

ALABAMA BAPTIST

ORGAN OF THE BAPTIST STATE CONVENTION.

VOL. 25.

"SPEAKING THE TRUTH IN LOVE."

MONTGOMERY, ALA.

MARCH 17, 1898.

TERMS CASH: \$1.50 A YEAR

NUMBER 11

ALABAMA BAPTIST.

Published Every Thursday by the ALABAMA BAPTIST COMPANY. Office—204 Dexter Avenue, up stairs. TERMS—\$1.50 per Annum, in advance. Single Copies—10 Cents. THE LABEL.—The date on the label of your paper shows to what time you have paid. If it is not given, within two or three weeks from time of payment, notify us at once.

RULES.

THE ALABAMA BAPTIST is sent to subscribers until an explicit order is received by the publishers for its discontinuance, and payment for arrearsages is made. QUOTATIONS.—Over 100 words in length are charged for at the rate of 1 cent a word. Remember this when you send one for publication. Count the words and find the money with the notice. ANSWERS TO CORRESPONDENTS.—Will always find their way to the waste basket. The name of the author should be sent for the editor's eye.

TO CORRESPONDENTS.—Do not use abbreviations; be extra careful in writing proper names; write with full order in the paper; do not write copy intended for the editor, and business items on the same sheet. Leave off personalities; condense.

CHANGES IN POST OFFICE.—When writing to have your paper changed, please state the post office at which you receive the paper, as well as the one to which you wish it changed.

STATIONERS.—Will be sent to each subscriber when in arrears. This is business, and reasonable people will not object to it.

REMITTANCES.—Should be made by Postal or Express Money Order, Registered Letter, Express or Bank Check, payable to The Alabama Baptist Company.

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

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

For the Alabama Baptist.

An Open Letter to the Baptist Ministers of Alabama.

Dear Brethren: For several years I have been deeply concerned for the welfare of the wives and children of our Baptist ministry. As a class, Baptist preachers receive very small compensation for their services—no smaller, however, than the ministry of other denominations. On this account many of our preachers engage in school teaching, farming, and other occupations. When asked why they engage in these secular callings, the response is, "To make a living for my family, and, if possible, to lay aside something for a rainy day." Many of our preachers have lost by trying to carry a life insurance policy in companies that have failed.

In view of all that confronts us, we can no longer organize an association for our own benefit. Just now our Georgia brethren are at work organizing a Benefit Association. Cannot we? When Bro. Bledsoe was over here, I had a talk with him about the matter, and he was favorable to the movement. Would it not be more in keeping with the spirit of our holy religion to put our money where we know it is helping the widows and orphans of our dead preachers, than to take stock in an incorporation which operates for the sole purpose of making money? Florida, Georgia, Virginia, Kentucky and other states are going ahead organizing in this direction. Why can't we? There is no money I would pay out with more satisfaction than to pay an assessment made for the benefit of preachers' wives and children, for he that hath pity on the poor lendeth to the Lord. My heart was made to rejoice when I heard of the action of the last Methodist Conference towards the widow of one of their ministers who had died last year. But would there not be a thrill of joy, even deeper, if I could join with my brethren in helping our needy ones? Will not those who favor such an organization write at once to Bro. Bledsoe, stating that they favor it? I have written several times to the ALABAMA BAPTIST concerning the matter, and I am deeply concerned about it. Your brother,

W. N. HUCKABEE.

Pine Apple.

The prospect that China will be long opened to western civilization and modern improvements because of the interference of European powers gives urgent reason for a great extension of missionary operations in that vast empire. This is not merely because under the new conditions missionaries will be safer in person and property, but far more because with the entrance of "civilization" will come an army of American and European mechanics, electricians, engineers, merchants and travelers. It is a sad fact that a majority of these men are not likely to be good representatives of Christianity. They are more likely to bring into the remote districts in the interior of China the same sort of lawless, godless license which has so hindered mission work in Africa. Shall not the missionaries of the cross be first, rather than last? And cannot Christian artisans and men of technical training be sent in large numbers as industrial missionaries, to make their own living and preach the gospel by a Christian example? Medical and industrial missions, which have scarcely begun to be developed as they should be, will be a powerful auxiliary of evangelistic and educational missions during the next half century.—The Standard.

Dancing.

Sermon to Parents, by Rev. J. E. BARNARD, pastor of Oxford Baptist church, February 13, 1898. Published by request.

Text: "They send forth their little ones like a flock and their children dance." Job 21:11.

It is under the blessings of a loving Father that we are here to consider a subject of much importance to this generation and to generations yet unborn. I assure you that it is after much prayer, meditation, and I trust, mature thought about it, that I undertake the task before us today. As I speak to you fathers and mothers today in the interest of your children, I assure you that I speak from a heart filled with love for and interest in your sons and daughters, both for time and eternity. We have time to-day for the consideration of only two leading questions on this subject.

I. Does the Bible condemn dancing?

As to the Bible condemning dancing there can be no doubt to the average Bible student. "In the mouth of two or three witnesses every word may be established."

Let us first consider the text with its connections, and that itself will convince us that it is the wicked who "send forth their little ones like a flock, and their children dance."

My attention was first called to this text when I was but a little boy. A young man, who danced a great deal, said: "The Bible favors dancing," then turned to this Scripture for his proof, and read it with an air of satisfaction, as if he had sure enough found Scriptural authority for dancing. A close investigation revealed the fact that the inspired writer was speaking of the sinful habits of the wicked, and, therefore, was condemning dancing instead of justifying it. Notice of whom it is the writer is speaking in verse 7: "Wherefore do the wicked live?" etc., then he continues to speak of their evil deeds until he records the text, "They send forth their little ones like a flock, and their children dance." The wicked, not the righteous, have their children to dance. Notice, also, in verse 14: "Therefore they say unto God, depart from us, for we desire not the knowledge of thy ways." This is what all such people say to-day when they participate in the modern dance. They also say: "What is the Almighty, that we should serve him? and what profit should we have if we pray unto him?" God says, concerning all such people, "There are as stubble before the wind, and as the chaff that the storm driveth away. His eyes shall see his destruction, and he shall drink of the wrath of the Almighty."

2. The Bible not only condemns dancing by associating it with the evil deeds of the wicked, but by associating it with idolatrous worship. Ex. 32:19. "And it came to pass as soon as he came nigh unto the camp, that he saw the calf and the dancing; and Moses' anger waxed hot, and he cast the tables out of his hand and break them beneath the mount." Here it is positively stated that dancing was connected with the worship of the golden calf; and from that day until this, all dancers, whether ancient or modern, have had a golden calf around which they danced; the chiefest of which are the whiskey glass and sexual appetite.

These idolatrous dancers not only sinned by dancing themselves, but they caused their leader to sin, for it is said: "When he saw the calf and dancing, Moses' anger waxed hot." If there is anything that will stir the anger of a godly leader, it is the abominable modern dance.

"But," says one, "was this regarded by the Lord as a sin?" Heard the word of God. Dent. 9:16, reminding the Israelites of the time they danced around the golden calf. Moses speaks unto them in this language: "And I looked, and behold, ye had sinned against the Lord your God, and ye had made a golden calf; ye had turned aside quickly out of the way which the Lord your God had commanded you." The Israelites are told in plain and unmistakable terms that they had sinned against the Lord. How? First, by making a golden calf; second, by dancing. These were the two sins that made Moses so angry that he dashed the tables of stone and break them beneath the mount.

Those who dance today do not sin simply against the church of Christ and the preacher, but they sin against the Lord their God. Who, then, can say, "There is no harm in dancing," when the Lord positively says that his people had sinned against him by engaging in the dance? The voice of God comes to all modern dancers and says: "Ye sin against the Lord your God by engaging in this evil practice." God knows every secret emotion, every appetite that is aroused by the modern dance.

3. The Bible condemns dancing by reporting the most wicked deeds ever committed as the result of dancing. In my fancy I see lying before me a lifeless and headless form, the body of a man who was once warning people to flee the wrath to come; the motionless hands once pointed to "the Lamb of God that taketh away the sin of the world," but now they can point to such a loving object no longer. The voice that once gave no uncertain sound is hushed forever; the Holy Spirit has taken its everlasting flight to God who gave it; the heart that once throbbed with the love of God and for the salvation of lost souls is now hushed forever; the eyes that once pierced the hearts of thousands are now glassy with death. Who is this that was once so strong and brave, but now is lifeless and headless? It is he who is the greatest born of woman; the forerunner of the Christ; the first Baptist preacher we read of in either inspired or uninspired history. John the Baptist is his name. What could be the cause of the death of such a good and useful man as was John the Baptist? The answer is, dancing.

