said: "Some of those men on the raft are robbers and some

are not." She had scarcely spoken when I saw a dagger glittering in the sunlight. It was held over the heads of some of the men. Remonstrance ceased on the part of the owners of the raft. The robbers entered the little hut and took from it all that they wanted. It was the work of a few seconds, which darted off swiftly. Soon they were near our boat. I expected they would board it, and our time would come next. But they made for the shore, and on landing stood on the bank looking up and down the river. How I prayed the Lord would somehow keep them standing there, that they might not harm us. They did not move. Other small boats on the river had men in them, who the captain said, were robbers. But they did not harm us. God kept us in his holy keeping.

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All day long we traveled, not knowing at what moment the robbers might come on our boat. My heart was more peaceful than I supposed it could be. I realized the keeping power of God, the power of being kept in peace, because I knew no harm could touch me unless my heavenly Father's will was in it. What will you do if the robbers come?" asked the captain. "I will ask my Father to take care of me," I answered. "Ask your heavenly Father to take care of us all along this way, and when we anchor for the night," she said. I promised to do so.

The Bible woman and I had a game of special prayer in our little room. The night passed quietly and safely by and today's journey was considered a safer one, and tonight's prospective place of anchorage is considered more secure. The same God watches over us to do, and bring us in safely to our journey's end and make us a blessing to these Kwong Ning women who know so little of the salvation which Jesus gives and yet who are needing it so much.

Later.—The last day's journey for about four hours was a lonely journey infested with robbers. The captain looked anxiously in all directions as she steered the boat. A float was floating on the river on top of which was a little hut. The captain said: "Some of those men on the raft are robbers and some

are not." She had scarcely spoken when I saw a dagger glittering in the sunlight. It was held over the heads of some of the men. Remonstrance ceased on the part of the owners of the raft. The robbers entered the little hut and took from it all that they wanted. It was the work of a few seconds, which darted off swiftly. Soon they were near our boat. I expected they would board it, and our time would come next. But they made for the shore, and on landing stood on the bank looking up and down the river. How I prayed the Lord would somehow keep them standing there, that they might not harm us. They did not move. Other small boats on the river had men in them, who the captain said, were robbers. But they did not harm us. God kept us in his holy keeping.

Nov. 12.—We have been in Kwong Ning for about twelve days. About fifty women have come into our camp on some days, but it is our harvest time and many of the women are busy in the fields gathering in the rice harvest. Last week they had not begun and we had many passing with their loads, who dropped in for a longer or shorter time to listen to the gospel. We have gone to the villages, but except in the larger ones, they are all in the rice paddy. Our visit, however, has not been in vain, for some who heard before, have returned to hear more, and some who have never heard are now hearing for the first time.

The Chinese military examinations are about to take place and two of the students have been said to be troublesome. We have said and done but little, as they are a turbulent set, usually, and if angered, might arou

Table with financial data, including 'ROYAL BAKING POWDER', 'Third Quarterly Report of the Treasurer of the Central Committee', and various association reports.

A Cow's Moo. A very small girl was learning to write. Her teacher ruled the slate and set her 'copies', and Lucy took great pains with the pot-hooks and round o's with which she began. One day the teacher saw something new for Lucy to copy: M-o-o-Moo.

How many men are there with the buttons of the backs of their coats—Washington Democrat. 'It must be hard to lose one's mind,' said the thoughtful boy. 'It ought to be easy, if your head is cracked,' said the cheerful idiot. Indianapolis Journal.

MORTGAGE SALE. Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by William F. Gregory to the National Building and Loan Association of Montgomery, Ala., on the 24th day of December, 1934, which mortgage is recorded in Book 30, page 92, and 93, of the records of the Probate Office of Henry County, State of Alabama, the said National Building and Loan Association will proceed to sell at public auction, at the Artisan Building, Court Square, in the City of Montgomery, Alabama, to the highest bidder for cash, on the 24th day of February, 1935, the following described property, situated in the town of Dothan, County of Henry, to wit:

MORTGAGE SALE. Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by William F. Gregory to the National Building and Loan Association of Montgomery, Ala., on the 24th day of December, 1934, which mortgage is recorded in Book 30, page 92, and 93, of the records of the Probate Office of Henry County, State of Alabama, the said National Building and Loan Association will proceed to sell at public auction, at the Artisan Building, Court Square, in the City of Montgomery, Alabama, to the highest bidder for cash, on the 24th day of February, 1935, the following described property, situated in the town of Dothan, County of Henry, to wit:

MORTGAGE SALE. Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by William F. Gregory to the National Building and Loan Association of Montgomery, Ala., on the 24th day of December, 1934, which mortgage is recorded in Book 30, page 92, and 93, of the records of the Probate Office of Henry County, State of Alabama, the said National Building and Loan Association will proceed to sell at public auction, at the Artisan Building, Court Square, in the City of Montgomery, Alabama, to the highest bidder for cash, on the 24th day of February, 1935, the following described property, situated in the town of Dothan, County of Henry, to wit:

BELLS. Steel Alloy Church and School Bells. Louisville & Nashville R.R. DOUBLE DAILY LINE OF PALACE Sleepers from Montgomery to Louisville and Cincinnati, Mobile and New Orleans, making direct connections with the North, East, West and South. For information as to rates, etc., see agent of the company or write to R. F. ASHBY, 215 N. 1st St., Montgomery, Ala.