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TRUTH IN LOVE.

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Some Questions.

We find these questions and an-
swers in the Baptist and Reflec-
tor:

Ques.—When a member of a
Baptist church leaves us and joins
the Campbellites what is the best
way for the Baptist church to pro-
ceed, merely drop his name from
the church book, or bring his name
up before the church and exclude
him for the denial of the faith?

Ans.—The best way to do would
be to withdraw fellowship from
him lovingly but firmly on the
ground that he has already with-
drawn from you, or on the ground
of Rom. xvi. 17, and 2. The-
ss. iii. 6.

Ques.—When and where did the
law end?

Ans.—The ceremonial law, as a
form of life to be literally and for-
mally obeyed, ended when Christ
came and fulfilled it.

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came and fulfilled it.

Thoughts for Pastors.

Our people are far less reliable
in business matters than they were
forty years ago. They are grow-
ing worse in this respect every
year. These are realities that
ought to fill every heart with deep-
est shame. If it is possible to find
the causes of this condition, they
ought to be exposed to the full
light of day, that all lovers of right-
eousness may wage a relentless war
against them.

For the present I am content to
say that our hope of reformation
rests chiefly, if not wholly, in the
Christian ministry. Nor can we
accomplish the end by merely
preaching the great supernatural
truths of the gospel. Regenera-
tion ought to be preached, and re-
pentance as one of its fruits; but
also that repentance requires fair
and square dealing toward God,
indeed, but also between man and
man.

I am not advising a mere denun-
ciation of dishonest men and meth-
ods, however richly it may be mer-
ited. On the contrary I am per-
suaded the popular mind needs
clear, plain teaching on the subject,
supported and enforced by apt ap-
plications of Scripture read and ap-
plied in hearing of the people. (I
grow more and more in favor of
reading proof-texts to the congre-
gation, with comments, rather than
quoting them from memory.)

Thousands grow up with the idea
that it is right to get all they can
and keep all they get, without re-
gard to whether they exchange a
full equivalent for it or not. They
think that all gain to one party of
a transaction is necessarily so much
loss to the other party; that one
cannot increase in wealth except
by robbing others. Our hearers
need to be taught clearly and sim-
ply the significance of the com-
mandment, "Thou shalt not steal."

It will do no harm to show
it as binding on the church in its
organized capacity as it is on the
pastor in his individual capacity.

The proper and intelligent treat-
ment of this subject would lend a
pleasing, highly attractive and
vastly profitable variety to one's
pulpit ministrations. He would
probably be surprised at the quick-
ened attention people would give
to his sermons. While buying
books on election, baptism and so
on, our pastors should invest some
money in sound treatises on hon-
esty, and by a careful study of the
subject in the Scriptures, with nec-
essary helps, fit themselves for

preaching a gospel that is along that
line.

JNO. T. JESTER.
Pear Tree Church.

For the Alabama Baptist,
Scripture Authority for Extending
the Right Hand of
Church Fellowship.

During a pleasant stay of three
days among the good brethren of
Lebanon Baptist church, Central
association, I came in contact with
one of our devoted pioneer preach-
ers who requested that I refer him
to the chapter and verse which
teach extending the right hand of
church fellowship. To this task I
address myself, hoping to secure
my brother's attention, at least, if
not a change of his preconceived
notions.

We launch out, then, by submit-
ting two suggestions:

1. The city of Jerusalem never
was made the centre of foreign
mission work. Out of this city no
missionary was sent, directly. The
city of Jerusalem is the birth-place
of Christianity. There the events
transpired upon which the gospel
was founded. It is true that the
light which should take hold of the
ends of the earth was to go out
from this place; but it is not true
that the city of Jerusalem became
a centre of missionary operations.

2. The city of Antioch (Syria)
was the centre of foreign mission
work. "Now there were in the
church that was at Antioch certain
prophets and teachers, as Barnabas
and Simeon that was called Niger,
and Lucius of Cyrene, and Manen,
and others. As they ministered to
the Lord, and fasted, the Holy Ghost
said: Separate me Barnabas and
Saul for the work whereunto I have
called them." &c. Acts 13:1-3.

This is the first and only time
in which the apostle Paul was chosen
as a foreign missionary, and the
first and only place from which he
was sent out as such. If it be ob-
served—as some do—that the pas-
sage found in Gal. 2:9 has refer-
ence to the apostle being sent out
as a missionary, we have made the
Bible not only contradict itself, but
we have made it a book of super-
fluous statements. This no morally
sane man can believe. No, the
fact of the matter is, that the events
recorded in Gal. 2:9 have no refer-
ence at all to, and find no parallel
whatever in the events recorded in
Acts 13:1-3. They are distinct
and separate in time and object.

In Gal. 1:16, 17, Paul tells us
what took place immediately after
his conversion. He says he did not
go to Jerusalem, but to Arabia
(wilderness of Sinai). What for?
I do not know. Perhaps, standing
on the threshold of the new cov-
enant, he was anxious to look upon
the birth-place of the old, that
dwelling for a while in seclusion in
the presence of the "mount that
burned with fire," he might ponder

over the transient glories of the

"ministration of death," and ap-
prehend its real purpose in relation
to the more glorious covenant which
was now to supplant it. He was
attracted thither by a spirit akin to
that which had driven Elijah to the
same place. (1 Kings 19:8-13.)

By this journey he sought seclusion
from the outer world, and commu-
nion with God and his own soul, and
thus to gather strength in solitude
for his active labors. "Here, sur-
rounded by the children of the desert,
the descendants of Hagar the
bondswoman he read the true mean-
ing and power of the law.—Comp.
Stanley, Sinai and Palestine, p. 50.

In the rugged and barren region
wherein it issued he saw a fit type
of that bleak desolation which it
created, and was intended to create
in the soul of man. In the midst
of such scenes and associations his
spirit was attuned to harmony with
his divine mission, and fitted to re-
ceive fresh visions and revelations
of the Lord." Thus in the wilder-
ness of Sinai, as on the Mount of
the transfiguration, and on the Mount
of the law, we see the same thing.

Here, Moses
had received the tables of the law
amid fire and tempest and thick
darkness. Here again, Elijah, the
typical prophet, listened to the
voice of God, and sped forth re-
freshed on his mission of righteous-
ness. And here, lastly, in the ful-
ness of time, Paul, the greatest
preacher of Him of whom both the
law and the prophets spoke, was
strengthened and sanctified for his
great work, was taught the riches
as well as depth of the riches of
God's wisdom, and transformed
from the champion of a bigoted
and narrow tradition into the large-
hearted apostle of the Gentiles.

How long Paul remained there
we do not know. The interval be-
tween his conversion and his visit
to Jerusalem Paul here states to
have been three years. After three
years he went to Jerusalem and
presented himself to the church,
where he met "James, Cephas and
John, who seemed to be pillars."

When these had seen the "grace
that was given unto Paul," they
(James, Cephas and John) gave to
Paul the right hand of church fel-
lowship. "Gal. 2:9. Here I have
given a 'Thou shalt not steal' for
extending right hand of church fel-
lowship."