While Herod and his guests were engaged in their revelry, the daughter of Herodias came in and danced before them. Herod was so well pleased with this disgraceful act that he promised her any request she should make of him, even to the half of his kingdom; which resulted in the beheading of this Baptist midwinter. Who can conceive of a more heinous crime than that of beheading this godly man? The devil himself could not be guilty of a blacker deed than that of taking the life of John the Baptist. If I had no other reason for abstaining from and opposing the dance, this crime would forever place me in opposition to dancing. Where is the Baptist who could ever favor the practice of that which causes the murder of Baptist preachers? Yea, where is the child of God who could engage in the crime that resulted in the death of the one who first told of the Savior as the sin-bearer? Every time we engage in the dance, we take sides with enemies of the cross, and say to the world, "We favor that which leads to the killing of Baptist preachers," or any preacher who points sinners to Christ as the Savior of the world.

"It was a most disgraceful act for a Jewish maid to dance before such banquets. Such performances by disreputable 'dancing girls' were common at banquets, but it was a new thing at which every decent Jew would shudder, for the daughter of the king's house to come thus into shameful publicity and expose herself to the gaze of the banqueters."

The beheading of John the Baptist was not the only evil connected with this dancing; but that of drunkenness was also associated with it. As the heads of those banqueters were dizzy from wine, this beautiful maid danced before them to the disgrace of every respectable Jewish girl. As we find the dance and drunkenness connected in olden times, so we find them hand in hand today. Take any young man or young woman, who is sober and innocent, let them attend and participate in the dance, and there is form the habit of drinking. There was a dance at a home in a respectable and highly cultured community the lady of the home was complaining of all the men who were present being drunken before they left for their homes. Beautiful (?) scene! Not a sober man to accompany these deceived and innocent daughters to their homes. The idea of the fair daughters of any community having to go home on the arms of whiskey barrels! Such a scene would be a disgrace to the jungles of Africa. In the face of all this, some will cry out: "There is no harm in dancing." God pity those who are thus deluded by the devil!

"Oh, but," says one, "I know the Bible does not condemn dancing, because it says, 'there is a time to dance.'" True, but that does not prove that the Bible justifies dancing. If that be true, the Bible also justifies murder, for the same writer says, "there is a time to kill," and no sane man believes that murder is justified by the Bible. Such argument stands about as follows: It is right to do whatsoever the Bible says there is a time to do. The Bible says "there is a time to kill," therefore it is right to kill. The Bible speaking of a deed is no evidence that it favors such a deed being committed. The Bible speaks of stealing, cursing, drunkenness, etc., and of the men who committed them; but instead of approving, the Bible condemns them all.

Hard things, when patiently endured, tend to increase our mental and spiritual strength. An old friend of mine told me in my youth that I should have to swallow many bushy-bog cross-ways. I have done so, and have found the process of great service in clearing the throat.—Spurgeon.

The Egyptian Government, which, in this instance, means Great Britain, has decided to build great reservoirs on the Upper Nile to impound the waters and hold back the floods for use in the dry season. Contracts have already been let for two great dams.

When religion is made a science, there is nothing more intricate; when it is made a duty, nothing is more easy.—Wilson.

A Statement.

Account of M. M. WOOD, Financial Agent of Howard College, for fourteen months ending Feb. 15, 1898.

RECEIVED. From contributions of individuals.....\$2,728 00 Of Churches.....493 69 Ladies' Aid Societies.....15 00 Associations.....60 00 From Collection of Notes.....1,708 22 Rents.....82 44 State Board of Missions.....54 40 Sale of timber.....44 96 Corporations.....42 50 Borrowed.....225 00

Total.....\$5,430 21 PAID OUT. On Debts.....\$3,157 50 Salary.....822 50 Traveling expenses.....222 72 Interest.....50 00 Tax claims.....392 15 Insurance.....207 75

Incidentals.....39 00 Returned to students.....40 00 Total.....\$5,445 43

Amount overpaid.....\$ 5 02 Of the amount collected from notes \$1,292 45 was paid by two persons. Of the amount contributed by individuals, two persons gave \$500 each, seven gave \$100 each, two gave \$250 each, five gave \$50 each, and seven gave \$25 each, making \$2,625 given by twenty-three persons.

The above does not include the cash collected by brethren Gray, Hale, Hobson and others. Of the \$42,000 worth of notes taken several years ago, there remains unpaid over \$16,000. The failure to pay these at maturity has cost the college over \$7,000 in interest alone. It is just to say that numbers of these had unexpected reverses that rendered them unable to pay.

I have resigned as agent of the college, but will still take pleasure in giving any information about the college, or assist in any way that I may be able in the discharge of the debt.

I am truly grateful to the brethren and sisters and friends for their kindness to me while in the discharge of my duties. There are scores of Baptists who love the college and give of their means for its support, and there are scores of others who would love it if it did not need anything. That is a great soul which delights to put its hand where help is needed.

All matters pertaining to the debts of the college should be sent to J. W. Minor, Thomas, Ala., who is chairman of the Executive Committee of the Board of Trustees.

M. M. WOOD.

East Lake.

For the Alabama Baptist.

A Late Veteran.

Some weeks ago while glancing through the mortality column of a secular newspaper I saw the name of Rev. L. E. Harbin, of Walker county. While teaching near his home during the summers of '91 and '92 it was my privilege to come into touch with this aged man of God, and the impress of his personality is strongly with me still.

For nearly sixty years he preached in Walker and adjacent counties, and no other man has had such an influence as he upon the Baptists of that section. Back in the forties he was evangelizing through the wilds of that then undeveloped country, and numerous were the privations and dangers that he passed through in the prosecution of his labors.

There are three things about him that particularly impressed me: 1. His knowledge of the Bible. As far as its letter was concerned he could almost quote it from beginning to end. In the numbers of times that I heard him preach, I never saw him take Bible or hymn book into the pulpit. His Scripture readings, texts and hymns he quoted from memory. He learned to read by the light of a wood fire after reaching the years of manhood, and the Bible was his text-book. His preaching, however, was not a mere quoting of memorized Scripture, but was rich in vigorous, stimulative thought, and came to his hearers freighted with practical worth.

2. His progressiveness of spirit in denominational affairs. His ministerial brethren about him, though more vigorous and better advanced than he, had to acknowledge him easily their peer along mission, Sabbath-school and other lines of religious activity. In his earlier years he was a frequent attendant upon the meetings of the State Baptist Convention, and many interesting things did he recount of those gatherings back in the days when the convention met so often at Marion. He was a regular reader of the ALABAMA BAPTIST, and urged its circulation wherever he went. For years he was moderator of North River association, and of every district meeting that convened within reach of his home. He was sent for from far and wide to assist in church trials, and his decisions were nothing short of law throughout those parts.

3. His thorough originality. Every one who met him was impressed with the fact that he was peculiarly himself. On one occasion when he was to preach at a school-house, in the beginning of the service he called on a much-speaking

The "Sabbath Question."

We clip the following article from the religious department of the Montgomery Advertiser of Sunday, 6th. The importance of the subject is sufficient reason for giving it a place in our columns:

"How insignificant do Sunday laws about things appear when we grasp the larger thought of God, and of Jesus, that the Sabbath was made for man, not man for the Sabbath!"—Bishop John H. Vincent.

"Yes, these good and true men, who would carry their ethical and religious convictions into political and civic life, are in danger of insisting too strongly upon religious regulations which contravene both religious and political liberty."—Bishop Vincent.

The so-called "Sabbath Question" is an ever-recurring question. Today all over the world men are called by the international series of Sunday-school lessons to consider "Jesus and the Sabbath." In the midst of the variant and conflicting views of the subject we may well recall two things; first, the mind of Christ in this matter; and, second, the rule given by the apostle Paul. The mind of Christ is given to us in these words, "The Sabbath was made for man, not man for the Sabbath." In that principle, rightly understood, lies the clue for the unraveling of the whole matter.

As has been well shown, the religiousists of that day maintained that the necessities of man's nature must give way to the rigor of the enactment. Christ taught that the enactment must yield to man's necessities. They said that the Sabbath was written in the book of the Lord; he said that it was written on man's nature, and that the law merely meant to be in accordance with that nature. They based the obligation to observe the Sabbath on the sacredness of the enactment; He on the sacredness of the nature of man. Accept his decision and you have an eternal ground to rest on, from which you cannot be shaken. A son of man may be lord of the Sabbath day, but he is not lord of his own nature; he cannot make one hair white or black. You may abrogate the formal rule, but you cannot abrogate the needs of your own soul. Eternal as the constitution of the soul of man, is the necessity for the existence of a day of rest. But he who is in possession of substance may let go the shadow. Win the mind of Christ; be like him; and then, in the reality of the Sabbath, the Sabbath form of rest will be superseded.

