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ALABAMA BAPTIST.

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

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

Ques.—When was the Campbellite church organized, and by whom? Also, what is its fundamental doctrine? READER.

Ans.—It was organized in 1838 by Alexander Campbell. Its fundamental doctrine is baptismal salvation. Mr. Campbell said that "baptism is equivalent to regeneration."

—Baptist and Reflector, Nashville.

In the providence of God miracles were given to bear testimony to the message of heaven when placed for the first time in human hands. After that the miracles were not given to insure the faith of others.

An example of this is found in the case of Peter and Cornelius. The sheet was let down to the praying apostle on the housetop, and his prejudices were overcome by the indisputable attestation. Subsequently when he was called to give an account of his conduct to the brethren at Jerusalem there was no repetition of the miracle, but Peter's testimony as to its occurrence was accepted and the faith of the brethren in his statement was divinely approved.—Central Baptist.

As a matter of economy Dr. F. C. McConnell, of Lynchburg, advocates the consolidation of the Home and the Foreign Boards of the Southern Baptist Convention.

Most of those who have thus far spoken on the matter take issue with him. It is not plain that there would be much economy in the consolidation, though there might be considerable loss of efficiency. It is too hard a question to be settled in a week.—Central Baptist.

The consolidation of the two boards is not a new proposition. It is made every few years, and after a little discussion is laid aside. Heretofore Southern Baptists have thought that the small saving of expense would be more than overbalanced by the loss of efficiency in our mission work. It is very easy to be "penny wise and pound foolish."

That visiting brother with a few "sugar stick" sermons may capture the crowd for a time, but the real test of a preacher is his ability to hold and increase his congregation during a series of months and years.

Thus truly says the Texas Baptist Standard. If churches would bear that in mind in calling a pastor there would be fewer mistakes and fewer broken-up churches. The history of a preacher's work is the only safe guide in calling him as pastor. And it will do no harm to make some inquiry about the preacher personally, if he is a stranger.

Just after writing the above we found the following in the Arkansas Baptist from a correspondent. It emphasizes the advice above given:

STILL ANOTHER.—Just how long Baptists and Baptist churches will encourage adventurers the Lord only knows; but as long as editors who try to protect the churches from these clerical tramps are censured by Baptists, just so long will these pestilent fellows cause trouble. The latest, and it seems the most persistent of the list is J. H. David, who deserted a wife in Missouri, married wife No. 2, Mark, Ark., married wife No. 3, and now has left her and run off with another man's wife. It is hardly worth while to say "pass him word."

Dancing.

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

Concluded from last week.

Text: "They said forth their little ones like a flock and their children dance." Job 31:17.

II. Some facts on the modern dance, as quoted from experienced dancers, both male and female.

We quote first from a lady who very narrowly escaped disgrace by engaging in the dance.

[A vivid and realistic description of the dance and its dangerous moral effect upon the writer quoted is given, which we omit, but print the conclusion below.—Ed.]

"Married now, with home and children around me, I can at least thank God for the experience which will assuredly be the means of preventing my little daughters from indulging in any such dangerous pleasures."

Such is the experience of a lady who has had the benefit of opportunities to know something of the effects of the modern dance, and who is therefore determined that her little daughters shall not engage in such "dangerous pleasures."

This is only the determination of every mother who knows anything of the evil effects of the dance. I have heard mothers who had learned by experience some of the evils of the ball room say: "I was permitted to dance, but my daughter shall not dance."

As we behold the dancers in their whirl, we see—

Strong men and women fair
Are now within the tempter's snare,
With arms around each slender waist,
Each woman held in close embrace.

"If all the thoughts could be made known
Of seeds of crime which here are sown,
'Twould cause the hardest cheeks to blush,
And every virtuous heart would crush."

"But men and women must be
While men and women must be
To tempt themselves and theirs, too,
To sins and crimes of deadly hue."

The liberties that the "Etiquette on Dancing" permits are a disgrace to pure society. The gentleman must give his partner proper support by putting his arm firmly around her, her right hand to the palm of his left with the palm down.

Woman, a lady of a spark of self-respect, at any other place, lay her head upon her partner's shoulder, and allow him to encircle her waist with his arm? * * * * * This is the position assumed in waltzing.

Who is so blind that they cannot see that such things are a disgrace to pure society? If, what the dancing master says of this evil. If any class of people know the evils of the dance it is that class composed of dancing masters, for it is they who train the dancers to enter the ball room, where they or some skilled dancer presides.

I quote from one who has danced since he was twelve years old, and six years of the time a dancing master and the Pacific coast champion of the fancy and coast dances: "Let us first take an instance from the 'select' dancing academy, and this begin at the root of the matter. Here is a beautiful girl. She is the only daughter of wealthy parents. They wish to bestow on her every accomplishment which modern society demands, so when it is announced that Prof. — will open his select dancing academy, they hasten to put her under his instruction."