C. JOHNSON.
Montgomery.

Address of the Institute Board.
To the Baptists of Alabama:
DEAR BRETHREN: At the late

annual meeting of the Alabama Baptist
Constitutional Convention, the Board of
the Alabama Baptist Institute was
organized, and the following members
were elected: J. R. S. Jones, Presi-

dent; J. R. S. Jones, Sec'y.; J. R. S. Jones,
Treas.; J. R. S. Jones, Sec'y. at Large;
J. R. S. Jones, Sec'y. at Large; J. R. S. Jones,
Sec'y. at Large; J. R. S. Jones, Sec'y. at Large;

East Lake a new board was organ-
ized and located at Opelika. This
board is charged with the interest
of institute work and sermon study,
by correspondence methods, for our
ministers on the field.

The board has secured the serv-
ices of Dr. G. S. Anderson to pro-
secute the work, and they respect-
fully ask the denomination for \$2,000
with which to execute the same. The
work is very important. It is intended
to reach and help the great body of
our ministers on the field who cannot
be reached in any other way, and who
heretofore have not been helped at all.

To reach and help them, is to touch
and quicken the masses of our peo-
ple. It appears to us that thought-
ful brethren must see the far-reach-
ing importance of this work. It
does not compete with any work
being done by the denomination, and
will help all other work. This
work is new, and on an untouched
field, and is in behalf of a class of
ministers than whom none are more
deserving. Allow us to say that it
is important for our churches to
calendar the work as regular, and
take collections for the same, and
remit to Dr. G. S. Anderson, Cor-
responding Secretary and Treas-
urer of Board, Auburn, Ala. In
connection with the work Dr. An-
derson will publish "The Sermon-
izer." This little paper is in no
way meant to be in competition
with our state paper or any other
religious paper, but is devoted to
the work of our board, and is a
part of the effort put forth to assist
our field ministry in sermon study.

We join with all the boards of
the convention in thanking God for
the bright outlook for every depart-
ment of work in Alabama for the
current year.

The officers of the board are:
W. E. Hudson, President; Opelika,
Ala.; Dr. G. S. Anderson, Cor-
responding Sec'y and Treas.,
Auburn, Ala.

By order of the board, January
11, 1898. JNO. P. SHAFER,
Chairman Ex. Committee.

There is a class of people who
seem unable to enjoy the preaching
of any minister unless they are con-
vinced that he is preaching to them
at a financial sacrifice. Notably
the same class of people lose all
their enjoyment of the idea that
they once got the idea that
their editors and owners are not losing
money by its publication. They
ought to learn that bankruptcy is
not an essential of righteousness
either in the pulpit or the press,
and that an ability to meet one's
financial obligations does not keep
a man from serving the Lord "ac-
ceptably and with singleness of
heart."—Texas Baptist Standard.

It takes both grace and wit to
bear disappointment well.

Temperance Work.

I see that temperance workers
are arranging for a campaign in
our state looking to the enactment
of laws restricting and prohibiting
the traffic in spirituous liquors.
Such laws have been passed and
gone into effect in other states, and
the friends of such measures claim
that great good has resulted from
them. It is possible to put an end
to this nefarious business. But to
do so we must strike at its roots.

Every good cause has its discour-
agements, and since each cheering
word from a sympathizing friend
may be helpful, I want to say to
our leaders in this movement that
I am with them in every laudable
effort to do away with the salu-
brant and to suppress the traffic.

Our cause is one which conflicts
with some of the strongest evil pas-
sions—avarice and perverted ap-
petite. Men will go any length to
gratify these. We have had men
to contend with, mistaken gov-
ernment, our own selves and Satan.
Therefore, we need all the encour-
agement we can get from earth and
heaven.

Our cause is just and benevolent.
If there could be the least doubt
of this, such doubt, added to all other
discouragements, would dismay us.
But such doubt is impossible. We
aim to benefit all mankind, while
doing injustice to none. So far as
our cause prevails, it diminishes
misery and crime. The reasons we
urge for it are as strong as any, and
all that our fathers urged for break-
ing away from their allegiance to
King George and defying his well-
trained armies. Alcohol is a worse
tyrant than was British despotism.
We have no misgiving about the
cause. We positively know that it
is good and right. Reverses we may
have, and victory and triumph are
sure to follow. God is with us.
No matter if earth and hell are
against us. Then let us never give
up the fight.

J. H. CURRY.
From the Examiner, New York.

The Lord's Supper Abuse.

The Lord's Supper is one of the
two great ordinances of the church
of Christ. It was instituted in
divine wisdom. Our Lord observ-
ed it with his disciples at the mo-
selem hour of his earthly life. It
was intended to express the in-
finite love which led to the sacrifice

sacrifice of the God-man. It was
to "proclaim his death until he
should come again."

Any reason, then, for the ob-
servation of the Supper, other than
that of commemorating the death
of Christ for our sins, is unworth-
y of a place among his followers.

The Supper is not eaten to sat-
isfy hunger. It is not a "sacra-
ment" as it is often wrongfully
called. Sacrament means, as the
Catholic church would teach, the
Supper contains some inherent
efficacy or special grace. This
would furnish a reason for the un-
forgotten sinner to participate.
Such participation would be sac-
ilege. The Supper is not to be ob-
served by believers as a token of
their love for one another. It is
not an exhibition of brotherly kind-
ness. It is not for the purpose of
giving proof of human fellowship.
Here is the dangerous extreme of
to-day. The highest motive man
people have in observing the Sup-
per is that "all Christians ought
to commune together." A com-
mon remark is: "The Baptists are
a bigoted, close-communion set
because they will not commune
with all Christians." Let us con-
sider this word "communion."
Does the Bible justify it? Is it
right to say the "Communion"
"Communion Sunday" etc.

The only place in our English
Scriptures where the word is used
in connection with the Supper
is in 1 Cor. 10: 16, and there it pro-
perly means "participation." The
word is a mistake as to the mean-
ing. "The cup of blessing which we
bless, is it not a communion with
the blood of Christ?" (1 Cor. 10: 17.)
The bread which we break, is it not
a communion with the body of Christ?"
Here distinct mention is made of
Christ's body and blood. His
death was the thought. The
human fellowship is that of remem-
brance of his death. The motive
where taught that it was to be
communion season. He now
suggested that we were thus
show our love one to another. It
instituted the Supper to commem-
orate one divine event. That event
was his own self-sacrifice—his
atonement for the sins of all
men. To this end he could say
"For as often as ye eat this bread
and drink this cup ye proclaim the
Lord's death till he come."

A few years ago a large body of
ministers of one of our Protestant
denominations met in convention
after some days of meeting the
convention was crowned by observ-
ing the "Communion." Appli-
cantly the supreme object was
given expression to ministerial
fellowship. Such abuse of the
Supper ought not to be tolerated.

