

Alabama Baptist

MONTGOMERY, DEC. 1, 1898

Directory for the Baptists of Alabama.

OUR BOARDS.

The State Board of Missions, located at Montgomery, Ala., is composed of the following members: President, W. C. Bledsoe, Corresponding Secretary, J. L. Thompson, Recording Secretary, J. L. Thompson, Treasurer, J. L. Thompson, Book Department, J. B. Collier, Secretary, Montgomery, Ala.

MEMBERS AND THEIR POST-OFFICES.

J. L. Thompson, Geo. W. Ellis, W. E. Pierce, T. L. Jones, Geo. B. Eager, Jonathan Harrison, W. B. Davidson, Montgomery, Ala.; J. L. Thompson, W. C. Bledsoe, S. O. Y. Ray, G. B. Eager, W. J. Elliott, G. W. Ellis, A. E. Briggs, A. J. Dickinson, J. H. Creighton, W. S. Brown, J. G. Harris, J. J. Taylor, A. C. Davidson, W. B. Davidson, A. B. Campbell, N. C. Underwood, and Corresponding Secretary Bledsoe.

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PLEASE READ THIS OFFER.

To any one who will send us two new cash subscribers to the ALABAMA BAPTIST for one year, we will send a copy of

"THE STORY OF KATES THE MISSIONARY."

recently published by our Sunday school board at Nashville. Dr. Chas. E. Taylor, president of Wake Forest College, North Carolina, is the author. It contains 300 pages, and is one of the most interesting and instructive books of the kind ever published.

Or we will give a copy of

"THE HISTORY OF THE BAPTISTS OF ALABAMA," by Rev. E. F. Riley, D. D.

The retail price of each of these books is \$1.00.

We confidently hope that our preachers will interest themselves in this offer, and secure one of both of these books, at no cost to them, except a little soliciting among the members of their churches and congregations.

If you wish to secure both books, send four subscribers, and six dollars, and both will be mailed to you. You will never get them any cheaper. There are only about fifty copies of Riley's book now unsold.

The columns of the ALABAMA BAPTIST are open free to all our Boards to use for the furtherance of their work. We trust the brethren will not hesitate to give us such information, from time to time, regarding their work, as may be of interest or importance to the denomination at large.

OUR EARNEST APPEAL.

Last week we made an earnest appeal to our subscribers who owe us to please come to our aid. We meant every word we said. We felt then, and now feel pressing need. We have carried many names over for 1, 2 and 3 years, through sympathy, owing to hard times, but we have come to a place where we can't go any further. By January next we must make collections. A collection agency has asked us to turn over our accounts to them. We said no. These are honest debts, and honest men will pay them. Our collection agency must be an honest conscience. If this does not actuate our subscribers then nothing else will. Editors of religious papers are very much like other men; they wear clothes, eat victuals, make debts, live in houses, have families, and are expected to do right. If such was not the fact, things would be different. If an editor of a religious paper fails to pay his just debts, he is placed on the black list. How can we keep even, unless those who owe him pay up? Brethren—dear brethren, pay us, please.

REV. A. J. DICKINSON, D. D., pastor at Selma, preached a masterly sermon in Dr. Eager's church, this city, on Thanksgiving day. Subject: "The American king, the power of the suffrage." The preacher was at his best, and his discourse was profound in thought, rich in diction, powerful in logic, and attractive in delivery. The intelligent congregation that greeted him, in which were quite a number of senators and representatives in the legislature, were charmed with the sermon. He spoke of the power of suffrage and the sacredness of the ballot. He defined the basis of republican government, and its pillars and props. From expressions heard from a number of attentive listeners, we are satisfied the discourse was universally approved and admired.

THE RELATIONSHIP OF OUR BOARDS.

Entering upon the work of another year, it may be helpful to call a halt, long enough to calmly survey the whole field, ascertain the true condition, and agree upon ways and means and policy. To be successful there must be harmony, unity and co-operation among the boards.

It will be observed by referring to the "directory," that we have six different boards intrusted with special work, all of which is denominational, and endorsed by the convention. While each board is expected to zealously push its work and accomplish the very best results, yet the interest and success and importance of the other boards must not be lost sight of or slighted.

No rivalry, or jealousy, or friction should arise. There are influences so deceptive, that unawares, they are injected into even religious undertakings. It should be the aim of each board, while pursuing its special line of work, to be a strong ally of all the other boards. These boards are only parts of a whole, having the same great purpose in view, the good of the Lord's kingdom.