The rule given by the apostle is a rule of liberty, and at the same time a rule of charity: "Let no man judge you in respect of the Sabbath days." "One man esteemeth one day above another. Another man esteemeth every day alike." He that regardeth the day, regardeth it to the Lord; and he that regardeth not the day, to the Lord he regardeth it not." Let us carry out that spirit and have charity one with another. As one has said, and as we all have found, it is very difficult to discuss this question. Heat, vehemence, acrimony, are substituted for argument. In the details of the question there is abundant difficulty. There is need of large charity and wise discrimination. It is a question of degree. Some work must be done on the day of rest. Some must sacrifice their rest to the rest of others; for all life is sacrifice, voluntary or involuntary. Then that which is rest to one man is not rest to another. To the laboring man a larger portion of the day must be given to the recreation of the physical nature than is necessary for the man of leisure, to whom the spiritual observance of the day is easy and serene. Let us learn large, charitable considerations. A man may hold stiff, precise Jewish notions on the subject, but let us not stigmatize him as a formalist. Another may hold large, Paul-like views of the abrogation of the Sabbath law and yet be sincerely and zealously anxious for the hallowing of the Lord's Day in his household and throughout the country. Do not call that man a Sabbath-breaker. Remember, the Pharisee called the Son of God a Sabbath-breaker.

They broke the law of love. Which was the worse to break? Which the higher to keep? Take care, lest, in the zeal which seems to you to be for Christ, you indulge their spirit; not his.

For the Alabama Baptist.

Judged by Effect.

A man may constantly declare that he is earnestly seeking to promote the best interests of a certain good cause in all that he says and does, but if the effect of what he says and does, in relation to that cause, be to produce strife, bitterness and alienation among those who are identified with that cause, then it is fair to judge that that man either does not know how to promote the welfare of that cause, or that he is really trying to injure it. The editor of a certain religious paper frequently says that he is heartily in favor of a certain organization in his denomination, that he is very desirous of promoting its highest welfare, yet thinks it necessary for him to correct some

The "Sabbath Question."

We clip the following article from the religious department of the Montgomery Advertiser of Sunday, 6th. The importance of the subject is sufficient reason for giving it a place in our columns:

"How insignificant do Sunday laws about things appear when we grasp the larger thought of God, and of Jesus, that the Sabbath was made for man, not man for the Sabbath!"—Bishop John H. Vincent.

"Yes, these good and true men, who would carry their ethical and religious convictions into political and civic life, are in danger of insisting too strongly upon religious regulations which contravene both religious and political liberty."—Bishop Vincent.

The so-called "Sabbath Question" is an ever-recurring question. Today all over the world men are called by the international series of Sunday-school lessons to consider "Jesus and the Sabbath." In the midst of the variant and conflicting views of the subject we may well recall two things; first, the mind of Christ in this matter; and, second, the rule given by the apostle Paul. The mind of Christ is given to us in these words, "The Sabbath was made for man, not man for the Sabbath." In that principle, rightly understood, lies the clue for the unraveling of the whole matter.

As has been well shown, the religiousists of that day maintained that the necessities of man's nature must give way to the rigor of the enactment. Christ taught that the enactment must yield to man's necessities. They said that the Sabbath was written in the book of the Lord; he said that it was written on man's nature, and that the law merely meant to be in accordance with that nature. They based the obligation to observe the Sabbath on the sacredness of the enactment; He on the sacredness of the nature of man. Accept his decision and you have an eternal ground to rest on, from which you cannot be shaken. A son of man may be lord of the Sabbath day, but he is not lord of his own nature; he cannot make one hair white or black. You may abrogate the formal rule, but you cannot abrogate the needs of your own soul. Eternal as the constitution of the soul of man, is the necessity for the existence of a day of rest. But he who is in possession of substance may let go the shadow. Win the mind of Christ; be like him; and then, in the reality of the Sabbath, the Sabbath form of rest will be superseded.

The rule given by the apostle is a rule of liberty, and at the same time a rule of charity: "Let no man judge you in respect of the Sabbath days." "One man esteemeth one day above another. Another man esteemeth every day alike." He that regardeth the day, regardeth it to the Lord; and he that regardeth not the day, to the Lord he regardeth it not." Let us carry out that spirit and have charity one with another. As one has said, and as we all have found, it is very difficult to discuss this question. Heat, vehemence, acrimony, are substituted for argument. In the details of the question there is abundant difficulty. There is need of large charity and wise discrimination. It is a question of degree. Some work must be done on the day of rest. Some must sacrifice their rest to the rest of others; for all life is sacrifice, voluntary or involuntary. Then that which is rest to one man is not rest to another. To the laboring man a larger portion of the day must be given to the recreation of the physical nature than is necessary for the man of leisure, to whom the spiritual observance of the day is easy and serene. Let us learn large, charitable considerations. A man may hold stiff, precise Jewish notions on the subject, but let us not stigmatize him as a formalist. Another may hold large, Paul-like views of the abrogation of the Sabbath law and yet be sincerely and zealously anxious for the hallowing of the Lord's Day in his household and throughout the country. Do not call that man a Sabbath-breaker. Remember, the Pharisee called the Son of God a Sabbath-breaker.

They broke the law of love. Which was the worse to break? Which the higher to keep? Take care, lest, in the zeal which seems to you to be for Christ, you indulge their spirit; not his.

For the Alabama Baptist.

Judged by Effect.

A man may constantly declare that he is earnestly seeking to promote the best interests of a certain good cause in all that he says and does, but if the effect of what he says and does, in relation to that cause, be to produce strife, bitterness and alienation among those who are identified with that cause, then it is fair to judge that that man either does not know how to promote the welfare of that cause, or that he is really trying to injure it. The editor of a certain religious paper frequently says that he is heartily in favor of a certain organization in his denomination, that he is very desirous of promoting its highest welfare, yet thinks it necessary for him to correct some

The "Sabbath Question."

We clip the following article from the religious department of the Montgomery Advertiser of Sunday, 6th. The importance of the subject is sufficient reason for giving it a place in our columns:

"How insignificant do Sunday laws about things appear when we grasp the larger thought of God, and of Jesus, that the Sabbath was made for man, not man for the Sabbath!"—Bishop John H. Vincent.

"Yes, these good and true men, who would carry their ethical and religious convictions into political and civic life, are in danger of insisting too strongly upon religious regulations which contravene both religious and political liberty."—Bishop Vincent.

The so-called "Sabbath Question" is an ever-recurring question. Today all over the world men are called by the international series of Sunday-school lessons to consider "Jesus and the Sabbath." In the midst of the variant and conflicting views of the subject we may well recall two things; first, the mind of Christ in this matter; and, second, the rule given by the apostle Paul. The mind of Christ is given to us in these words, "The Sabbath was made for man, not man for the Sabbath." In that principle, rightly understood, lies the clue for the unraveling of the whole matter.

As has been well shown, the religiousists of that day maintained that the necessities of man's nature must give way to the rigor of the enactment. Christ taught that the enactment must yield to man's necessities. They said that the Sabbath was written in the book of the Lord; he said that it was written on man's nature, and that the law merely meant to be in accordance with that nature. They based the obligation to observe the Sabbath on the sacredness of the enactment; He on the sacredness of the nature of man. Accept his decision and you have an eternal ground to rest on, from which you cannot be shaken. A son of man may be lord of the Sabbath day, but he is not lord of his own nature; he cannot make one hair white or black. You may abrogate the formal rule, but you cannot abrogate the needs of your own soul. Eternal as the constitution of the soul of man, is the necessity for the existence of a day of rest. But he who is in possession of substance may let go the shadow. Win the mind of Christ; be like him; and then, in the reality of the Sabbath, the Sabbath form of rest will be superseded.