"At first she seems shocked at the manner in which he embraces her to teach her the latest waltz. But such embarrassments soon wear off, and she thus takes the first steps in casting aside the delicate, God-given instinct which should be the guide of every pure woman in such matters."

"She has never before had a thought she would not express to her mother. But now she thinks of, and discusses with her girl friends of the dancing school, subjects which she would shrink from mentioning to her mother."

"Let us now look at this once innocent girl at the close of an evening in the dance. She is filled with the rapture of sin in its intensity, her spirit is inflamed with passion, and lust is gratified in thought. With a last low wail the music ceases, and the dance of the night is ended; but not the evil work of the night."

"Oh! but," say some, "all such as that occurs only at low public dances."

Hear this same dancing master: "Some of the lowest and most disgusting deeds of which I have heard of any knowledge occurred at and in connection with the most fashionable parlor dances." Then he describes one of the many deeds of which he knows, which makes me shudder to think of, much more so speak of it. "But," some mother says, "my daughter is a pure, high-minded girl; I am sure she is trustworthy." I am glad she is; keep her so. Do not risk making her otherwise by placing her under the greatest temptation that can possibly come to a girl. There is not one parent in a thousand who can restrict his or her children to parlor dancing only. If private dancing is allowed and all else strictly forbidden, the child will deceive his parents and dance at times and places that they know nothing of.

Woman's Work in the Mission Field.

Paper read at a meeting of the Ladies' Aid and Missionary Society of the Baptist church at Newbern, Ala., by Mrs. J. W. POLLARD. Requested for publication in ALABAMA BAPTIST.

It is hard for us who dwell in the very heart of civilization, and are the queens of our own home circles, to realize that there are those of our own sex who sit in the darkness of midnight and dream not of the blessed gift of our Lord and his love. But this blackness is being dispelled, and rapidly. Our own women are carrying messages of love and everlasting peace to the benighted sisters in heathen lands.

No more appropriate occasion could have been chosen for a review of the wonderful development of Christian womanhood than the "Diamond Jubilee" of the Christian woman, Queen Victoria.

The coincidence of the two eras, you might say is marvelous: that of the beginning of woman's missionary work, and the beginning of the sixty years reign of this noble example of Christian womanhood.

To begin with the beginning of woman's work as a missionary, we find that it is just about sixty years since a British missionary was returning to China, having told the women of Britain of the poor benighted women of the far East, how they were shut up in harems, inaccessible to Christian influence and teachings, unless some of their own sex could be induced to minister to them. Although heathen superstition and prejudice were as walls of adamant and stone, yet the women of England resolved to take the gospel within zenna gates.

The work was undertaken, and the first plans were unsuccessful. Finally the faithful wife of a missionary unlocked these long shut doors by means of that essentially woman's insignia, a needle. She gained the interest of these secluded women by exhibiting a simple piece of embroidery—and they reasoning with themselves, that if one woman could do such work as that, why not they? And so, gaining the consent of the lord of the zenna, this determined Christian woman entered the mysterious seclusions, relying on God's help to weave the story of the cross as she wrought with the needle. And thus the long locked doors have been unbarred by woman's hand, and Christian women go almost without restraint into the homes of almost all the East. If any one had hinted

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GENERAL NEWS.

The Populists of Shelby will hold their primaries April 23d.

The rooms of the Girls' Industrial School at Montevallo have been fumigated.

Maj. D. B. Anderson has gone from Grove Hill, Clarke county, to Seattle, Washington, to practice law.

Gen. Rosecrans, who commanded the Federal army in Tennessee for some time, died recently in California.

The rope mills at Uniontown are lighted by electricity, and some of the stores will probably be so lighted.

M. F. Gardner, of Centerville, a drummer, was seriously shot by his 20-year old son while abusing his wife.

The Uniontown Herald says cotton is still coming in, and there is yet some in the country awaiting better prices.

C. J. Hammett and R. W. Burdshaw publish a call for a county prohibition convention to be held at Kinsey, Henry county, on Thursday, March 31st.

W. W. Beasley, a distinguished member of Company A, Fourth Alabama regiment, during the war, died recently of old wounds in a hospital at Knoxville, Tenn.

In Baldwin county, last week, the Perdido Land Company sold nearly 11,000 acres of land to H. A. Sauer, of Chicago. It is to be colonized and sold in 40 acre lots.

There is an error in the new Code of Alabama by which the times for electing long term and short term senators are reversed. As this violates the constitution it has no effect.

J. L. Price, a drummer, was found dead in bed, at Roanoke, his face between the pillows. The verdict of the coroner's jury was, "Died of strangulation caused by the excessive use of whiskey."

A correspondent of the Randolph Leader says that small grain, wheat especially, is looking well about Wesobulga; that there is excitement there about gold mining; and that most of the spare cattle has been bought and shipped to the West.