The State Board of Missions cannot say to the Institute Board, "We have no need of thee," neither can the Institute Board say to the Ministerial Board, "We have no need of thee." The fact must stand out in all its prominence and force, that the success in a large measure of either of the boards is dependent on the success of all the boards. Hence, any effort on the part of any one of the boards to directly or indirectly outstrip or overreach or absorb another board, will cripple our work. We do not apprehend that such an effort will be made, but in our earnest desire to have one board succeed, the interest of other boards may be lost sight of. Let there be unity, harmony, co-operation. Let these boards be as it were a regiment of the Lord's soldiers, having one aim, one purpose, one cause; moving to the front to the same music, the same battle-cry, the same command; touching elbows, bearing the same commissions. Let the cause of each be the cause of all. When an Institute is held, let the cause of Missions, the Howard, the Judson, Orphan's Home and Ministerial Education be fully brought to the front and discussed. When missionary rallies are held, let the Institute work come in for its full share of indorsement and discussion.

We modestly but earnestly call attention to these matters. Men are but human beings, and sometimes they so enthusiastically espouse a cause that they overlook and forget the loyalty they owe to kindred causes.

Each board is sacredly bound to give aid and comfort to the other boards. If it should be seen that one board was falling behind, and not coming up to the full measure of the demand, the other boards would be out of the line of duty, we think, if assistance was not rendered. Let no rivalry spring up—except it be of that fraternal, noble kind, of "who can best work, and best agree, "For we be brethren."

A WORD TO FARMERS.

Although the cotton crop of the United States has reached the highest figures ever known, and the price almost, if not quite as low as ever before, yet it is believed that preparations are being made for an increased acreage the next year. If such is a fact, it would be well for the farmers to call a halt and consider the state of the case. Be it known that this country is not the only cotton growing region in the world. Eastern countries are making marvelous progress in cotton-raising. The consul general of this government writing from Shanghai, China, to the department at Washington in 1896 says: "There can be no doubt that China will soon be one of the greatest cotton producing countries in the world." This prediction is rapidly being fulfilled. Not only this, but China is building manufactures, and foreign capital is going into that country for this sort of investment. Improved machinery of the most modern kind is being introduced, propelled by electricity.

Another important factor in that country, greatly in its favor for overreaching the United States, is the cheapness of labor, it being from ten to twenty times cheaper than in this country. Taking these conditions under consideration, we must conclude that capital will pour rapidly into the new business, cotton growing will widen and increase, the raw material will be manufactured, and consequently competition will be so great that our cotton will go yet lower than it has ever been.

These facts should cause our farmers to awake to an intelligent realization of what may be ahead of them, and ask and answer the question, how must we plan in order to secure the best relief from such competition? We can see but one remedy—raise everything on the farm possible to support man and beast, and make cotton growing a secondary item. Home independence comes only from abundant home supplies. When our farmers plant their best lands in corn, cane, potatoes, peas, and such products as are needed for home consumption, and raise cotton only for incidental expenses, then independence and contentment will be the result.

Our farmers may ridicule the idea of a newspaper man knowing anything about country farm life, but we tell you that on the farm we worked and lived for years, and we know from observation and experience that the prosperous and happy farmer is the man that makes plenty of home supplies and cotton a secondary consideration.

Consider these suggestions and see if we are correct.

"CHARACTER," says J. G. Holland, "must stand behind and back up everything—the sermon, the poem, the picture, the flag. None of them is worth a straw without it." The shadow of Peter had no life or virtue in it, but the man, the personality behind it, was the great force. His character had gone out among the people, and his name had become famous, and stretching along his pathway the sick lay, that his shadow might fall upon them. The preacher, the teacher, must be free from moral taint. Suspicion often weakens, and it destroys his influence and usefulness. How cautious and prudent and circumspect should the minister be in all their words and acts and deportment. One foolish expression may ruin one's influence. There is a dignity and courtliness attached to the ministerial office that must be strictly observed. If the preacher deals in anecdote, or funny stories, let them be shorn of every taint of moral impurity.

We can as easily dodge the rays of the sun under a cloudless sky in an open space as we can escape the influence of a good man. "The man behind the sermon," remarked Mr. Ewars, "is the secret of John Hall's power." No compliment higher than this can be paid to any successful man. The man with spotless character is the man that wins the hearts and rivets the attention of his hearers. Practice

Character is power. Success depends much more on what we are than what we know. Character made Washington and Lincoln in their turn president. The characters of great men, whether in church or state, are the dowry of a nation. No human soul can be great in character unless that soul is wholly given to Christ-likeness. Association with the good can only produce good; with the wicked, evil.

Our children should be thoroughly indoctrinated with this solemn truth, that character with a vicious spot may forever be spoiled.