The rule given by the apostle is a rule of liberty, and at the same time a rule of charity: "Let no man judge you in respect of the Sabbath days." "One man esteemeth one day above another. Another man esteemeth every day alike." He that regardeth the day, regardeth it to the Lord; and he that regardeth not the day, to the Lord he regardeth it not." Let us carry out that spirit and have charity one with another. As one has said, and as we all have found, it is very difficult to discuss this question. Heat, vehemence, acrimony, are substituted for argument. In the details of the question there is abundant difficulty. There is need of large charity and wise discrimination. It is a question of degree. Some work must be done on the day of rest. Some must sacrifice their rest to the rest of others; for all life is sacrifice, voluntary or involuntary. Then that which is rest to one man is not rest to another. To the laboring man a larger portion of the day must be given to the recreation of the physical nature than is necessary for the man of leisure, to whom the spiritual observance of the day is easy and serene. Let us learn large, charitable considerations. A man may hold stiff, precise Jewish notions on the subject, but let us not stigmatize him as a formalist. Another may hold large, Paul-like views of the abrogation of the Sabbath law and yet be sincerely and zealously anxious for the hallowing of the Lord's Day in his household and throughout the country. Do not call that man a Sabbath-breaker. Remember, the Pharisee called the Son of God a Sabbath-breaker.

They broke the law of love. Which was the worse to break? Which the higher to keep? Take care, lest, in the zeal which seems to you to be for Christ, you indulge their spirit; not his.

For the Alabama Baptist.

Judged by Effect.

A man may constantly declare that he is earnestly seeking to promote the best interests of a certain good cause in all that he says and does, but if the effect of what he says and does, in relation to that cause, be to produce strife, bitterness and alienation among those who are identified with that cause, then it is fair to judge that that man either does not know how to promote the welfare of that cause, or that he is really trying to injure it. The editor of a certain religious paper frequently says that he is heartily in favor of a certain organization in his denomination, that he is very desirous of promoting its highest welfare, yet thinks it necessary for him to correct some

The "Sabbath Question."

We clip the following article from the religious department of the Montgomery Advertiser of Sunday, 6th. The importance of the subject is sufficient reason for giving it a place in our columns:

"How insignificant do Sunday laws about things appear when we grasp the larger thought of God, and of Jesus, that the Sabbath was made for man, not man for the Sabbath!"—Bishop John H. Vincent.

"Yes, these good and true men, who would carry their ethical and religious convictions into political and civic life, are in danger of insisting too strongly upon religious regulations which contravene both religious and political liberty."—Bishop Vincent.

The so-called "Sabbath Question" is an ever-recurring question. Today all over the world men are called by the international series of Sunday-school lessons to consider "Jesus and the Sabbath." In the midst of the variant and conflicting views of the subject we may well recall two things; first, the mind of Christ in this matter; and, second, the rule given by the apostle Paul. The mind of Christ is given to us in these words, "The Sabbath was made for man, not man for the Sabbath." In that principle, rightly understood, lies the clue for the unraveling of the whole matter.

As has been well shown, the religiousists of that day maintained that the necessities of man's nature must give way to the rigor of the enactment. Christ taught that the enactment must yield to man's necessities. They said that the Sabbath was written in the book of the Lord; he said that it was written on man's nature, and that the law merely meant to be in accordance with that nature. They based the obligation to observe the Sabbath on the sacredness of the enactment; He on the sacredness of the nature of man. Accept his decision and you have an eternal ground to rest on, from which you cannot be shaken. A son of man may be lord of the Sabbath day, but he is not lord of his own nature; he cannot make one hair white or black. You may abrogate the formal rule, but you cannot abrogate the needs of your own soul. Eternal as the constitution of the soul of man, is the necessity for the existence of a day of rest. But he who is in possession of substance may let go the shadow. Win the mind of Christ; be like him; and then, in the reality of the Sabbath, the Sabbath form of rest will be superseded.

The rule given by the apostle is a rule of liberty, and at the same time a rule of charity: "Let no man judge you in respect of the Sabbath days." "One man esteemeth one day above another. Another man esteemeth every day alike." He that regardeth the day, regardeth it to the Lord; and he that regardeth not the day, to the Lord he regardeth it not." Let us carry out that spirit and have charity one with another. As one has said, and as we all have found, it is very difficult to discuss this question. Heat, vehemence, acrimony, are substituted for argument. In the details of the question there is abundant difficulty. There is need of large charity and wise discrimination. It is a question of degree. Some work must be done on the day of rest. Some must sacrifice their rest to the rest of others; for all life is sacrifice, voluntary or involuntary. Then that which is rest to one man is not rest to another. To the laboring man a larger portion of the day must be given to the recreation of the physical nature than is necessary for the man of leisure, to whom the spiritual observance of the day is easy and serene. Let us learn large, charitable considerations. A man may hold stiff, precise Jewish notions on the subject, but let us not stigmatize him as a formalist. Another may hold large, Paul-like views of the abrogation of the Sabbath law and yet be sincerely and zealously anxious for the hallowing of the Lord's Day in his household and throughout the country. Do not call that man a Sabbath-breaker. Remember, the Pharisee called the Son of God a Sabbath-breaker.

They broke the law of love. Which was the worse to break? Which the higher to keep? Take care, lest, in the zeal which seems to you to be for Christ, you indulge their spirit; not his.

For the Alabama Baptist.

Judged by Effect.

A man may constantly declare that he is earnestly seeking to promote the best interests of a certain good cause in all that he says and does, but if the effect of what he says and does, in relation to that cause, be to produce strife, bitterness and alienation among those who are identified with that cause, then it is fair to judge that that man either does not know how to promote the welfare of that cause, or that he is really trying to injure it. The editor of a certain religious paper frequently says that he is heartily in favor of a certain organization in his denomination, that he is very desirous of promoting its highest welfare, yet thinks it necessary for him to correct some

The "Sabbath Question."

We clip the following article from the religious department of the Montgomery Advertiser of Sunday, 6th. The importance of the subject is sufficient reason for giving it a place in our columns:

"How insignificant do Sunday laws about things appear when we grasp the larger thought of God, and of Jesus, that the Sabbath was made for man, not man for the Sabbath!"—Bishop John H. Vincent.

"Yes, these good and true men, who would carry their ethical and religious convictions into political and civic life, are in danger of insisting too strongly upon religious regulations which contravene both religious and political liberty."—Bishop Vincent.

The so-called "Sabbath Question" is an ever-recurring question. Today all over the world men are called by the international series of Sunday-school lessons to consider "Jesus and the Sabbath." In the midst of the variant and conflicting views

Alabama Baptist.

MONTGOMERY, MARCH 17, 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.

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, Ala. J. L. Thompson, H. S. D. Mallory, Selma, Ala. W. E. Adams, P. T. Hall, Birmingham, Ala. W. E. Hudson, Opelika, Ala. J. A. Jackson, M. F. Brooks, Brewton, Ala. N. C. Underwood, Randolph, Ala. W. C. Troy, J. Taylor, Mobile, Ala. R. E. Pettus, Huntsville, Ala. J. Shaffer, Dadeville, Ala. A. B. Campbell, Troy, Ala. J. Elliott, Montgomery.

ORPHAN'S HOME BOARD.—G. R. Farham, President, Evergreen, Ala. J. W. Stewart, Secretary and Treasurer, Evergreen, Ala. F. H. Hale, Z. D. Roly, J. C. Bush, C. S. Rabb, P. M. Bruner, C. L. Gay, John Cunningham, Matron of Home, Mrs. Clara W. Ansley, Evergreen, Ala.

BOARD OF MINISTERIAL EDUCATION.—W. A. Hobson, President, East Lake, Ala. W. R. Sawyer, M. M. Wood, W. M. Black-welder, A. B. Johnston, E. F. Enslin, C. G. Jones.

INSTITUTE BOARD.—W. E. Hudson, Secy. Opelika, President, Rev. G. S. Anderson, Auburn, Cor. Secy. J. E. Shaffer, J. S. Shackelford, W. F. M. Woods, G. Lowery, J. L. Greer, F. M. Woods, G. A. Hornady, W. J. D. Upshaw, J. R. Stogdill.

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

OUR SCHOOLS.

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

OUR PAPERS.

The ALA. BAPTIST, Montgomery, Ala.

Dr. J. B. Hawthorne's earnest interest in the gymnasium for the Howard is fully in keeping with his great, unselfish heart. Will not all our Baptist people, who possibly can do so, attend his lecture and carry others with them? Begin at once to get up a party and attend in a body. It is a laudable purpose, and ought to be aided. Those who can't attend can send a dollar, or as much more as they can spare. A little from each one will secure the amount. Read what Bro. Hobson says about it. Dr. Hawthorne is our prince of orators, a great man, and you will get the worth of your money.