President T. G. Bush, of the Mobile and Birmingham railroad, offered prizes to farmers for the largest and best crop of cotton.

corn and hay. The Argus, of Thomasville, Clarke county, thus reports: "R. W. Atkinson has secured the prize on cotton, he having raised on fifteen acres twenty-two bales, weighing 10,714 pounds in all. The second prize was won by Jim Kimbrough of Pine Hill, by twenty-one bales, weighing 10,400 pounds."

A trip through the country convinces one that the people who own lands are going to preserve and improve them. The latest and most approved system of ditching and cultivation is being adopted. And here it may not be amiss to state that preparations are being made for the planting of an extensive crop. Flowing comes right up to the road or ditch bank, and much land, heretofore lying out, has been prepared for cultivation.—Uniontown Herald.

The frequent use of "I" sounds egotistical and so editorial utterances use "we" by common custom. This, however, by no means indicates that a particular editor or editorial writer is the author of any particular editorial. In point of fact a paper assumes complete responsibility for its editorial matter, whoever may be the author. A great paper may have many writers for its editorial columns, even on the same subject. The use of "we" is a series, referring to previous editorial utterances, proves nothing more than that the paper is referring to its own utterances. No doubt various pens write the editorials of a great modern daily on the money question, but they all harmonize, as a matter of course. Frequent cross references in such cases are to be expected. Higher criticism on editorial utterances is even more unreliable than elsewhere. The higher critics at best skim over the surface. No part of a paper deserves more attention than its editorial columns. Care should always be taken that right positions are assumed and that their position should be handled wisely, whoever may write the articles.—Baptist Argus.

The best way to manage the pastor's salary question is to give him a check every Monday morning. This ought to be done, even if some members make a note at the bank in order to do it. If there is any great teaching in the New Testament it is that the laborer is worthy of his sustenance. Being worthy of it, he ought to have it promptly so that he would not be forced to go in debt. Non-debt-paying churches, in nine cases out of ten, are responsible for non-debt-paying preachers.—Baptist Standard.

Serve God by doing common actions in a heavenly spirit.—Spurgeon.

Central Committee.

WOMAN'S CENTRAL COMMITTEE.—Mrs. L. F. Stratton, President, Birmingham; Mrs. R. D. Gray, Vice President, Birmingham; Mrs. T. A. Hamilton, Leader Young Peoples' Mission Work, Mrs. D. M. Malone, Secretary, East Lake, Ala.; Mrs. G. M. Morrow, Treas., 1711 8th Ave., Birmingham; Mrs. H. L. Mellen, Vice-President, Ex. Comm., Livingston.

PRAYER CARD.—MARCH.

Italy.—"There is one God, and one Mediator between God and man, the man Christ Jesus."—S. B. C. Mission opened,

Alabama Baptist.

MONTGOMERY, MARCH 24, 1898.

Directory for the Baptists of Alabama.

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OUR PAPERS.

The ALA. BAPTIST, Montgomery, Ala.

PASTOR'S SALARY, ETC.

Prompt payment of the pastor's salary according to agreement, is a very important matter, as well as a sacred obligation. It is very humiliating to a minister to have little bills presented to him and be unable to pay because his church is behind with his salary. Nothing detracts from the standing of a preacher more than to have it said, "He doesn't pay his debts." Let a church find out that a certain preacher does not pay his debts promptly, and it makes no difference how fine a preacher he may be, that church will not call him as its pastor. We have known instances of this kind. Preachers should never get behind with their bills if it can possibly be avoided. It is a "mighty shabby church" that will allow its pastor to get in debt when that pastor owes him and is able to pay and will not do it. We very much question if such a church rests upon a sure foundation.

and those at Virginia City, who advised however, a preacher is extravagant and recklessly goes in debt beyond his ability to pay, knowing that his salary is not sufficient to meet the demand, then that preacher may expect to suffer the consequences. No man should be more guarded as to his financial standing than the pastor of a church. If he gets in debt it is soon talked about, at least by his enemies, and is given prominence because he is a pastor. Hence there are two solemn obligations, one resting upon the church to pay its pastor according to promise, the other on the pastor not to go in debt beyond his salary, and promptly to "pay what thou owest." If these two obligations were faithfully complied with, there are some churches, and some pastors, who would have better standing than they now have, and the cause they represent would not suffer so grievously at their hands. A prompt-paying church and a debt-shunning pastor will always stand high in the estimate of all good people, and also be an example to the world.

From creation's dawn until creation's end, man has been and will be the chief concern of God. No sooner did he sin than God walked in the cool of the day in search of the fallen souls. Leaving his throne he visited earth—not all the earth, so to speak,—but the place where he had assigned the pair with a command. If, then, our God whom we serve takes so much interest in the sinner, he should also be alive to the great mission of soul-saving. The greatest work of man is as a co-laborer with God in rescuing the perishing, in caring for the dying, and for more personal work in winning souls to Christ!