There are many good people
who feel sorely grieved be-
cause they cannot "commune" with
Baptist churches. The reason of this
grievance is because of a misunder-
standing of the purpose and mean-
ing of the ordinance. Christian
fellowship to them is the one thing
to be recognized. Is it not a dan-
gerous tendency of the times? Is
it not a sad fact that the sacrifice
of Infinite Love should be so ignor-
ed, and the one ordinance that was
intended to commemorate the
"broken body and shed blood" of
the world's Savior, should be de-
graded to the level of proving to
fellow Christians how much
they love them? Is it not time that
we stop "communing," and try
"remembering?"

Great responsibility rests upon
the church here. It is too often
the case that the minister is the
only one who is interested in the
church. If he is inclined to make
much of "communion," and "fel-
lowship," and "brotherly love,"
the church is apt to consider
these the supreme reasons for
the Supper. How important
that such errors should be corrected!
The Lord's Supper is too sacred,
too solemn, too divine to have no
greater meaning to his children.
It is not my father, mother, hus-
band, wife, child, friend, that I
ought to remember, but our blessed
Lord. There is no meaning in the
broken bread and poured wine,
unless as symbols of that "body
which was broken for you" and of
that "cup which is the new cov-
enant in my blood which was shed
for you." We need to pray as we
examine ourselves for this sacred
Supper: "Keep back thy servant
from presumptuous sins," for surely
no sin could be more heinous in
his sight than to approach his table
with no holier object or diviner
reason than to express our sym-
pathy, fellowship, brotherly love.
Blessed possessions indeed are
these—virtues to be ever sought
and prized as sacred things—but
never to be substituted as reasons
for participation in the Lord's Su-
pper. The writer would not be un-
derstood as minimizing Christian
courtesy, brotherly kindness and
love. These are Bible requisites
to the Christian life, for "we know
that we have passed out of death
into life because we love the brethren."
These are the crowning
graces Peter would have us add to
our faith: "Ye godliness brother-
ly-kindness, and to brotherly-kind-
ness love." Paul declares that
though we have all else "and have
not love, it profiteth us nothing."
The Supper is a precious and desired

YOUNG PEOPLE'S DEPARTMENT.

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

SOUTHERN UNION TOPIC.
Feb. 27.—COLORED PEOPLE.
For a treatment of this topic the
reader is referred to the ALABAMA
BAPTIST, issued Nov. 25, 1897.

The Southern Union was at that
time conforming to the program of
our Northern brethren as to mission
topics, but recently they have
adopted the missionary topics as
arranged by the Woman's Mission-
ary Union, hence the recurrence of
the same topic in our Conquest
Missionary Course. We will give
this week an extract from a speech
made by Bro. Gwyllim M. Herbert,
president of the East Lake Union,
before the annual conference of
features of the recent young peo-
ple's District Union held at the
First church in Birmingham:

The work to be accomplished by
this committee is of first importance
to our young people's work. It is
the hardest thing of all to do. It
takes courage to speak to the mem-
bers personally concerning their
souls, but this is our main object as
an organization. A noted divine
in an address before the convention
of the B. Y. P. U. A. held in
Chattanooga last summer said:
"The object of this organization is
to teach the young Christians of
this generation that to be saved is
not all there is of salvation; that
there are possibilities of service
within them that culture may de-
velop, and that it is their privilege
not only to climb up themselves into
the kingdom of heaven, but that
they may be permitted that sweetest
joy known on earth—the joy of
leading souls to Christ." I firmly
believe that we are not doing our
duty along this line. What is the
reason? Is it not that we are afraid
of the world's opinion?

In French history there is a beau-
tiful story, that of Joan of Arc, the
young French village maid, who
heard, in her girlhood, voices of
heaven, calling her to save her
country. And when her country-
men questioned her as to the truth
of the story and suggested that pos-
sibly a desire for notoriety, she said,
"I had far rather rest and stay at
home by my mother's side, for this
is no work of my choosing, but I
must work the will of God." And
when that will was done, and when
that Lord sent a victory, when she
fell into captivity for a foe whose
worst offence was love of country,
she was led to the stake, and she
died.

The work of the devotional com-
mittee is both educational and
spiritual. Through them we are to
be made cognizant of our duty to-
ward our fellow beings, our church
and our God, and taught how we
may become better fishers of men,
better soul-winners. Upon them
depends the right exposition of the

Scriptures; the training of the
members for soul seeking, the
bringing out, so to speak, of the
young people by testimony, and
above all to teach them to commune
with God through prayer.

The work of this committee has
been divided into three parts and I
shall treat them separately.

1. Before the meeting.—To pre-
pare for it. I find that the greatest
trouble with the committee is that
they do not begin to prepare their
programs in time. They wait until
two or three days before, or more
often the very day of the meeting,
and come to you as if they were
shot out of a cannon, give you a
most hearty handshake—they are so
glad to see you—and the first thing
you will hear is, "I am in a peck of
trouble. Our union meets tomorrow
or this evening and I want you to
lead or read a paper." You have
so much sympathy for a person in
trouble that after some persuasion
you consent, and find that instead
of a peck of trouble, you are in a
barrel of trouble. What is the re-
sult? You make a poor talk or read
an uninteresting paper, and your
meeting is a failure. If they were
going to give a social entertainment
they would have everything ready
two weeks before hand. Why can
they not do the same for the devo-
tional meeting? Is it less impor-
tant? It is evident that they are
not interested. Should they be kept
in office? No! most emphatically
no. If they will not work, get some
persons that will, even if their term
has not expired.

It is of the greatest importance
how you prepare for a meeting.
Have your programs completed at
least ten days before the service, al-
ways having something in reserve
with which to change the program
when you find the members are not
interested, or with which to fill up
omissions in the program caused by
absentees. You can seldom carry
out a set routine. The meetings
should never become formal or
commonplace or dull, but should al-
ways be fresh and vivid. Meetings
should never know anything about
ruts. If you want to kill a union,
have the same kind of program
every meeting. Young people de-
mand variety and they must have it
or you will not have them.

2. During the meeting. When
you have your program arranged,
stand by it, push it, guard it, secure
its success. When you have a nervous
person leading, see that the
meeting does not lag. Don't sit in
your pew as if you were nailed
there; help him out. Don't be
afraid of enthusiasm. Does not
Christ like enthusiastic service?
Listen, "Christ's gift of himself,
the pouring out of his life for our
lives, furnishes the rational grounds
for the life earnest, devoted, enthu-
siastic." You will not be always
understood by others, but do not be

Christ, and he alone giveth light.

Our personal development is a wor-
thy ambition, but it is impossible
of attainment, in the highest sense,
without divine co-operation and
aid.

"The common problem, yours, mine, every-
one's, is, not to fancy what were fair in life.
Provided it could be—but, adding first,
What may be, then find out how to make
it fair."
Up to our means—A very different
thing." Louisville, Ky.

Central Committee.

WOMAN'S CENTRAL COMMITTEE.—Mrs.
L. F. Stratton, President, Birmingham;
Mrs. B. D. Gray, Vice-President, Bir-
mingham; Mrs. D. M. Malone, Secretary,
Birmingham; Mrs. G. M. Morrow, Treas-
urer, Birmingham; Mrs. T. A. Hamilton,
Lander Young People's Mission Work,
Birmingham; Mrs. L. C. Malone, Pres-
ident, East Lake, Ala.