Aspiration can never be satisfied in this life, and perhaps not in the life to come. It is true that man has reached the culminating point when he becomes satisfied with what he does. It is a cheering thing to hear a preacher, or Sunday school superintendent, or teacher say, after he has done his very best, "I am ashamed of my effort." This means, I will strive to do better. When a minister goes out of his pulpit fully satisfied with his effort, there is a degree of egotism, or self-complacency, that will retard future progress. A great and good man, a devout Christian, declares that "man's destiny is to be not dissatisfied, but forever unsatisfied." Unsatisfied with our efforts to do good, to be good. There is no limit to the cravings of a holy aspiration. There is no boundary to our possibilities. The labor in soul-winning is sweet. The earnest desire and purpose to bring souls into loving touch with Jesus, and have them turn from the deceptions and evils of the world, is a labor of love. The ambition that comprehends another's welfare first, is the highest we can have. Can any of us be so satisfied with ourselves that we never wish to be wiser, better, holier? There is a discrepancy between what we are, or what we appear to be, and what we long to be.

Aspiration—yes, preach it to your people, teach it in your homes, drill it into your children, saturate your every fibre with it, and constantly rise to a higher life. Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness

love." Pressing on from one grace to another, aspiring to better things, that joy may, in its sweetest form, come into our souls and fill us with the love of God. Such glorious aspirations as these kindle afresh our religious enthusiasm, and get us closer and closer to the great Redeemer. What we want in our churches, among our ministers and laymen, is more pure, devoted love, add less personal, selfish ambition. Give us unity, give us co-operation, give us more devout interest in the holy cause of the Master; give us that consecration, in love preferring one another, and then all friction will be removed, selfish ambition relegated to the rear, and the cause we so dearly love will move out into new and inviting channels, reach forth its love and touch the masses, and garner human souls into the great granary of the Lord.

NEWS NOTES AFTER THE WAR.

We print so much news on the third and fourth pages of this paper that not much is left to be said in these notes.

CUBA.

Blanco has resigned as Captain General, and expects to leave for Spain in a few days. After all his brag and bluster he could not bear to see the American flag raised over Havana, as it will be not later than January 1.

The brigade commanded by Gen. Wm. C. Oates, of Alabama, has been ordered to get ready to go to the province of Pinar del Rio, which is the extreme western part of the island, and west of Havana.

Gen. Lee's entire corps, the 7th, is waiting at Savannah orders to embark for Cuba. Gen. Garcia and other Cuban leaders hope to borrow money from the government or the people of this country with which to pay off the Cuban army and set up their own government. They hope to pay it back by taxes and tariff.

Lieut. Hobson has given up hope of again floating the Maria Teresa, and he has returned to his regular duty as naval constructor.

FIELD NOTES.

Rev. I. N. Langston informs us that his address is changed temporarily from Six Mile to Briarfield.

Rev. Milton Robertson requests us to change the address of his paper from Bayou la Batre to Mobile 1054 Dauphin Way.

A dispatch to the Advertiser from Newton, Nov. 29, announces the death of Rev. P. M. Callaway sr. Further notice hereafter. We have not time now to

press.

I want to express my hearty approval of the act of the State Board of missions in appointing Bro. Thompson Secretary, although he is to do only the office work, and that only until a permanent Corresponding Secretary is appointed—J. W. S.

Rev. W. J. Ruddick and Rev. C. J. Bentley have treated us very kindly recently in looking after the interests of the ALABAMA BAPTIST. We not only return thanks, but request the deacons of their churches to see that each of these brethren is provided with at least one Christmas turkey, in addition to his full salary.

Mr. Howard Price Williams died at the family home at Pleasant Hill, Dallas county, Nov. 10. His health had not been good for three years, and he had traveled extensively in the hope of regaining his strength. We extend most cordial sympathy to the sorrowing family. A more extended notice will appear hereafter.

Greenville: With song and service the Sunday school observed Thanksgiving on Sunday. Harvest decorations, contributions of money, provisions, etc., were attractive features. By invitation, Rev. J. I. Kendrick, of Furman preached morning and evening. "True service" and "Over anxiety" were

thoughts which he emphasized with much earnestness and effectiveness.

W. J. D. Uphaw, Roanoke: The Lord is still blessing us here. We have received into our fellowship four members since I last wrote: Bro. Abernathy, of LaFayette, who is a prominent young lawyer, and Miss Carlisle, also of LaFayette, who is a young lady of excellent traits of Christian character; also Bro. and Sister C. C. Nichols, of Douglassville, Ga., who have taken hold of the work with becoming interest. These young workers will add much to our church. We are happy tonight. Just "awfully" panned by my Georgia church, Antioch, with many of the good things of this life. Besides that, our entire tribe were kindly treated to a most excellent Thanksgiving dinner by Mr. Brunnett, one of our good neighbors. Let the good work go on—Last Sunday was a delightful day. God met his people. Dear Bro. Shaffer preached a good sermon, and the choir sang sweetly.