REV. W. D. GAY, pastor of Adams Street church, this city, preached his farewell sermon last Sunday. He goes to New Orleans to take charge of the Valence Street Baptist church. Bro. Gay has done a great work in this city. The membership of his church has been largely increased since he became its pastor. He has kept his church thoroughly alive and at work. His membership was devoted to him, and he had a way peculiar to himself of drawing the young people to him. We believe that he goes to a field where his usefulness will be enlarged, and we look for great results. Our prayers will follow him in his new field of labor. In his work Bro. Gay is to have three assistants.

THE UNITED STATES AND SPAIN—CUBA.

The strained relations between the United States and Spain continue to exist. The court organized to examine the wreck of the Maine has concluded its labors, and the report of the same is perhaps by this time in the hands of President McKinley. Whatever news may be given out from Washington is mere conjecture, as nothing definite can be known until the president and his cabinet see proper to make it public. Rumors of all sorts have been published, some having a semblance of fact, and others based upon the imagination of a fertile news-gatherer.

War is possible, and perhaps probable, under the existing condition of affairs, but no one is justified in declaring that there will be or will not be a hostile collision between this government and Spain. Our international relations are governed by precedent and international law. No government is justified in the eyes of its peers in rushing into hostilities with any other power on suspicion or frivolous grounds. If Spain is directly or indirectly connected with the Maine disaster, she must, in so far as that connection can be clearly established, be held responsible by the United States. This must depend upon such proof as can be adduced.

There is no denying the fact that the voice of the people of the United States is for the freedom of Cuba. And while we may not be involved in a conflict with Spain, there is an overwhelming desire upon the part of our people to see the Cubans achieve their independence.

Since United States Senator Proctor told the Senate what he saw in Cuba, how men, women and children are starving to death by scores and hundreds, and how the country people under the cruel order of Gen. Weyler were forced to leave their homes and property and go to the towns and cities and there be subjected to every species of hardship,—since the true situation has come to the ears of this nation, there is a renewed indignation felt toward the Spanish government. The wreck of the Maine, the cruelty to the Cubans, and the suffering of the non-combatants, all conspire to stir the blood of the generous, chivalric and brave American.

At this writing no man, in our judgment, can announce what the outcome of the whole matter will be. The United States is making

interest in the moral and religious welfare of our children.

Brother, have you a son or a daughter away from the old home, and who is not taking a religious paper? If so, one of the best things you can do is to subscribe for and send him or her a good religious paper at once. If your child lives in Alabama, the ALABAMA BAPTIST is the paper for him. If he lives in another state, it will carry him news each week from his native state. See to it that your children have a religious paper in their homes, even if you have to pay for it. You will make no better investment.

FIELD NOTES.

Notice the change in Bro. Bledsoe's appointments by which he will visit Centerville.

Those who attend the institute at Syllauga, which begins March 27, will be met by the brethren, and will be entertained by the people.

The venerable Mrs. M. A. Kimball, of Dadeville, a devout Baptist and steady friend of the ALABAMA BAPTIST, has been sick, but we are pleased to learn is up again. She is grandmother of Gov. Culberson, of Texas.

The Choccolocco correspondent of the Anniston Inquirer writes that "Rev. John A. Scott, the Baptist minister of this place, will preach next Sabbath on Consecration. Bro. Scott is liked by all denominations."

A. E. Burns, Wilsonville: The outlook for Baptist interests in this part of the state is quite hopeful. Congregations good, interest fine, and contributions on the increase. Rely on me to do all I can to extend the circulation of "our paper."

Dr. A. J. Battle, once president of our Judson, but for some years past president of Shorter College, at Rome, Ga., has resigned, and has been succeeded by Prof. T. J. Simmons, who has for some time been at the head of Union Female College at Eufula.

Rev. R. M. Allen's postoffice address is changed from Sikesville, Clay county, to Emucklaw, Tallapoosa county. In notifying us of this change Bro. Allen enclosed his renewal, adding that on account of inconvenience to the postoffice he had intended to discontinue the paper, but his wife wouldn't let him, and now he is glad of it. Of course he is!

Bro. J. M. Simpson failed to see us on his way to Demopolis to assist Pastor Dickinson in a meeting. He was still enjoying the preachers' meeting at Brundidge. It is to him a pleasant memory. Bro. Crumpton thinks that the Baptist churches in that part of the state penetrated by the Midland road are served by pastors of as lovely spirit as any he knows anywhere. They can differ and dispute, and still love one another as brethren.

J. W. Stewart, Evergreen: Here are twenty-one dollars for the Orphanage from the Sunday-school at Fort Deposit, and since I left home I see in the paper that the Sunday-school at Dothan has sent twenty-five dollars. If a few more will do as well we will be able to pay the balance due on improvements as soon as the work is done.—I have spent the week in Clay county. Have found an intelligent, thrifty people, who have responded gratifyingly to the calls in behalf of my work. There is a future for this country.