FEBRUARY—COLORED PEOPLE.
Colored People.—"Arise, and go
toward the South." "And he
arose and went: and behold, a man
of Ethiopia." The work under the
plan of co-operation with State
Conventions, both white and col-
ored, the Home Mission Society
and the Home Mission Board, is in
operation in Alabama, South Carolina,
North Carolina and Virginia. Fourteen
missionaries are in the joint employ of
these boards—three in Alabama, three in
South Carolina, four in North Carolina
and four in Virginia. Five Industrial
Schools and Mothers' Meetings in
Baltimore.

Study Topics.—Many Africans
in the South. True religion pos-
sessed by some. Help needed for
higher usefulness. Offered instruction
may prove useful. Ready ap-
prehension of the first Christian
duty. Possible return to Africa
with the truth.

FEW COLORED PAUPERS.

You seldom see a black hand on
any street in America held out for
charity. It is not charity that the
black people of this country ask.
We do not ask any one to do a
thing for a student at Tuskegee
which the student is able to do for
himself. They pay their own board
partly in cash, and partly in labor.
They have put up their own build-
ings to a greater extent than any
other institution in the country.
The only thing which they can not
pay is the fifty dollars each for tuition.
We do not ask to have money
scattered promiscuously among our
people in the South, but simply to
be used in educating one or more of
those Christian leaders, who, when
they

will go out into other villages and

try to accomplish the work of mak-
ing the colored people a righteous
and thrifty race.—Booker T. Wash-
ington.

MRS. BOOKER T. WASHINGTON.

Mrs. Booker T. Washington, the
wife of the principal of Tuskegee
Institute, in Alabama, has been ac-
complishing a good work of late in
the institution of an entirely novel
Sunday-school class—a class in
house-cleaning. Every Sunday she
goes over to a neighboring planta-
tion and takes one of the negro
cabins as a sample of how such
work must be done. She washes,
cleans, sweeps, dusts, and puts
things generally to rights. This is
the object lesson. Each Sunday
she notices the improvements which
may have been made during the
week in the other cabins. Those
improvements have now become so
marked that the owner of the plan-
tation has set apart a cabin for Mrs.
Washington's perpetual use, which
serves as a model for the other

Alabama Baptist.

MONTGOMERY, FEB. 24, 1898.

Directory for the Baptists of Alabama.

OUR BOARDS.

The State Board of Missions, located at Montgomery, W. C. Bledsoe, Corresponding Secretary, Montgomery, Ala.; Book Department, J. B. Collier, Secretary, Montgomery, Ala.

MEMBERS AND THEIR POST-OFFICES.
J. L. Thompson, Pres., Montgomery, Ala.; J. L. Thompson, Geo. W. Ellis, W. E. Pierce, T. L. Jones, Geo. B. Eager, Jonathan Haralson, W. B. Davidson, Montgomery; A. J. Dickinson, H. S. D. Mallory, Selma; W. C. Cleveland, Columbus; P. T. Hale, Birmingham; W. E. Edmond, Opelika; S. A. Adams, Jackson; M. F. Brooks, Brewton; N. C. Underwood, Brundidge; J. P. Wood, Troy; J. Taylor, Mobile; R. E. Pettus, Huntsville; J. P. Shaffer, Dadeville; A. B. Campbell, Troy; W. J. Elliott, Montgomery.

ORPHAN'S HOME BOARD.—C. R. Farnham, President, Evergreen; J. W. Stewart, Secretary and Treasurer, Evergreen; F. T. Hale, Z. D. Roby, J. C. Bush, C. S. Rabb, P. M. Brunner, C. L. Gay, John Cunningham, Matron of Home, Mrs. Clara W. Ansley, Evergreen.

BOARD OF MINISTERIAL EDUCATION.—W. A. Hobson, President, East Lake, W. R. Sawyer, M. M. Wood, W. M. Blackwelder, A. B. Johnston, E. J. Eason, C. C. Jones.

INSTITUTE BOARD.—W. E. Hudson, Pres., Opelika; President, Rev. G. S. Anderson, Auburn, Cal. Sec., J. P. Shaffer, J. L. Shackleford, W. E. Lloyd, J. G. Hester, J. L. Gregory, F. M. Woods, G. A. Hordaway, W. J. D. Upshaw, R. Stodg, hills.

BAPTIST YOUNG PEOPLE'S UNION OF ALABAMA.—Prof. F. H. Mell, Auburn, President; L. W. Terrill, Birmingham, Secretary and Treasurer.

OUR SCHOOLS.
Howard College, East Lake, Ala.—Prof. F. M. Root, Chairman Faculty.
Jackson Female Institute, Marion, Ala. Ret. R. G. Patrick.

OUR PAPERS.

The ALA. BAPTIST, Montgomery, Ala.

ELECTION YEAR HAS COME AGAIN,

and the people will be called upon to fill all the state offices. Each county will elect a probate judge and circuit clerk. Every elective judicial office in the state will be filled at the August election. Our supreme court judges, circuit judges, chancellors and probate judges will be chosen for six years. The legislature, which meets in November next, will elect solicitors. Hence this will be an important election year. The judiciary is one of the most important co-ordinate branches of the state government. This being a fact, the people should be exceedingly cautious in their selections. Men of honor, integrity, spotless character and first-class qualifications should be chosen for these responsible positions. A state and county is often classed by the kind of officials that govern affairs. It is no small responsibility resting upon the voters. Good government comes through good officials. To

ingress upon the administration of its affairs must come up to a high standard. No man should be selected on account of party services, unless such services were fully in accordance with law and order, and right, justice and truth, and for the honor and best interests of the people. Men who have been connected with what is known as "dirty work" should never be put forward as representatives of any people. It will lower the dignity of the office, bring reproach upon the people and minimize the standard of official trust. "Righteousness exalteth a nation, but sin is a reproach to any people." Drunkards, gamblers, Sabbath-breakers, profane swearers, and such like, are not the men for official station. If qualified voters, in whose hands elections are entrusted, disregard proper qualifications, and place bad men, incompetent men, in office, we may expect bad government and corruption in high and low places. No longer should bay-rooms, gambling halls and irresponsible downtown politicians control, but the better classes of citizens should take an active part in election affairs, and use every effort to select the purest and best men for every office. Personal attachments should not cause us to overlook the faults and objectionable features in the character of our personal friends. We have friends whom we love for their many good traits, and still could not vote for them for office, for they are not in all things suited for the place. Good men, true men, exemplary men, men of noble character, men to whom we can point with pride and say, "There is a man in all that the term indicates," are the men we need in office. We want no club-house politician, immoral man, for place of trust.