THE Judson Institute, under the wise, efficient and watchful management of Dr. R. G. Patrick, its honored President, is making a splendid record this year. The enrollment has reached 165 pupils, 122 of whom are boarders. We ought to have, we must have 200 or more boarders next session. We

have the girls in the State who are financially able to attend this famous institution, and what is to prevent our receiving them? No where in all this country can better facilities be found. No where is there a healthier locality or a finer social and religious atmosphere. We appeal to each of our readers to think of some girl that might be induced to attend the Judson, and send her name and post-office address to Dr. Patrick, that he may send her a catalogue. Please do this for the good of education.

THE trouble between Spain and the United States is still unsettled. The finding of the court of inquiry as to how the Maine was blown up in the harbor of Havana has not been made public. The investigation has been completed, and the report may be now in the hands of the president. No man, statesman or official, can foretell what course will be pursued. Every plan or proceeding given out by the press is simply conjecture.

It is believed by all parties that the United States does not want a war with Spain; not that she fears the result, but as a civilized and Christianized nation, she believes war ought to be averted by honest and fair dealing. This is high ground, characteristic of a wise and chivalric people.

Active preparations are being made, both in the navy and army departments, for any emergency. This is wisdom. Let us be ready. If war must come, let us make the best of it.

Congress General Lee is winning bright laurels in the manner in which he represents this government in Cuba. President McKinley is putting full confidence in him, and is backing him with all the moral and national forces of the nation. Lee is a prudent, wise and sagacious man; too honest to deceive and too brave to be bilked. He is the typical Southern patriot.

It is not for any one to tell when final action will be taken, or what that final action will be. Sensational newspapers, with no higher purpose than to make money out of the sale of their sheets, send out rumors or conjectures as true. This is an evidence of littleness and cowardice. Let us watch patiently, withholding our conclusions until the facts are all on record officially. As yet there is absolutely nothing of a certain nature gone out from headquarters. Wait and see.

MORAL MEN FOR OFFICE.

A prominent and prudent man in North Alabama writes us, from which we quote the following sentences: "I want to thank you for your editorial in last issue on elections. I would be glad if you would give us the moral standing of all candidates for state offices." We would gladly comply with this request if we had the information. We did give a sketch of the candidates for the supreme court judgeship, in which that question came out in some of them. In another place in this issue we copy a sketch of Prof. F. J. Cowart, who is a candidate for State Superintendent of Education. He is as pure a man as we know, and possesses all the qualifications for the place he seeks. For years we have known him, and can endorse him as a man, a citizen and an educator. If he is nominated Alabama will have a leader—the right man in the right place. There are several other candidates for this office, some of whom we know, but not intimately—not enough so to give a sketch. If we had the proper data we would cheerfully give the information to our readers. Our information is that all the candidates for this office are moral, high-toned, honorable men.

Some of the candidates for Secretary of State and Attorney-General are much better known to us than others, but none sufficiently well to give a sketch of their past lives. We have not seen a sketch of any of the aspirants for a state office except that of Professor Cowart.

It is exceedingly encouraging to know that the thinking men all over the state are looking for pure, moral, competent men for office. No sentiment, or section, or partisanship, should overshadow moral and intellectual qualifications. Public opinion is more and more demanding good and pure men for office.

Our statute laws are against drunkards, gamblers, libertines, profane swearers, defrauders and the like, and the voice of the people at the ballot box should sustain law and morals. How a moral man, a Christian man, can get his consent to vote for an immoral man, is beyond our comprehension. We regard it a breach of trust toward our government, a disregard of the law of God, and an insult to our better manhood.

It would seem that every man has the right to be a very

leads. Hence, it may be that the pastor of a derelict church, a sleeping church, is not faithful to his trust. It may be that such a church membership has lost the "joy of salvation," and needs to have it restored. Evidently there is fault somewhere, and it is a solemn duty imposed by the word of God to search it out, and remedy it. We want fearless leaders, who dare to strike where it is needed and to bravely lead Zion's hosts in the old way.

Why not search out the causes of spiritual declension, the reasons why there is no strengthening of the bonds of union and of growth in the grace of giving, and present them to the sleeping membership? There may be different causes, in different churches, and hence a scrutinizing investigation is necessary. A live, active membership, thoroughly imbued with the spirit of the Master, will not be wanting in good works.

A preacher of another denomination was asked what the difference was between two factions or parties in his denomination. His reply was short but strong: "One believes in setting down and setting, the other in getting up and getting." This is the main difference in our churches. Let us be up and doing, with a determination to do our whole duty, leaving results with God.

FIELD NOTES.

Rev. E. F. Baber will preach at Letohatchie next Sunday morning, and also in the afternoon or at night, as may be preferred.

Rev. W. E. Fendley requests that the address of his paper be changed from Pine Hill, Wilcox county, to Centerville, Bibb county. He is getting on the "wave of prosperity" which has been set in motion by the new railroad.

Russell Register: Rev. Arnold Smith is quite a popular minister and usually has full congregations to hear him expound the Word.

Rev. G. W. Fuller, a Baptist minister, died on Longview Thursday afternoon after an illness of many months.

J. M. Conaway, Crewsville: We have just enjoyed our communion season at Corinth. Large congregations on Saturday and Sunday, and two most excellent sermons by our highly esteemed pastor, Bro. O. P. Bentley. He is the right man in the place he occupies.

At the request of the pastors of

velop our resources and bring it into harder work and great success. Our pastor has been here only two months, but long enough for us to place the proper estimate on his words. We love him, and the church and large will give him support and aid.

J. E. Barnes, Newberne, Marion county, called on his return home to tell us of the delightful ministers' meeting at Brundage. The attendance of visitors was not as large as desired; neither of preachers or others—there being only about two dozen large congregations and close attendance. The entire session was notably spiritual, both as to topics discussed and the evident presence of the Holy Spirit. There was a quiet joy each day, but it sometimes broke out into an audible manifestation. The venerable Pitt M. Calloway arose from his bed and came to the feast, and it renewed his strength, at least for a time, so that he could preach and otherwise contribute to the pleasure and profit of the occasion. It was a time of rejoicing that will be long remembered. The only disappointment was that the good people of Brundage were not present.

Rev. W. T. Davis, of Lineville, has been preaching the gospel many years, but he is not too old to do good preaching still, nor too feeble to bring us under obligation to effective work for the ALABAMA BAPTIST. Rev. P. L. Moseley, of Geneva, is evidently just in the prime, if we may judge by the vigor of the money order sent us the other day. Rev. J. D. Cook, of Clinton, "keeps at it," and every now and then sends us a little piece of paper with writing and printing on it, which helps to keep the wheels turning.

Mrs. Nettie Weaver, Talladega, wants so much to say "thank you" with a heart full of appreciation to somebody, but I do not know who I have just read Dr. J. B. Hawthorne's answer to Col. Ingersoll, and that alone is worth seven times the price of the paper. It was sent to me at Christmas, with the subscription paid to Sept. '98, and I do not know who was kind. Won't you please tell me ever it was that I appreciate it more than I can tell, and it is such a cheerful visitor that I look forward with real pleasure to week.

The sympathy of the friends of Rev. J. M. Huey, of East Lake, who has been so often called to mourn, will be excited on reading this note: "Please change my paper from East Lake, Ala., to Box, Ellis county, Texas, as I am about to start on a journey with my afflicted child, in search of a climate that will be more favorable to their lungs. I am sad for me to say goodbye to many friends in Alabama, but the dear old ALABAMA BAPTIST will bring me a message from home every week it will be a balm to my afflictions while sojourning among strangers."

We have been troubled in preparing matter for this week's paper and fail to print some things as desired, because some brethren were careless in writing proper names. We can often guess the word that was intended to be written by the sense required by the connection, but the name of a person or place can hardly be guessed. It is rare that the connection shows what the name should be. Please be careful, brethren. One brother—a preacher at that—writes a name which, even with the aid of a magnifying glass, we can make out to be nothing but Bruirdarmee.

Mrs. Clara Ansley, Matron of the orphan's home, Evergreen: If there is a church, ladies' society or Sunday-school that will clothe our boys, will they please let us hear from them at once? We are overstocked with applications, clothe little girls. Sisters, let say, God bless our boys. There is fine material in some of them of which to make men. Help us with them. We will be proud to send some day. We have had visit recently from Mrs. Garner, of Tuscaloosa. She came to bring two little boys whom she had rescued from the slums. Noble looking little boys they are. Sister, move your hands now in which to entertain us.