H. A. Guinn, Boykin, Escambia county: I will say to Bro. W. D. Gay that I endorse his platform, and in fact everything against whiskey.—In the two months of my pastorate of Damascus church we have received seven members. Pastor and members appear to be united. We are looking to the Lord for a harvest of souls this year. We have a large Sunday-school and prayer meeting, and feel that the Lord is with us.—I hope my ALABAMA BAPTIST will not get misplaced again, as I do not know how to get along without it.

R. M. Anderson, Prattville: We are all delighted with the prospect of having the Sunday-school convention of the Montgomery Association meet with us this year. The convention will meet Saturday, April 16, and continue until Sunday night. We hope we will have a large and enthusiastic gathering. This we can have if each school in the association will take interest in the matter and make arrangements to send some of its most consecrated workers. Let each school make arrangements at once to be represented. We would be pleased to have visitors from other associations also. Our people will entertain all who come. We would be glad to have all who contemplate coming to send us their names as early as possible.

J. C. Veeney, Lily, Chilton county: We had delightful service at Mulberry at our last meeting. Rev. S. M. Adams preached to us, as our sweet-spirited pastor, Rev. F. M. Woods, had resigned to take other work. We felt it, great loss to give him up, but now we have secured the service of Rev. J. G. Lowery, and feel at no loss when we have such a faithful, zealous leader as he. Our day for preaching will be changed from the fourth to the first Sunday. We regret that our pastor cannot be with us the first Sunday in April.

A delayed note from Rev. F. C. David at New Decatur reads thus: The Central Baptist church here has as pastor Bro. Strickler, of Kentucky. I think he is taking hold of the work vigorously, and will doubtless be the man for the place. My year is up at the First church. We have in that church few of the Lord's faithful workers and payers. But the church is in financial condition just now to call a pastor. It can perhaps pay a pastor for half his time. I am ready to communicate with a church or churches with a view of serving as pastor.

I. N. Langston, Elba: We had large congregations yesterday morning and evening. Received four letters and one for baptism. We have organized a Sunbeam Society for the children of the church, and will organize a B. Y. P. U. later on. We feel greatly encouraged and shall go forth to the work with a stronger hand and a clearer purpose. We expect to hold a meeting here in June, and Rev. I. A. White, of Dothan, will assist me. Bro. J. V. Dickinson, of Pratt City, will assist me in a meeting at Hayneville, beginning the third Sunday in April.

W. H. DeWitt, Gastonburg: Please change my paper from Nicholls to this place.—I have quite a large "diocese" this year. It extends from Rehoboth, on the Alabama river, by way of Elba and Nicholls, on to the bend of the Bigbee river. There are some of God's noble men and noble women in this diocese. I am riding in a brand new buggy through the kindness of a committee composed of Misses Lorena Bedsole and Bama Nichols and Mrs. William Thornton, stimulated by one bishop J. J. Pipkin. So I am mightily love with all of them—and with the buggy, too.

A. W. McGaha, Fort Worth, Texas: My first six months work

with the First church of this city has resulted in more than one hundred additions to our membership. This is a remarkably fine church and the most promising field I have seen anywhere. We are well and happy.—[Instead of the solemn lecture which we were about to deliver to Dr. McGaha for failing to see since his removal to Texas, we gave his many friends in congratulatory and his excellent wife on her success, good health and happiness in which they rejoice. But he must write more next time, and not write quite so long.]

Greenville: We cannot imagine what the feeling of our pastor must have been for a few moments last Thursday evening at the prayer meeting which was brought face to face with such a strange, sad occurrence. A large congregation was present, and after the reading of a portion of that Scripture where the great apostle stands before his false accusers, allusion being made to the words of Festus, "Paul, thou art beside thyself; much learning doth make thee mad"—and while his head was bowed in prayer, his heavy footsteps were audible on the floor, demented one walked down the aisle, stepped into the pulpit and began talking loudly in a weird wild way. Ladies became exceedingly nervous, and children cried and but for the thorough self-possession of pastor Hubbard and others, extreme excitement might have resulted. However, the disturbance was removed without resistance while all hearts were touched by deep sympathy, and during the singing of "Rock of Ages" perfect quiet was restored and the service continued.