The Baptist and Reflector, speaking of the new United States Senator from Tennessee, says that he is an able, clean, high-toned man, and adds: "Mr. Turley, though not himself a member of any church, comes of a Baptist family. His mother was for many years a leading member of the Central Baptist church, Memphis. His wife is also a prominent member of that church, and he himself is a liberal contributor to it. It is a matter of interest to Baptists that both of our present United States Senators are sons of Baptist mothers." General Bates, whom many Alabamians knew in the Army of Tennessee, is the other Senator referred to.

The next convention it will be known by its fruits. Let us encourage the board, withholding any criticisms adverse to its usefulness until it has had a fair trial. It is our duty to do this, as the enterprise has the endorsement of the state convention. In this connection we give the report of the committee named by the convention in response to the recommendation made by the State Board of Missions. Rev. Jos. Shackelford, D. D., on behalf of the committee, presented the report, as follows:

Your committee to whom was referred that part of the report of the State Board of Missions recommending the appointment by this convention of a new board to whom shall be committed the ministerial "Institute Work," which has heretofore been under the care of that board, beg leave to report as follows:

1. We approve of the recommendation of the State Board of Missions, and recommend that a board of ministerial institute work be appointed by this convention.

2. We recommend that this board have charge of the institute work in the state, and that it have full power to prosecute said work and adopt such plans as may in their judgment seem wise and prudent, and which will not interfere with the work of this convention, by which our ministry may be benefited and the cause of Christ advanced.

3. We recommend that said board be located at Opelika and consist of seven brethren, to be appointed by this convention.

4. We recommend that the work committed to this board be done without involving this convention in any debt whatever.

Nothing definite has been determined as to the cause of the disaster to the battleship Maine. The United States will make a thorough investigation. Divers have been ordered to the scene who will make a minute examination of the hull of the vessel, and when this is done the Spanish government will be allowed to make any examination it may think best. At first it was thought best by some to have the investigation made jointly by the two governments, but this plan has been abandoned. Nothing of a certain nature can be given out until the examination is concluded. Hundreds of rumors have gotten into the papers that have no foundation in fact. Let our people withhold their judgment until all the evidence and the facts are in, then opinions and conclusions will be in order. We do not believe this matter of itself will precipitate a war with Spain. The court of

REV. SAM JONES FOR GOVERNOR.

The unexpected sometimes happens. News flashes across the wires that Rev. Sam Jones, the "original" evangelist, has announced his candidacy for governor of Georgia. No human ken will ever find out the promptings to this course, unless Mr. Jones should make it known.

It may be all well enough for this famous preacher to step aside from his vocation and dip into the political cesspool for a while, and give the people of Georgia some of his convictions. We cannot act as his political sponsor or monitor, but we think he has made a grave mistake. Successful or unsuccessful, his usefulness in his heretofore chosen sphere will be weakened if not entirely paralyzed.

One thing is assured in this canvass—if he takes the stump he will have some fun and make fun for others, as well as make it hot for certain parties and creeds. Mr. Jones is one of the most original public men in this country. People will criticize, abuse, and even denounce, but when a chance is given they go to hear him. We may not admire his style, but we must confess he hits sin in high and low places sledge-hammer blows. Call it coarse, unrefined, or what you may, there is one thing about his utterances, that he never in the least apologizes for sin. He is bold and aggressive, and drives straight to the mark. He is an enigma to many, and hence we cannot afford to sharply criticize him. We fear,

however, he has made the mistake of his life in entering the field of politics. However, we will wait and see. If Mr. Jones had consulted us we would have advised against his move, but he did not see fit to consult so unsafe an oracle, and hence we are in no wise responsible for his candidacy. We shall, however, watch with great interest the progress of the campaign.

Since writing the above we have read Mr. Jones' announcement in the Atlanta Journal of the 21st. No one can tell from his communication to the Journal whether he is in earnest or not. He says he is a "candidate, but is not running yet." The fact is, there is but one Sam Jones in the wide, wide world. All other brands are simply worthless frauds and imitations. He is the only one of his kind. Never has there been one like him; never will there be another like him.

This is either prophecy or prediction. If another counterpart ever steps on the stage, it will not be in five thousand years. It will take that much time to bring forth another. We like Sam Jones. There is originality about him that is refreshing. Some of his expressions and sentences may be a little at variance with the so-called refined, but they hit, and hit hard. We believe that Sam Jones is a genuine Christian—wants to do good—is doing good. Now, whether he is in earnest about "running" for governor of Georgia, no mortal man can tell. If he does run, somebody will feel his sledge-hammer strokes. Wait and see.

In this issue we give the address of the Institute Board. It speaks for itself. The aim and purpose of this work, in part, is to reach such sections of the state as hitherto have not been in full sympathy and accord with our denominational enterprises. In no way should it conflict with the work of other boards, but in all respects should act as a strong auxiliary. It is intended to arouse sympathy and co-operation in fields where ministers have not had the opportunity of theological training, and who may be brought together and engage in studying the Scriptures with an eye to the preparation of sermons. In those sections where Bro. Anderson has conducted institutes, preachers who have attended them and been instructed are unanimous as to the great benefits gained. We have discussed the matter with a number of good brethren who have attended these meetings, and with-out a single exception they are enthusiastic as to results. We at first had grave doubts as to the plan or system, until we attended a session in order to learn something of the work, and we must confess that we found much in it which tends to improvement, and is commendable. It opens up to pastors a plan of study, and consequently begets a new enthusiasm; and while they may not follow precisely the methods laid down, it aids each one, perhaps, in reviewing, improving and enlarging his system of sermon study, and hence opens a new field of investigation.

The convention constituted this board, and it is now put upon trial. This year's work will, in a measure, demonstrate the wisdom and benefits of the enterprise, and by

the next convention it will be known by its fruits. Let us encourage the board, withholding any criticisms adverse to its usefulness until it has had a fair trial. It is our duty to do this, as the enterprise has the endorsement of the state convention. In this connection we give the report of the committee named by the convention in response to the recommendation made by the State Board of Missions. Rev. Jos. Shackelford, D. D., on behalf of the committee, presented the report, as follows:

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We adopt as our own this advice from the Baptist News: "Brethren, when you write up a local meeting, tell the facts, but don't make an effort to see how much you can write. You know you don't like to read a great deal to get a little, when somebody else writes it. Other people are just the same way by what you write. But if you will make every line tell something, then people will be glad to read after you."

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thly for three months, then, perhaps. Send ten cents to Rev. Robert Jones, Guin.

N. Langston, Elba: I had good congregations here yesterday. We have monthly collections for missions and our people respond nobly. Received three by letter yesterday. One of them is a brother of Rev. G. Moseley (our own Graham), and is an active worker in all departments of church work.—Elba fair to be an important town. The new railroad will soon be completed to this point, which will bring us more good material for the church. I am highly pleased with my work, and am very hopeful that my labors will be rewarded with a rich harvest.

Too late for last issue we received several notes, among them this from Pastor Bradley, of Brewton: Yesterday was a bright and also a good day with the Baptist saints at Brewton. We had the largest congregation we have had in twelve months, excepting at the state association. At night the church was nearly as large as that in the morning, and our surroundings almost as bright as the electric lights which were turned on in our church for the first time. All our services are more largely attended, the interest better and the outlook more hopeful for a successful year's work than last year.