Greenville: Our ladies' unusual activity last week resulted in two profitable socials worthy of especial mention. On Monday afternoon the annual meeting for Miss Williams Kelly was held, and the influence and sweet fragrance of her self-sacrificing life was felt by everyone. After a well rendered program, missionary leaves were distributed, and "finding partners" caused universal sociability. Chances nuts, pierced by dainty ribbons, and containing Scriptures, verses, served as souvenirs. The literary social on Tuesday was also in the interest of the Willing Workers, and a pleasant feature was beautiful quotations written upon slips of paper neatly rolled up and tied with bright colored ribbon, to which guests were expected to add the author's name, and prize being offered to the one who did so correctly. Songs and reci-

added to the program, and suggestive quotations on pure white months, but long enough for us to place the proper estimate on his words. We love him, and the church and large will give him support and aid.

Dr. B. H. Crompton called on his return home to tell us of the delightful ministers' meeting at Brundage. The attendance of visitors was not as large as desired; neither of preachers or others—there being only about two dozen large congregations and close attendance. The entire session was notably spiritual, both as to topics discussed and the evident presence of the Holy Spirit. There was a quiet joy each day, but it sometimes broke out into an audible manifestation. The venerable Pitt M. Calloway arose from his bed and came to the feast, and it renewed his strength, at least for a time, so that he could preach and otherwise contribute to the pleasure and profit of the occasion. It was a time of rejoicing that will be long remembered. The only disappointment was that the good people of Brundage were not present.

For the Alabama Baptist. Dr. Thomson on Sunday Observance.

Rev. Edward Thomson, LL.D., of Atlanta, General Manager of the Sunday League of America, will deliver a unique and wonderfully interesting free lecture at the following places and times on the subject: "Our American Sunday—Shall we preserve it?" Montgomery, March 20th; Talladega, 21st; Anniston, 22d; Birmingham, 23d; and Tuscaloosa, 24th. He comes by the invitation of the State Sabbath Association, and wishes to reach the voters and thinkers of each community. Five large paintings will be exhibited illustrating the various answers to the question: 1. The answer of the saloon. 2. The answer of the capitalist. 3. The answer of the pleasure seeker. 4. The answer of the laborer. 5. The answer of the law-abiding citizen. Also, a painted hymn will be exhibited, and there will be special music. These paintings were made in Philadelphia by special order for this lecture. Dr. Thomson comes highly recommended by many of the ablest men in all denominations.

For the Alabama Baptist. The Board of Ministerial Education.

Dr. Bledsoe, in this issue of the ALABAMA BAPTIST appears the quarterly report of the Treasurer of the Board of Ministerial Education. We are now about \$500 behind. Shall we allow our accounts to go unpaid? The board would be glad if it could meet this denominational obligation with business promptness, but it cannot. Brethren, will you not please look over the treasurer's report and see if your contribution to ministerial education has been made this quarter? Our board has no agent in the field; and unless the pastors take personal interest in this cause we cannot hope to keep our ministerial students in school.

W. A. Hobson, East Lake. Pres. Board M. E.

There will be a great Mission Meeting at Eclectic on Friday, Saturday and Sunday, March 25, 26 and 27, beginning at 9 o'clock of the first day. The brethren and sisters and the public generally of all the regions round about are invited to be present. The pastor, Rev. A. C. Swindall, and his people will gladly give hearty welcome. The following subjects will be discussed during the three days in the order named: 1. What are the greatest hindrances to the spread of the gospel? and how shall they be removed? By Dr. E. E. Slaton and Wm. Harmon. 2. What is the penalty for failing to evangelize the world? By R. L. Bennis and Hugh Rogers. 3. Christian duty in living, saving and giving. By Dr. W. T. Lett and J. F. Edwards. 4. What is the duty of the ministry to a church that refuses to aid in the spread of the gospel? O. C. Swindall and L. Emfinger. Bro. J. M. Johnson will preach at some hour from Acts 13:1-4. Other preaching services will be arranged as the meeting may direct.

Some of the preaching brethren are left off the regular program, with the idea that they will preach as well as participate in the discussions.

Now, brethren, let us make this a great meeting. These three days and nights let us give to earnest work for the Master. We hope all the preachers for miles around will attend. Pray that the meeting may accomplish great good.

W. C. Bledsoe, Cor. Sec'y.

For the Alabama Baptist. Judson Notes.

It has been the good fortune of the Judson this week to have a series of lectures on Poetry by Mr. S. H. Clark, the well known professor of Education in Chicago University. Mr. Clark is also director of the School of Expression at the New York Chautauqua.

There were six lectures: King Robert of Sicily, by Longfellow; Sohrab and Rustum, by Matthew Arnold; Tone-Color, The Uses of Comedy, Rhyme and Rhythm, The Uses of Tragedy. Then on Tuesday evening, March 8, he gave Shakespeare's "Merchant of Venice."

These lectures were of great benefit and pleasure, not only to our pupils, but to all who heard them. Mr. Clark's wide reputation and his extended research into poetry as an art make him an authority on this subject. You may not agree with him always, but you are aroused to thought and interest by his expressions of opinion.

A recital of the pupils in music and elocution following we expect the pleasure of a lecture from the distinguished Dr. P. S. Hen-son, of Chicago. His subject will be "Fools."

All friends of the Judson are cordially invited to be present.

We have not received any response to the request for a letter of recollections of old times at the Judson. But we hope that several of our Alumnae are preparing such letters and will send them to us in a week or two. Direct to Dr. Patrick, or to Miss Louise Manly, who is editing the sketch of the history of the Judson, at Marion.

L. M.

Program

For the Ministerial Institute composed of the Coosa River and Central associations, to convene with the Baptist church at Sylacauga on the 27th of March:

7 p. m.: Sermon by J. P. Shaffer.

MONDAY.

9 a. m.: Devotional exercises.

9:30 a. m.: Organization.

10 a. m.: Lecture, G. S. Anderson.

11: Dignity and Importance of the Church, T. M. Calloway.

2 p. m.: Devotional exercises.

2:30 p. m.: Lecture, G. S. Anderson.

3:30 p. m.: Dignity and Responsibility of Pastor, J. G. Lowe.

express genuine interest in the Secretary Bledsoe's Appointments.

Lord's work. May he continue to bless them.

The situation at Greensboro is more encouraging. The Baptists there are now using every effort to raise money to begin the work of building—I mean that they are working among themselves and among the good people of that little city to see what they can do before further appeal is made for help on the outside. I am sure they are going to make a good start; then there will be a most determined effort to canvass the state in the interest of that cause. I believe the house will be built.

The Baptists of the whole state may well be proud of the Baptist school at Thomasville. Bishop Adams and Evangelist Parker, together with many noble and generous brethren and sisters over that way, have succeeded in building a fine school.

Brethren, contributions for State Missions are coming in with distressing slowness! Evangelists and missionary pastors, as well as the Secretary, are striving with the most diligence to faithfully do the work assigned them. I have not yet been able to pay brethren for work—faithful work—done months ago.

W. C. B.

Sunday-school Convention.

For the Alabama Baptist.

The Sunday-school convention of the Montgomery Baptist Association will hold its session with the Baptist church at Prattville, beginning Saturday, 10 a. m., April 16th, and continue until Sunday night. All delegates and visitors will be entertained. A large attendance is desired. Let every school in our bounds send delegates. Program next week.

GEO. G. MILES, Chairman Com.

For the Alabama Baptist. At the Orphanage.

Our long delayed improvements are nearly all completed except the putting up of the bath rooms. We have not the money to do this. Will the Sunday-schools at once provide the means to purchase the goods that the orphans may have the means for promoting health and cleanliness? The children will give the money the next Sunday after the superintendents suggest it to them.

Suppose you ask them to bring a birthday offering for this purpose. All that is asked is a cent for each year you have lived. Try this, and you will see how easily it will work.

JNO. W. STEWART, Evergreen.

For the Alabama Baptist. Dr. Hawthorne is Interested.

A movement is on foot to have a gymnasium at Howard College, and Dr. J. B. Hawthorne, who is one of the Howard boys, is enthusiastic in the movement. His interest is not limited by favorable comments, but he leaves his great church and many duties in Nashville to lecture, without a dollar's compensation, in the interest of the Howard Gymnasium Fund. On April 11 this loyal son of the dear old Howard will deliver his famous lecture, "The World's Great Orators," in the city of Birmingham. This is Dr. Hawthorne's best lecture, and no doubt this prince of orators, with a subject so fitting his splendid powers, and a cause so worthy public support, will fill to its utmost Birmingham's mammoth auditorium.