R. H. Johnson, Hartsville, asks: How many deacons did each church have in apostolic times? Can they resign of their own accord? Ans.—1. At the first selection of deacons seven were chosen, for the reason, we suppose, that the apostles thought that number of good and prudent men necessary for the duties there and then to be performed. (Acts 6.) Sometime afterward Paul gave to Timothy minute directions as to deacons (Tim. 3), but as neither Paul nor any one else says anything about the number to be chosen, we suppose that each church was left to select as many or as few as it might deem necessary. In this, as in other matters, the Lord has left

much to be decided by the consecrated common sense of his people. 2. There is nothing said in the Scriptures about the resignation of deacons, so that we have no knowledge as to what was done or was thought of it in apostolic days. There being, therefore, no law on the subject, we answer that in these days deacons do sometimes resign, and we have not heard their right to do so called in question. In fact we have heard it suggested that deacons ought to resign at the end of every twelve months of service, so that the church might re-elect them if it desired, or select other and better men in their stead. If a preacher may resign the pastorate and also quit the ministry, why may not a deacon resign?

For the Alabama Baptist. Capt. Davis Makes Generous Offer—Now for the Next Step!

Bro. Editor: I was very much interested in reading Bro. Huckabee's "open letter" in the ALABAMA BAPTIST of last week. It appears to me his article is on the right line. I would be much gratified, in successful operation among the Baptist ministers of this state. Last week, you know, was self-denial season with us, and having been engaged during the week in reading the several good articles in your and other Baptist papers on the line of giving, and making sacrifices for the cause of Christ, my mind and heart naturally flowed in a similar channel. And in addition to other contributions, I have decided it would also give me pleasure to pledge and pay annually in advance one hundred dollars a year, for five consecutive years, to such Benefit Association as Bro. Huckabee writes about. As I am not a minister I would be debarred from membership in such an organization. Hence I suggest that your annual contribution could be held by the association for the purpose of paying assessments of any minister or ministers who might otherwise be unable sometimes to respond to assessment calls. I think in five years' time the association would be so well established, and so thoroughly in favor with the great body of ministers that it would become a permanent institution, as well as a source of great joy to the entire membership on account of the promises they would hold out to dependent ones.

JNO. T. DAVIS, Columbia, Ala.

For the Alabama Baptist. From the Newton Pastor.

Alabama Baptist: The departure of our beloved brother, Rev. J. M. Poyner, which occurred during my absence from Newton, though not a surprise, was nevertheless a source of sadness, and a cause for sympathy in which the whole community shared. He was universally beloved and respected. Being a most faithful pioneer preacher of extensive labors, he is greatly missed. His faithful wife has been seriously sick, but is now improving.

The removal of our brother, Rev. Pitt M. Calloway, Jr., from Newton to Franklinville has produced quite a vacancy here, for he was a most pious and faithful Christian, and he enjoyed the unmixed confidence of the people. His father, Rev. P. M. Calloway, Sr., who has been so feeble, has recently improved so that he was able to attend the Brundidge meeting.

I greatly enjoyed the ministers' meeting at Brundidge, and was much benefited by it.

I now have the pastoral care of four churches. Preach at Newton and Pinckard two Sundays per month each, and at Bethel and Bethlehem (in Barbour county) each one Sunday. Thus I preach every Saturday and three times on Sundays, making from fourteen to sixteen sermons per month. If my time is not all engaged, it is almost all the time that I am working too much, but leave all the results with the Lord. These churches are paying me reasonably well—some of them even in advance.

A few days ago we organized a Ladies' Aid Society with nearly thirty members at Pinckard. The church and ladies there will undertake to finish and paint the house this season.

We organized a Sunday-school, and will soon organize an Aid Society and Young People's Union at Bethlehem.

Newton, as heretofore, is still in advance. God bless its kind, faithful people.

Pinckard has a growing Sunday-school and a regular prayer meeting. It is a growing railroad town, and needs careful and prompt attention.

Our brother, L. A. White, at Dothan, seems to be getting well into his work. S. L. LOUGHEMILK, Newton.

For the Alabama Baptist. From Bro. Woods in Monroe.

Alabama Baptist: The older I get the dearer that name sounds to me. It has almost become sacred with me because of its long continuance in the family. It carries me back to childhood days, when father used to sit in the corner on Sunday evenings, with his family gathered around him, and read to us its wholesome doctrines. I am not alone in wishing that every family of my pastorate would take it, and heed its teachings. We would have more liberal people without the necessity for so much preaching. I can almost designate the families that take the paper by the position they occupy on missions, paying pastor and other causes. May God bless your work and help you to give the Baptists a paper worthy of its calling.

I enjoyed Dr. Hawthorne's sermon very much, and imagined that he entered into the spirit of David when he said, "Do not I hate them, O Lord, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies." Ps. 139:21.

Last Sunday was a very enjoyable day with me. After preaching the ordination sermon of Bro. J. M. Grimes, he was ordained to the deaconship of Pleasant Hill church. Brethren T. J. Grantham and W. R. Lambert and the pastor constituted the presbytery. Bro. Grimes is a noble-hearted Christian. Bro. Lambert has not been in the ministry long. Bro. Grantham has recently come over to us from the Hardshells. His knowledge of Scripture and ability in interpretation are wonderful.