W. J. Elliott, Montgomery: I have just heard with profound sorrow of the death of my friend and brother H. W. Edwards, which occurred near Benton last Thursday morning, the 17th. In the early hours of the morning, after a long and painful struggle with the grim destroyer, death, he peacefully and quietly passed over the dark river. In his death the people of his neighborhood have lost a firm friend, an upright citizen, and an open-hearted, generous man. His widow and five children live to mourn the loss of a kind and faithful husband, a loving and indulgent father. He was a devoted Christian, a member of Mt. Gilead Baptist church, and death had no terrors for him.

We are indebted to the Baptist Argus, Louisville, Ky., for a copy of Dr. Kerfoot's address before the Kentucky State Baptist Young People's Union on the subject of the Distinctive Doctrines of the Baptists. Dr. Kerfoot is known not only as a thinker of depth and accuracy, but as a speaker and writer of power. This address, which makes a pamphlet or tract of about fifteen pages, should be scattered broadcast among the people. It is a good thing for every Baptist to have, especially the younger, and also for others. The printing is very neat, and the price is quite cheap. Single copy five cents, one dozen fifty cents, one hundred for four dollars, charges prepaid. Address Baptist Argus, Louisville, Ky.

Rev. Wm. D. Gay visited the late Dr. Purser's church, in New Orleans, last Sunday, and was assured that a unanimous and hearty call would be given him if he would accept. It is probable that he will take the church. The Picayune reporter, giving a long account of the services and sermons, said: "Rev. Mr. Gay officiated at the Valence street church morning and night. He is a young man, still in the twenties, but the range of his discourse at the services last night disclosed that he has traveled much, studied more, and is a deep thinker. He has the faculty of conveying his thoughts happily, and makes an impression. It probably appeared strange to the congregation that so young a man should have such a personally familiar knowledge of the ancient cities."

The fifth Sunday meeting of Central association was held at Lebanon church, Elmore county. Rev. D. S. Martin was elected moderator and O. P. Bentley secretary. Rev. J. L. Thompson, of Montgomery, made the opening prayer. Bro. Thompson also preached a most excellent sermon on Saturday. The topics of the program were ably discussed, and they were of such character as to be instructive to the hearers. Judge Lull came in on Sunday morning and greatly helped in the exercises. Rev. C. Johnson, of Montgomery, preached a strong and convincing sermon on Sunday morning and took a good collection for missions. The people of the church and community were cordial and bountiful in their hospitality, the subjects discussed were profitable, and on the whole it was felt that the meeting did much good.

Brethren, don't forget the preachers' meeting to be held at this place, beginning on March 8th. Come, all. N. C. UNDERWOOD, Brundidge.

For the Alabama Baptist. Notes and Reflections.

A storm of protests has been blowing against Princeton University of late, because of the attitude of certain professors and trustees toward the Princeton Inn. It seems that the students found easy access to intoxicating drinks in this inn.

Rev. Dr. Shields a member of the faculty, who signed the petition for the license for the inn, on being severely criticised, resigned the Presbyterian ministry. At the annual banquet an ovation was given Dr. Shields and Dr. Patton, president of the University, gave additional offense in his banquet speech. He said, among other things, "Prohibition will not stop drinking in Princeton. It will only increase the sale of corkscrews." He also pledges the alumni to keep the hand of ecclesiasticism off the institution so long as he is at its head. If these words mean that the president is seeking to justify the University saloon on the ground that the students would drink in their rooms, and is impatient with those who differ with him, his attitude is an unfortunate one, and the distinguished president has forgotten that part of the Lord's Prayer which says, "Lead us not into temptation." If making vice con-

venient and respectable is the best way to avoid contamination, then the world's best thinking has been all wrong.

I am glad that our own Howard not only has no saloon attachment, but is girt about for three miles in every direction by legal prohibition, which is strongly supported by moral sentiment.

EXTREMELY DANGEROUS is baptism, says The Lancet. "Baptism, as sometimes administered, is by no means devoid of danger. We should impress upon the clergy the necessity of having the water warmed. Baptism, it is true, is seldom or never administered by immersion, but even when affusion is used, the contact of cold water with a child's head might injuriously affect one with an already sufficiently low power of resistance." If the Baptists should turn loose their hold on the distinctive doctrines of God's Word, the ecclesiastical ship would soon drift over the Niagara of destructive heresies. Only a few drops of water delicately pressed, with a dainty touch, to the baby's head, and now these few drops must be warmed. The world would soon lose sight of New Testament baptism if it were not for the Baptists.

THE POLYCHROME BIBLE. "In the new Polychrome Bible," says the New York Tribune, "the name of the Deity is given as Jhvh. This suggests to another change which the new title will make in our prayers. O, thou great, omniscient, infinite 'Jah,' is rather too much for a plain, old-fashioned Baptist. But if one protests against the new notions he is reminded that we are living in a fast age. Well, maybe we are, but I would rather be behind with God than in the lead with Jhvh. Paul would rather speak five words that were intelligible to his audience than ten thousand in an unknown tongue.

W. A. H.

For the Alabama Baptist. The Orphans.

Need your help to pay for their food, not to speak of other matters that should not be neglected. Has your Sunday-school taken a collection for them? If not, why not?

J. W. STEWART.

For the Alabama Baptist. Pastor Lindsey's Notes.

We had a good attendance at our services yesterday. Services were held at our mission station, West-

Evergreen.

Our pastorium is now receiving the finishing touches of the painter's brush. Other improvements have been made also. Our Sunbeam society reached such a number that we divided the society last Sabbath into the Senior and Junior Sunbeams. Sister Thomason and Miss Sallie Stamps have charge of the Juniors.

We are to be treated to another of Bro. B. H. Crumpton's grand sermons on the first Sabbath in March. We South Alabamians are proud of this man of God, for he has been and is a great power for good in this section of the state, with his pen as well as with his eloquence. Evergreen people are always glad when he consents to preach to them.

Our church work is moving on in a sure and profitable way. Our young men's prayer meeting is growing in interest.

Alabama Baptist.

MONTGOMERY, FEB. 24, 1898.

Cotton.

like every other crop, needs nourishment.

A fertilizer containing nitrogen, phosphoric acid, and not less than 3% of actual

Potash,

will increase the crop and improve the land.

Our books tell all about the subject. They are free to any farmer.

GERMAN KALI WORKS,
55 Nassau St., New York.

Thoroughbred Fowls!

Barred Plymouth Rocks, Black Langshans, Light Brahmas—all from the purest strains in America.

... EGGS FOR HATCHING and a few nice birds for sale. Write for prices.

S. B. STERN, Montgomery, Ala.
Birmingham Churches.

Mary Lee—Congregations fairly good. Pastor Creel preached at both hours. The Sunday-school is growing in numbers and in interest.