Some one we suppose it was Bro. J. D. Cook, the clerk—has kindly sent us a copy of the minutes of the last session of Bigbee association. Two items have attracted our attention. One is, that the names of five ladies are given as messengers to the association. It appears to be a settled custom with that body. The other item is, that the aggregate membership of the association is 1102, and the aggregate contributions for all purposes, including salaries of pastors so far as reported, was \$3,602 74. This is an average of about \$3 27 per member, and is larger than the average of most other associations, so far as we have observed.

Bro. F. A. Flowers, of Bolling, who is "as good as the bank," was quite disturbed when he discovered that he was a little behind with his subscription. As he usually pays for two or three years in advance he congratulated himself, when he read an appeal for money, that we were talking to the "other fellow," and not to him. But when he saw the figures on the margin of his paper he sat right down and sent a check for five dollars, which carried him to 1901. We take this liberty with our brother's name because the incident affords a text from which other good men may preach a little sermon to themselves, dividing it about thus: First: It is not the other fellow. Secondly: It is I. Thirdly: I will pay up at once, as that brother did, and thus make it the other fellow who is guilty.

Another Disturbance.

A correspondent in Walker county writes thus of a disturbing notion that has been introduced at Pleasant Grove church, in that county, and perhaps at other churches:

Editor Ala Baptist: I would like to ask you some questions. There has been a man by the name of Guy, from Mississippi, preaching at our church, who claims to be sanctified, and also says he is a Missionary Baptist. He preaches that there is a distinct second work of grace, but I have not found it in the Bible like he says it teaches. There have been fifteen or twenty of our members who claim to be sanctified, and there seems to be a division in the church. I write this asking your advice what ought to be done with those members. They departed from the faith or not? Guy holds his meetings mostly at night, and generally stays all night, and they get on the seats, the table, and on top of the pulpit to suit him. He shows no faith and no

repentance. He is a disturber of the peace, and we are divided.

The roll of distinguished pupils, (that is, those who made an average of 95 or over) in the first period, was put up this week; and thirty-two names appeared, showing a high rate of standing among our girls. We are very proud of their record of scholarship, deportment and attendance. A spirit of study, of good and gentle behavior, and of attention to all duties seems to pervade the school.

We enjoyed a visit from Mrs. Dr. A. J. Dickinson of Selma, and her cousin, Miss Fanny Dickinson, daughter of Dr. A. E. Dickinson, famous as the editor of the Religious Herald of Virginia.

Important Agreement Between the Boards.

The committee appointed by the American Baptist Home Mission Society and the Home Mission Board of the Southern Baptist Convention, met in joint session according to agreement in Washington, D. C. on the 23rd day of November in the office of the President of Columbia University.

The following named brethren were present: Drs B. L. Whitman, S. H. Green, A. S. Hobart, H. L. Morehouse and T. J. Morgan, representing the Home Mission Society; Drs. H. McDonald, F. H. Kerfoot, W. W. Landrum, T. P. Bell, S. Y. Jameson and Hon. Joshua Levering, representing the Home Mission Board.

The principal matter for consideration by the Conference was to determine the relations of the two bodies in prosecuting work in the islands of Cuba and Porto Rico. After a full and frank discussion of the whole subject, the following preamble and resolution were unanimously agreed to:

Whereas, in the providence of God, Porto Rico has become a part of the United States territory, and Cuba has been brought under our temporary military control, thus liberating these islands from the domination of Spain; And whereas, there is an urgent call for the vigorous prosecution of evangelical missionary work among the people on these islands; Therefore this 23rd day of November, 1898, in the city of Washington, D. C., and representing two great Home Mission Societies of the American Baptists North and South, with a constituency of two and one-half millions of communicants, it is expedient that the following division of territory should be adopted by the territories represented, viz: that the American Baptist Home Mission Society should prosecute its work in the island of Porto Rico, and in the two eastern provinces of Cuba; while the Home Mission Board of the Southern Baptist Convention should prosecute its work in the remaining provinces of the Island of Cuba.

As to sanctification, in the sense that holiness and sinlessness, contrary to no scriptural and no common fact, the facts of human experience (John 1) need not be discussed. Sanctified, 8, 10. But one may be the service set apart, consecrated to every Ch of God. In that sense sanctified, Christian is supposed to be claimed to. But he does not protect As to the housestays, those men that should be done with his religious who have gone into the church can judge better of a life. Sometimes, by the exert of the affliction patience on the part of returned church, the wanderer of service to the quiet, ordinary should protect God. But the church faith. And set itself and the true to it that certainly it should see Paul's injunction within its jurisdiction all things which is observed, "Let order." It can be done decently and

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