After dinner, and a ten mile ride over rough roads, (permit me to use the pronoun "I," as there are not enough preachers here to say "we," but plenty of work) I arrived at Poplar Springs church; preached at 4 o'clock, organized a Sunday-school, and preached again at 7 o'clock. I had an attentive and eager congregation, except a few Universalists who could not stand the doctrine of eternal punishment.

The Baptist cause is not as strong here as it should be, on account of Mormons and Universalists preaching their pernicious doctrines.

I have just come to this field from the Birmingham district. My work among these good people of Monroe county is very pleasant. This part of Alabama, which is being settled up very rapidly, needs the immediate attention of the

Baptists, lest the Mormons get such a foothold that it will be difficult to do anything with them.

J. SIDNEY WOOD, Mexia, March 11.

For the Alabama Baptist. Judson Notes.

Friday evening, March 18, the following beautiful program was finely rendered by the pupils in Music:

[The length of the program, and the late hour at which it was received (Tuesday 10:30) make it impracticable for us to insert it.—Ed.]

Saturday evening, March 19, a large audience assembled to hear Dr. P. S. Henson, of Chicago, give his lecture on "Fools." Wit and wisdom sparkled and gleamed throughout the entire evening, and many were heard to remark, "I never enjoyed anything so much in my life."

Dr. Henson preached Sunday in the Baptist church. Our pastor, Rev. Paul V. Bomar, intends beginning a series of meetings this week, with Rev. C. S. Blackwell to assist him. Pray for our girls who are not Christians, that now they may accept God's grace. L. M.

For the Alabama Baptist. In Geneva.

Hartford is a pleasant little town in the center of Geneva county. It is surrounded by a fine grade of pine land well adapted to farming; the people are sociable and industrious. Hartford needs a railroad to develop its resources and make it the Eden of Southeast Alabama.

On the 19th of February, after a most earnest effort, we succeeded in gathering a few Baptists and spectators in the hall of Bro. James H. Hooten's hotel to constitute a Missionary Baptist church. By invitation Revs. P. L. Moseley and G. J. Canant met with us. After a most excellent sermon by Bro. Moseley we proceeded with the constitution by organizing a presbytery composed of P. L. Moseley, G. J. Canant and S. A. Savell. Bro. Savell was elected moderator and Bro. Moseley clerk. Seventeen letters were presented and read, and were approved by the presbytery. We then sang a hymn and gave the hand of fellowship, and announced the brethren and sisters of the church. The little church took the name of the First Baptist Church of Hartford. They then read and adopted a church covenant. They called Rev. S. A. Spurgeon.

well as their pastor. They have secured a good lot, and will proceed to build a house of worship. May the blessings of God rest upon them; and may the presence and power of the Holy Spirit be felt in them to lead the little church to aid in the spread of the gospel through all nations, as well as to hold up Christ in the presence of the people in whose midst it is planted. S. A. S.

For the Alabama Baptist. Bro. Gay's Announcement.

Editor Baptist: Rev. W. D. Gay's announcement that he has "accepted the doctrine of the life more abundant," is somewhat puzzling. How a man could enter on the life in which we "go on to perfection" without first accepting the doctrine is a mystery, and so it is queer that Bro. Gay is so late making the announcement of his belief in that doctrine. I can account for the announcement only on one of two hypotheses: Either that Bro. Gay is only just now converted, or that he has been professing "sinless perfection" and has just come to see his imperfection, and to believe that there is more abundant life for all Christians, who are to "shine more and more unto the perfect day." Why the announcement? Will Bro. Gay explain? J. V. DICKINSON, Pratt City.

For the Alabama Baptist. T. T. Martin, Evangelist.

I desire to call the attention of the brethren to Bro. T. T. Martin, who has recently decided to give himself up entirely to the evangelistic work, a work for which he has peculiar qualifications. Bro. Martin assisted me in a meeting in Kentucky, and a more spiritual, helpful meeting I never held. A better man I do not know anywhere. Always plain and pointed and spiritual in his preaching, he does not hesitate to declare the whole truth, and with such earnestness and love that souls are attracted and won. His temporary address is box 536, Cripple Creek, Colorado. PAUL V. BOMAR, Marion.

For the Alabama Baptist. Credentials Withdrawn.

On Saturday before the fourth Sunday in February, 1898, the following brethren acted as council at the request of Canaan Baptist church, near Bessemer, to sit with them in conference, and hear evidence in a case against Rev. J. M. Selman for heresy.

The evidence having been heard, the council advised the church to demand Bro. Selman's credentials and withdraw fellowship.

This the church in conference did. W. R. IVRY, L. P. CRAIG, W. J. RUDDICK, March 18.

For the Alabama Baptist. Church Constituted.