Number of sermons preached by students of Howard College this session to Feb. 19th

J. E. Creel	20
L. H. Shattlesworth	1
L. T. Reeves	1
H. W. Woodward	7
W. A. Windham	2
J. O. Chaney	8
S. H. Bennett	3
C. A. Locke	9
J. R. Curry	4
W. A. McCain	23
W. H. Pettus	4
J. W. O'Hara	28
B. F. White	33
W. A. Taliaferro	18
A. W. Logan	35
J. A. Jenkins	22
H. W. Fancher	6
J. D. Ray	20

Montgomery Churches.

First Baptist—Dr. Eagar preached to a large congregation a suggestive and instructive sermon in the morning from the Scripture phrase, "Use this world as not abusing it," the theme being, use and abuse. Two joined by letter. At night the pastor expounded Prov. 20:27, "The spirit of man is the candle of the Lord." The ex-

position was well, and the obscure passage was shown to contain an important gospel truth.

For the Alabama Baptist.

The Old Judson Catalogues.

We return thanks to those friends who have so kindly sent us some of the old catalogues. Those still missing are: 1844-5, '45-6, '46-7, '47-8, '49-50, '50-51, '52-4, '56-7, '57-8, '63-4, '64-5, '71-2, '73-4, '74-5.

We will gladly pay for them. Send to the president, Dr. R. G. Patrick, Judson Institute, Marion, Alabama.

For the Alabama Baptist.

Appointments for February and March.

FEBRUARY—BETHEL ASSOCIATION. Catherine, Wednesday night, 16; Gastonburg, Thursday night, 17; Rehoboth, Friday night, 18; Safford, Sunday a. m., 20; Dunaway's School House, Monday night, 21; Morgan's School House, Thursday a. m., 22; County Line, Wednesday a. m., 23; Canaan, Thursday a. m., 24; Enon, Friday a. m., 25; Friendship, Sunday a. m., 27; Pine Hill, Sunday night, 27.

MARCH—SOUTH BETHEL ASSOCIATION.

Mt. Vernon Church, Thursday a. m., 3; Independence, Friday a. m., 4; Cane Creek, Friday 3 p. m., 4; Lower Peach Tree, Sunday a. m., 6; Salem, Monday a. m., 7; Grove Hill, Tuesday, Wednesday and Thursday, 8, 9, 10; Good Will, Friday a. m., 11; Moreh, Friday night, 11; Amity, Saturday a. m., 12; Suggeville, Sunday a. m., 13.

FOR OVER FIFTY YEARS

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

WHO'S SHELLABERGER?

Here the Wire Fence Man, of Atlanta, Ga., and sells the best and cheapest fencing in existence for all purposes. Catalogues free. Write for it.

LOOK AT THIS!

Women agents wanted for a safe and reliable remedy for diseases peculiar to women. Send today 4 cents in stamps for particulars. ARE you ruptured? Cure yourself at home. Finest made elastic trusses. AMERICAN PATENT CO., Dept. 16, 2039 North 15th St., Philadelphia, Pa. Jan. 6-17

HOW TO GET GOOD TEACHERS

Write J. M. Dewberry, Manager of "The School Agency," Birmingham, Ala., stating fully the kind of teacher desired, and what you will pay. Mr. Dewberry will promptly recommend to you free of charge, the kind of teacher asked for and you may rely upon his recommendations. He will recommend only competent teachers. First class teachers should write for circulars.

Without Macbeth lamp-chimneys, you throw away money and comfort. But get the right one for your lamp. The Index free.

Write Macbeth Pittsburgh Pa.

For the Alabama Baptist Seminary.

Dr. Sampy is sick.

Dr. Whitsett is in New York.

Dr. Dargan gave an elegant dinner to the Homeletic class.

Dr. Kerfoot is making a strong fight to get a local option bill passed.

Brethren Moseley and Watson, while en route to their appointments, barely escaped being in a fatal railroad wreck.

Bro. W. L. Lee preaches twice every Sunday, and is also taking the full course in the Seminary. He will take the degree of Th. M. this year.

We have several noble brethren from Alabama, but among them there is not one about whom it can be said he is more universally popular than Elder Chas. Starkey.

Bro. Johnson, who is one of our new arrivals from Alabama, has been quite ill, but he is able to attend the lectures now.

The following brethren will take the degree of Th. D.—Doctor of Theology—this year: H. W. Provenance of Virginia, C. B. Crook of Missouri, and P. G. Maness of Alabama.

Dr. Eaton, of the Western Recorder, is on a lecturing tour in Louisiana.

JOHN BASS SHELTON, Louisville.

For the Alabama Baptist.

Judson Notes.

The Alabama Association gave an entertainment Friday evening, February 18, consisting of music and readings. Mrs. King gave several beautiful organ selections in her inspiring and finished manner. Miss Stakely delighted the large audience with singing two favorite songs, and kindly responded to an enthusiastic encore. Her rich, sweet voice, highly trained, always charms her hearers. Mr. Powers, our music director, played Chopin's Ballade and Moskowski's Minuet so as to lift the soul entirely away from common life and fill it with ineffable feeling; his power, technique and expression are wonderful.

Prof. Hobson Owen Murfee, of the Marion Military Institute, gave us a fine paper on "The Pre-

sentation Poets," illustrated by selections from Rossetti, Swinburne, Morris and O'Shaughnessy. Prof. E. N. Lyon, Professor of English in the Marion Military Institute, read "Lachar" and then some poems of his own composition, to the great pleasure of his audience.

During the week the school has enjoyed three special lectures from Dr. John M. Manly, Professor of English in Brown University, who gave his "Wordsworth" lecture Feb. 11. The others were on the "Origin of the English Drama," the "Miracle and Moral Plays," and "Tennyson and Browning."

All were thoroughly enjoyed, each more than the one preceding.

The "Conversationalist" for February has appeared, and will be read with interest by all friends of the Judson. It is published three times a year, price 50 cents. Address Miss Hattie Eubank, Judson Institute, Marion, Ala. L. M.

For the Alabama Baptist.

Notes from a Visitor.

Dear Brother: I am again on a short sojourn in your state. My annual visits since winning one of your fair daughters have always been attended with much pleasure.

My coming this time has been mingled with sadness and much anxiety, on account of the serious illness of my wife, but I rejoice to say that since our arrival here, some weeks ago, her condition is much better, and we feel that it will not be long before we can return to our work in North Carolina.

My acquaintance with your ministry is not very extensive, but so far as it goes I am much pleased. I believe the first Alabama pastor I became acquainted with was Rev. J. W. Stewart, whom I knew at the Seminary, but had lost sight of him, till I met him here as pastor of the Baptist church. This brother has since been called to the management of one of the greatest institutions in your state, the Orphanage. The time is coming, if it has not already, when no enterprise will hold a closer place in the hearts of the Alabama Baptists than the Orphanage at Evergreen. Bro. Stewart is the right man for the place he holds.