Now let us keep the ball rolling. Let every friend of the college take some active part in the new gymnasium. Some one in every church might canvass the community in this interest. If you can't find time to work, you can send a personal contribution. Please send all contributions for this purpose to Mr. W. S. Eubank, chairman of the Gymnasium Committee, Pratt City, or to the treasurer, Mrs. A. L. Craker, East Lake.

I appeal to every Alumnus, especially. Let not Dr. Hawthorne stand alone in this great movement. We must share his interest and follow his example in contributing to an enterprise that means much to Howard College.

W. A. HOBSON, East Lake.

For the Alabama Baptist. A. J. Preston's Appointments.

All of the following churches are in Geneva association, except those otherwise stated:

IN MARCH.

New Prospect, Friday, 18.

Friendship, Saturday, 19.

Geneva, Sunday, 20.

Pleasant Grove, Monday, 21.

Adoniram, Tuesday, 22.

Shiloh, Wednesday, 23.

Pleasant Hill, Thursday, 24.

Union, Friday, 25.

Pilgrim's Rest, Saturday and Sunday, 26 and 27.

Rev. P. L. Moseley and J. F. Register will be with me, and we expect a successful tour.

IN APRIL.

Sunday, 3, and Saturday before, at Liberty church, Shelby county.

Monday night, 4, Hartsfield.

Tuesday, 5, 11 a. m., Cahaba Valley.

Tuesday night, 6, Six Mile.

Wednesday, 6, 11 a. m., Antioch.

Wednesday night, 6, Six Mile.

Thursday, 7, 11 a. m., Shultz Creek.

Thursday night, and Friday, 8, Blockton.

Saturday, 9, 11 a. m., Canaan.

Sunday, 10, 11 a. m., Union.

Sunday night, Bessemer.

Brethren will please make these appointments known as far as possible among the people of each community. W. C. Bledsoe, Cor. Sec'y.

For the Alabama Baptist. Appointments for Jos. Shackelford.

Rev. Jos. Shackelford, Evangelist and Chaplain for the Muscle Shoals association, also for the State Board of Missions, will preach at the following churches at the times mentioned. He will have Bibles, Testaments, Hymn Books and other good religious books for sale.

Baptists and History of the Muscle Shoals Association. It is hoped that the pastors of churches will meet him, and will make an effort to bring out the people.

FOR THE MONTH OF APRIL.

Somerville, Monday 4, at 7:30 p. m.

Will hold a meeting at Somerville until the 10th of April.

New Friendship, Monday 11, 11 a. m. and at night.

Cave Springs, Tuesday 12, night.

Mt. Pisgah, Wednesday 13, night.

Austinville, Thursday 14, night.

Pleasant Hill, Friday 15, 11 a. m.

Trinity, Saturday 16, 11 a. m., and at night.

Flower Hill, Sunday 17, 11 a. m.

Hillsboro, Sunday 17, 7:30.

James Porters, Monday 18, night.

Mission Grove, Tuesday 19, 4 p. m.

Mission Grove, Wednesday 20, 11 a. m.

Oakland, Thursday 21, 11 a. m.

Courtland, Friday 22, night.

New Hope, Saturday 23, 11 a. m.

Moulton, Sunday 24, 11 a. m., and night.

GENERAL NEWS.

The recent rains raised the streams in the timber section, and one firm floated about 5,000 logs past Elba.

Trains already run to Enterprise, Coffee county, and Elba, the county seat, expects soon to see the smoke of the engine within her borders.

Frank M. Perry bought from the Florence Cotton and Lumber Co., 12,000 acres of land on Cypress creek, with the buildings thereon, for \$10,000 cash. It will be improved and used as a site for factories. In the boom days the company purchased the property for \$65,000.

The Florence Times apologizes for announcing the marriage of a gentleman who didn't get married.

Will A. Mitchell, of Columbus, formerly of Russell county, has passed the examinations and will enter West Point Military Academy.

Anniston sock factory is doing a good work. Judge Pelham told the Daily Ledger that he bought socks from Anniston factory at 90 cents per dozen, and of the same class which costs \$1.10 per dozen in New England. Give us more such enterprises, and the hard times question will be settled in a measure. Make what we need at home, is the wise policy.

Thus far war talk has not disturbed the financial condition of the country. This speaks much for the solvency and conscious power of the government to engage in war.

State Health Officer Dr. Sanders says that it will be perfectly safe to reopen the school at Montevallo after the 21st. He says the possibility of a reappearance of smallpox is very remote.

Jacksonville, Calhoun county's seat, is to have another weekly paper, which will be Democratic in politics. The new paper will be started shortly, and will be edited by Colonel Robert McKee, who is well known in Alabama weekly newspaper circles.

By order of the People's party of Talladega county, a county convention is called to meet at Talladega on April 20, 1898, for the purpose of nominating candidates for county offices and to transact such other business as may come up.

Don't send men to the Legislature because they are good fellows. Insist that they be strong, fearless, able and upright.—Attalla Herald. We say, amen.

The religion of Christ has made a republic like ours possible; and the more we have of this religion the better the republic.—Field.

FOR BRONCHIAL AND ASTHMATIC COMPLAINTS, "Brown's Bronchial Treacle" has remarkable curative properties. Sold only in boxes.

"Rust,"

the dread of the cotton grower, can be prevented. Trials at Experiment Stations and the experience of leading growers prove positively that

Kainit

is the only remedy.

We will be glad to send, free of charge, interesting and useful pamphlets which treat of the matter in detail.

GERMAN KALI WORKS
33 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 fine birds for sale. Write for prices.

S. B. STERN, Montgomery, Ala.

The Norfolk Meetings—Round Trip Rates.

Southern Railway Company have named round trip rates to Norfolk, Va., account meetings of—

"American Baptist Educational Society," May 5th.

"Southern Baptist Convention," May 6-12.

"Woman's Baptist Missionary Union," May 6-10.

Tickets of iron-clad signature form limited to continuous passage in each direction, to be sold May 2 to 6, inclusive, with final limit 15 days from date of sale.

Following round-trip rates will apply from the points named below:

Montgomery.....\$19.00

Mobile.....24.00

Selma.....20.00

Birmingham.....18.75

Opelika.....17.50

For further information call on or address JOHN METCALF,

T. P. A. of S. R., Montgomery, Ala.

FOR OVER FIFTY YEARS

Mrs. Winslow's Sooty-Syrup has been used for children's 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.

After a long debate in the Ohio senate the Woman's Suffrage movement was defeated by a vote of 17 to 14. The argument which defeated the movement was the state-

ment frequently made on the floor that the majority of Ohio women do not want suffrage.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by a East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested the wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this receipt in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NIXON, 320 Powers Block, Rochester, N. Y.

Many people in the country want to move to town; many people in town would like to live in the country. "As a rule man's a fool, when it's hot he wants it cool; when it's cool he wants it hot; always wanting what he's got, as a rule man's a fool."

How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We the undersigned, have known J. C. Cheney for the past 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by him.

WEST & TEAGUE, Wholesale Druggists, Toledo, O.

WALDING, KINMAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price, 75c. per bottle. Sold by all Druggists. Testimonials free.

WHO'S SHELLABARGER?

Here the Wire Fence Man of Atlanta, Ga., and will sell and change of fence in large lots for all purposes. Catalogue free. Write for it.

LOOK AT THIS!

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

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.

Clubs.

THE ALABAMA BAPTIST and the Southern Cultivator, Atlanta, one year, \$2.

With Home and Farm, Louisville, \$1.75.

With The Fancier, Atlanta, (devoted to Fowls) \$1.85.

No lamp is a good one without the chimney made for it.

Go by the Index.

Write Macbeth Pittsburgh Pa.

Montgomery Churches.

Adams Street—Two splendid congregations, overflowing at night, met Pastor Gay. He preached in the morning on China, and at night on God's Commandments. Five were added to the church. A number were baptized. Pastor Gay resigned the church at night. Many tears were shed and many kind words were spoken. A great deal of effort has been made to retain him, but the hearty and unanimous call to New Orleans, which is a much larger field, has impressed him to make every sacrifice to go there. He will begin work there the first of April.

Clayton Street—Pastor preached in the morning. At night Dr. A. J. Barton, Assistant Sec. For. Board, delivered a most helpful address on Foreign Missions, which was highly appreciated by the church and congregation. Since last report eight persons have been received by letter, one for baptism, and one baptized. On Sunday, the 27th, the church will begin a series of meetings in which the pastor will be assisted by Rev. J. V. Dickinson, of Pratt City.

Birmingham Churches.