On the first Sunday night in March, in the Presbyterian chapel at Clio, Barbour county, we met to constitute a Baptist church. The congregation more than filled the chapel. The writer preached the sermon from the text, "Thou art Peter, and upon this rock," &c. The presbytery was composed of ministers and deacons from different churches, as follows: Revs. H. R. Schramm, Midway; J. K. Jenkins, Lineville; J. A. Phillips, Elamville. Deacons J. J. S. Willis, Mt. Andrew; B. Davis, Clayton; J. L. Helms, Pine Level; E. L. Graves, Ramoth; H. Hawkins, Hawkinsville.

Bro. H. Hawkins was elected chairman of the presbytery, and J. J. S. Willis clerk.

The letters were read by Bro. Davis and the names of the members recorded. The writer examined the members and read the articles of faith, and they were then recognized and declared as a Missionary Baptist church. The church then adopted the church covenant, and elected Bro. E. L. Murdock temporary clerk.

The writer led in prayer, after which he said that the first duty of a Missionary Baptist church is to take a collection for missions. Bro. Hawkins made an impressive talk, and a collection of \$3.01 was taken. The congregation was then dismissed with benediction by Rev. J. A. Phillips.

Clio is a pleasant community, and the people are hospitable. The people think highly of Bro. Jenkins, our missionary. I traveled some with him on my former visit here, and had a delightful time reading and praying with the people at their homes.

Midway. H. R. SCHRAMM.

It is a pleasant sight to see any body thanking God, for the air is heavy with the hum of murmuring, and the roads are dusty with complaints and lamentations.—C. H. Spurgeon.

YOUNG PEOPLE'S DEPARTMENT.

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

A Pattern to Believers.—1 Tim. 1:16; 4:12; Titus 2:7. This theme is taken from the three passages under consideration. In the first passage Paul applies the principle to himself, in the two last he exhorts Timothy and Titus respectively to be an example and pattern for believers. At first thought the reader may consider this a lesson profitable only to preachers, but a pattern is of no use unless it is copied. Our young people may therefore be reminded that they are to learn from the example as well as from the preaching of their pastors. Is there enough of this? Do you watch your preacher to find flaws and blemishes? If so, you will undoubtedly find them. No man is perfect. I exhort you to seek to find in his life that which you ought to copy. You will succeed in this also, and will find it much more profitable. The former will be hurtful to you more than the preacher; the latter will be helpful to both.

In the first passage Paul tells us that the exemplifying of religion was the real object of his conversion, or as he puts it, of his "obtaining mercy." Is not that true of every Christian? Is he not given light that he may let his light shine?

In the second passage the apostle tells wherein a minister is to be an example; namely, "in word, in conversation, in charity, (or love), in spirit, in faith, in purity." Here is a helpful lesson both for the preacher and for all believers. Look light along these lines in the life of your pastor; you will find much of it.

In the last passage Paul has special reference to the teaching of the preacher. His doctrine is to be enforced by his example.

J. V. DICKINSON.

GENERAL NEWS.

It is said that there is more building of new railroads now going on in Alabama than in any other state.

A Dadeville man thought he would have some fun out of his wife's uncle by going to his house at night and playing chicken thief. The play was acted so well that the fun was lost, for the old man peppered the joker with shot.

The Times says the farmers of Henry county are using considerable fertilizers. Also, that there are 27 prisoners in the jail monthly average.

The farmers will plant about as much cotton as last year, and perhaps more corn.

Judge Emory Speer of the United States Court rendered a decision in a case in Savannah, Ga., on March 2, in regard to buying and selling futures in cotton. He decided that dealing in futures is a game of chance and not a contract.

The new city council has gone into office at Tuskegee, and the News now says that hereafter boys under 16 years of age will not be allowed on the streets after 9 o'clock at night without a written permit from their parents. The paper also says that gamblers of all kinds and vagrants and gypsy horse traders will be severely handled.

Since the loss of the Maine, the United States has only ten first-class battleships. There are also two armored cruisers, one ram, six double turret monitors, thirteen (old) single turret monitors, sixteen unarmored steel vessels, eighteen gun boats and twenty-three torpedo boats. There are also six old iron and ten old wooden vessels. The British navy is about five times as strong as ours, while ours is twice as strong as that of Spain.

The Advertiser is keeping a record of killings in Alabama. In January there were nine, and in February eight, the last mentioned as follows: One each in Coffee, Dale, Lamar and Dallas counties, in which both parties were negroes; one in Lee county, both parties being white; one in Tallapoosa, color not given, but one was a convict; one negro in Montgomery county, the slayer unknown; and one in Butler county, a white man by a policeman.

If the proposed suffrage law of Louisiana, with its educational and property qualification goes into effect, the white voters will be reduced from 130,748 to 114,760, and the colored voters from 119,835 to 37,751. In eight parishes the negroes would still have a small majority. For the whites to obtain the majority in these, the choice lies between trickery and a poll-tax receipt, as in Mississippi. The Times-Democrat advocates the poll-tax paid six months before election.

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