And there is my friend Rev. W. D. Hubbard, who was once pastor here, but is now at Greenville. A bigger hearted and more congenial fellow would be hard to find. They tell me that the Greenville people propose to keep him. I admire their good judgment, and hope they

will build him a nice parsonage, and tell him to keep right on. I would like to make mention also of my venerable friend, Rev. B. H. Crumpton, who is so widely known not only in this state, but in others as a man of remarkable ability. My acquaintance with Bro. Crumpton has been very pleasant. He has a fine country field, and seems to be one of the happiest pastors in the world.

Sometimes a North Carolina boy goes South as well as West; so it happened with the now honored and venerable Z. D. Roby, of Opelika. I had a very pleasant letter from him sometime ago, in which he told me about his birth place in the foot-hills of Western North Carolina, and on the famous old Yadkin river. I am not personally acquainted with Bro. Roby, but am sure that he is a great and good man.

It often happens that boys grow up in the same state and first strike hands upon other soil. So it was with the young and gifted pastor at Georgiana and myself the other day. Rev. W. M. Murray is a typical Western North Carolina man, with quick, elastic step, a flashing eye and well developed body. He could hardly be otherwise, considering where he was reared.

When you get tired of the push and hurry of your great city, and want to spend a few days in one of the most delightful little towns in your state, just run down to Evergreen. The Baptists here are a great folk, and sociable from center to circumference. They have a strong church and a good preacher of the old type, who "chews to the line, let the chips fall where they will." I like S. P. Lindsey; he is a practical man, and a fine worker. We need thousands more all over the world that have the same idea of true and vital Christianity. My prediction is that it will not be long before Evergreen will have a handsome brick church for the Baptist congregation.

With all her natural advantages and famous mineral springs, what doth hinder Evergreen from being a real Mecca for thousands of health, pleasure and rest-seekers. Our towns, like our successes in life, are generally what we determine to make them. There are a number of visitors here now, but no doubt there would be many more, had it not been for the loss of the Magnolia hotel. N. S. JONES, Evergreen.

Minutes Wanted—Minutes Wanted!

I want the minutes of 1897, of every association in Alabama. I have received only the following: Birmingham, Bethel, Colbert, Cherokee, Calhoun County, Cahaba, Coosa River, Cahaba Valley, Clear Creek, East Liberty, Haw Ridge, Harmony Grove, Harmony, Liberty, Muscle Shoals, Montgomery, Newton, North River, Pine Barren, Rock Mills, Selma, South Bethel, Shelby, Tuscaloosa, Unity, Weogufka.

The average Baptist knows little or nothing about dancing. Many who denounce the German wouldn't know a German from a Dutch in a ball room. It is not necessary to know anything about dancing. The less one knows the better. One may earnestly oppose dancing without knowing anything about it. If he knows one or two dances, that is enough. They are living arguments against dancing. They teach one lesson so plainly that a wayfarer man though a fool cannot fail to grasp them, namely, that dancing is disastrously inimical to Christian usefulness. But, if this is the ground upon which we folk who are not cultivated up to the dance, who are perhaps not high enough up into society even to get a chance to see a dance, those who have danced have other and very shocking grounds for opposing it. Mr. Eben Bumstead, of Boston, Mass., has made a study of the subject, and from him we quote the following: "The case of this young woman is not one of a few, but of many. It is the story of three-fourths of the harlots of our cities. Mission workers who have taken statistics among fallen women tell us that seventy-five per cent ascribe the first cause of their downfall to dancing. Prof. LaFloris says: 'I can safely say that three-fourths of these women (2,500 abandoned women in San Francisco) were led to their downfall through the influence of dancing.' A chief of police of New York city has said that 'three-fourths of the women and girls who are living lives of immorality, have been led from the path of virtue through the dance.' Now, good friends, here are the facts and figures for you; and from men in authority. You who send your daughters to the dance send them on the way whence many have gone never to return. The saddest sight on God's earth is a fallen woman. Anything that leads to this is abhorrent, monstrous—Biblical Recorder.

Every Baptist preacher in South-east Alabama is a member of the meeting. Be sure and come. Don't wait for a special invitation.

N. C. UNDERWOOD, Brundidge.

For the Alabama Baptist.

Death of a Preacher.

Rev. F. M. Little died Feb. 6th, aged 65 years and 17 days. He was born at Old Boston, in this state, June 20, 1833. For a year or more he had suffered much from neuralgia, but when the end came he passed away without a struggle or a word of complaint. He patiently submitted to the will of the Lord.

During the last war Bro. Little served his country faithfully as a Confederate soldier. After the war he became a soldier in the army of the Lord, and was pastor of churches in Alabama and Mississippi. His work on earth is now done, and he has passed to the great world beyond this vale of tears to that blissful home where God himself shall wipe all tears away. Bro. Little leaves his second wife and one child to mourn his loss. Though he has passed away, his life still speaks to us in cheering terms. His example has told on the life of others who still live to testify that his God is their God and his home in heaven will be their's when life's battle is ended. Jas. EVANS, Russellville.

For the Alabama Baptist.

A Mission Meeting.

Here is a note from Rev. J. E. Barnes which has been hiding in a crack somewhere. It is dated at Newberne, Feb. 7:

"Let me tell your many readers about the interesting missionary meeting our B. Y. P. U. of Hope-well church held on yesterday evening. Our subject was Mexico; and we discussed the 'Home Life of Mexico.' The Mexico of Today, and a poem written by Bro. H. P. McCormick in memory of his tenth anniversary in Mexico was well rendered. We expected to have a piece on 'How Catholics expect to be saved,' but by some oversight the one who was expected to read it was not informed. In addition to these essays, we enjoyed very much a letter from Bro. McCormick, a former pastor of Hope-well, telling the union of his work in Mexico, and the needs of the field. Also a letter from Bro. Rudd, telling us about the Madero Institute for young ladies and the noble work it is doing. These letters were written in response to letters that were written by two of our young lady members to the missionaries. We had a splendid audience for an afternoon service, and the people manifested their interest in Mexican missions by contributing at the conclusion of the service, between six and seven dollars to help the cause in that needy land. The pastor is very much gratified with the interest his members, old and young, manifested in this meeting, and we expect to have a similar meeting once each quarter.

Another thing that encourages me is, the readiness with which the majority of the families that are connected with the church are

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We were glad if every

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Come, whether

you send your name

or not. N. C.

UNDERWOOD, Brundidge.

Unbidden guests give pleasure—

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before the public

in his true light. E. D.

Hixon was born

in Monroe county, Ala.

July 18, 1867. He was

about 13 years of age

when he joined Zion

Baptist church in

September, 1886. In

that church he lived

an exemplary Christian

life 25 years, as deacon

and three years since

removal to the

church in 1897. This

dispensation of

providence seems

doubtless as it will

be remembered that

on August last, this

noble young man was

the victim of the

hand of one Jack

Pharr, colored. He

lingered for a time,

but from the injuries

he never recovered.

Truly we may say

that Bro. Hixon

was one among God's

coolest gifts to the

church and to the

community. We

possessed to estimate

the influence for good

exerted by this true

Christian gentleman,

for indeed he was

a living epistle read

of duty to all men; ever at his

post of estate in

the church and in

the community, and

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