Mary Lee—L. C. Kelly of Howard College, preached for us at 11 o'clock on the subject: "Loyalty to Christ in all Things." His sermon was well delivered, and was much appreciated by our people. The Sunday-school at 2:30 p. m., was well attended. At the close of the recitations excellent talks were made to the school by pastor Creel and Bro. Kelly. Bro. Barnes, of Morris, preached at night. We have purchased a \$50 organ since last report and paid \$35 on it. We expect to start a series of meetings the 1st Sunday in April, assisted by Rev. W. J. Ray of Dolomite. We ask the prayers of God's people in behalf of the meeting.

Southside—Pastor Hale preached at 11 a. m. on "War," and a Captain of the local military joined for baptism. At night, sermon to young men; one joined by letter and one for baptism, and two baptized. Superintendent Cabanis is greatly encouraged with the progress of the Sunday-school; the teachers have a meeting at 8 o'clock each Sunday morning. Deacon M. C. Reynolds is building up the B. Y. P. U. finely. Friday evening there was a large and enthusiastic meeting.

Southern Baptist Convention, Norfolk, Va.

The Seaboard Air Line.

The Southern Baptist Convention, which takes place at Norfolk, Virginia, is now being talked of by all Baptists in the South, and a question uppermost in the mind of each one is: which is the best route by which we can make the trip? and to all of these a few suggestions may not be amiss.

The Convention, as every one knows, is a most important event, and this fact, coupled with the diversified environments of the world-famed seaport, should be sufficient inducement for a large delegation from this section.

Adjacent to Norfolk is the popular sea-side resorts, Old Point Comfort, Virginia Beach, Ocean View, the mammoth dry-docks located at Newport News, the magnificent Navy Yard at Portsmouth, and many other features of great interest to our people of the Southland. All of these are accessible to Norfolk. Besides this, arrangements have been made by the Seaboard Air Line with the Norfolk and Washington Steamboat Company for a day-light trip from Norfolk to Washington up the historic Potomac, on the tenth of May, immediately after adjournment of the Convention; and passengers holding S. A. L. tickets will be given a rate of \$3 for the round trip.

The Seaboard Air Line is the direct line between Atlanta and Norfolk, and operates double-daily vestibuled Pullman train service in each direction; but, in addition to this, a special train service will be arranged, and it is now understood that song service enroute will be in charge of Mr. H. A. Wolfsohn, who is at present associated with Rev. L. G. Broughton. The Passenger department of the Seaboard Air Line are now preparing some descriptive and handsome advertising matter (same being endorsed by the prominent representatives of the Baptist denomination in the South) which will be ready for distribution within the next few days. The S. A. L. will bend every effort to give their Baptist friends a service unparalled in elegance, speed and comfort. The rate from all points to Norfolk and return will be one fare.

Any special information regarding the trip will be cheerfully furnished by the Seaboard Air Line representatives—B. A. Newland, Gen'l Agent Pass. Dept., or Wm. B. Clements, Trav. Pass. Agent, No. 6 Kimball House, Atlanta, Ga.

For the Alabama Baptist.

Board of Ministerial Education.

Report of receipts and disbursements of the State Board of Ministerial Education for the quarter ending February 28, 1898.

SPECIAL FUND.

Dr. December 1, To amount balance last report.....\$13.21

December 1, To Livingstone Ch. for J. R. Curry.....17.50

December 1, To Eutaw Ch. for J. R. Curry.....10.00

December 1, To Clinton Ch. for J. R. Curry.....1.80

December 1, To Cuba Church for J. R. Curry.....3.10

December 1, To Prairie Church for J. D. Ray.....2.00

December 1, To Sumterville Ch. for J. R. Curry.....10.00

December 16, To Sumterville S. S. for J. R. Curry.....5.00

December 16, To Livingstone Ch. for J. R. Curry.....7.50

December 17, To.....2.00

December 18, To Bigbee Association for J. R. Curry.....22.50

December 18, To Bigbee Association for J. R. Curry.....12.25

December 18, To Woodward Ch. for J. R. Curry.....30.00

December 18, To L. A. S. O. for J. R. Curry.....5.00

December 18, To W. A. McCain Ch. for J. R. Curry.....3.50

January 1, To Bethel Ch. for J. D. Ray.....2.85

January 10, To Liberty Church for J. D. Ray.....6.84

January 14, Sycamore Church for L. H. Shuttlesworth.....17.15

January 14, New Bethel Church for J. D. Ray.....5.00

January 20, To Grant's Creek Church for J. D. Ray.....4.00

January 20, To First Church for J. D. Ray.....4.75

January 20, To Beulah Church for J. D. Ray.....2.30

January 20, To Beulah Church for J. D. Ray.....13.20

January 20, To First Church Huntsville for W. H. Pettus.....17.79

January 20, To Green Springs Prati Ch. for S. B. T. Seminary.....14.00

January 20, To Warrior Church for L. H. Shuttlesworth.....15.70

January 20, To Green Springs Prati Ch. for S. B. T. Seminary.....1.10

January 20, To New Bethel Church for L. H. Shuttlesworth.....6.15

January 20, To Calhoun County Association for W. A. McCain.....7.60

February 4, To Parker Memorial Church for W. A. McCain.....50.00

February 11, To Shiloh Church for Loney Reeves.....2.30

February 22, To Shiloh Church Huntsville for W. H. Pettus.....25.37

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

February 22, To Beulah Church for J. R. G. White.....2.65

A Few Facts About "Our Young People."

A new department will be commenced with the first number in April, under the general heading of "Amateur Photography" in charge of an experienced editor.

In the second number in April will appear complete, in eight chapters, with the frontispiece that accompanies the bound volume, Henry Sienkiewicz's wonderfully interesting story, "Let us Follow Him." It renders necessary for that number an addition of eight pages, making twenty-four in all.

At an early date a series of articles by a well-known stamp collector will be commenced, which will include engravings of many rare and curious postage stamps not otherwise attainable.

And yet the price for a year is only sixty cents, if personally addressed; or fifty cents a year in clubs of four or more. American Baptist Publication Society, 1420 Chestnut street, Philadelphia, mch 10 31

At Opelika, April 4.

In Clay county, Mt. Pleasant church, July 17-23.

In Randolph county, Shiloh church, July 24-30.

At Guin, July 10-15.

At Sylacauga, March 27 to April 2.

At Daviston, Tallapoosa county, June 27 to July 2.

At Danville, April 26 to May 1.

At the Danville Institute lectures will be delivered by Rev. Joseph Shackelford, D. D., Rev. F. C. David, D. D., Rev. Jas. Evans, Rev. J. L. Stockton and Rev. G. S. Anderson.

For the Alabama Baptist.

In Unity Association.

Rev. W. A. Parker, sr., Evangelist of State Board of Missions, will preach as follows:

IN MARCH.

Plantersville, 24, 11 a. m.

Valley Creek, 25, 11 a. m.

Stanton, 26, 2 p. m.

Mt. Carmel, 27, 11 a. m.

Stanton, 27, 7 p. m.

Alpine, 28, 11 a. m.

Sardis, 29, 11 a. m.

Shiloh, 30, 11 a. m.

Mulberry, 31, 11 a. m.

IN APRIL.

Maplesville, 1, 7 p. m.

Pleasant Grove, 2, 11 a. m.

Randolph, 3, 11 a. m. and 7 p. m.

Brethren will arrange to carry Bro. Parker from one church to the other.

Fraternally,

Stanton, W. J. RUDDICK.

For the Alabama Baptist.

A Request of the Baptist Churches in the State.

Will every Sunday-school superintendent save the literature of his Sunday-school, and write me the fact that he will do so? Then I will send him the address of a needy Sunday-school, and he can send the literature to the superintendent of that school.

Also, save all your religious papers, and send them with the Sunday-school literature.

I am continually visiting the desultory of Alabama as a Sunday-school missionary, and am therefore able to find places where your good reading matter could be placed and serve a good mission.

Address me at Marion, Ala.

G. E. MITZ.

Avoid An Early Grave.

How often do we hear, that the avenue to an early grave was opened by neglecting a slight cough and cold. Profit by this truth, and provide yourself with Dr. Bull's Cough Syrup, which instantly cures all throat and lung affections. Mr. W. H. Mahoney, Lowell, Mass., writes: "I was taken sick with a bad cold. The doctors did not seem to help me, and everybody said I was getting consumption, when a relative recommended Dr. Bull's Cough Syrup. I got a bottle and it helped me, and after taking two bottles I was cured, to the surprise of everybody. I shall always recommend it to my friends, as I know it to be a sure cure." Dr. Bull's Cough Syrup is sold everywhere for 25

