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ALABAMA BAPTIST.

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100,000 white Baptists.

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ery, Ala., as second class mail matter.

A Plea for a Change.

Recent articles in The Standard,

and specially the article entitled
"The Churchless Pastor," prompt
a few additional thoughts in the
same direction.

The writer knows whereof he
speaks. Without trying to explain
the cause, it is a fact that for sev-
eral years there has been growing up
in the churches the idea that in
order to have prosperity, only young
men must be called to the
pastorate, for only such arrange-
ment could be acceptable to the
young people of the church and
congregation. And now it has be-
come a widespread contagion until
it is almost impossible for an el-
derly pastor to secure a location for
service, however well qualified he
may be. I know a worthy Baptist
minister, who spent nine years in
college and seminary, in prepara-
tion for his life work, who has had
no settlement for a year past, and
moreover he is still speaking and
praying for an open door of oppor-
tunity. He is willing to serve
even a small church, where he may
have the approval of the Master,
and at the same time be earning a
support for himself and family.
In more than one instance the an-
swer to letters of inquiry has been,
"We have decided to call a young
man."

Every thoughtful person must
see that something must be done to
give employment to the Lord's
servants, who still have the ability
to preach, and who bring to their
work the experience of many years
of service. These cannot only feed
the sheep, but the lambs also, if
only so called. One pastor, who is
about to vacate his present field,
writes me that he is so discouraged
in seeking another place, that he
intends going upon a farm. Are
we all asking the Lord to guide us
in the selection of under-shepherds,
or are we going about in a cold,
business-like way, without refer-
ence to the Lord's will? Let us
pause and consider. There is room
in the great harvest field for all true
servants of the Lord to fill some
place; and, surely, unless work and
adequate support are provided for
the older ministers, there is left to
many of them the sad fact of de-
pendence upon friends for the nec-
essaries of life! Where one has
long years of preparation tried
to fit himself for the ministry, it is
difficult to find other work. If
this condition does not change, the
Minister's Home at Hinton, Mich.,
must be supplemented by another
one occupied by a class of the
Lord's servants, concerning whom
then not a little has been said.

It may be truthfully said they were
able and ready to serve, but remun-
erative work was not forthcoming,
and could not be found.

JUSTITIA.

We copied recently from the
Standard the article on "The
Churchless Pastor," to which refer-
ence is made in the above article.
It appears from this article that
other churches besides those in the
South are wise and cruel in their
treatment of elderly preachers.
The course of some churches in re-
fusing to call a pastor a preacher
with gray hairs is not only unjust
to the preacher and to the cause,
but is often an injury to the church;
and it also suggests to young men
to keep out of the ministry, because
they may come to gray hairs some
day; likewise to young preachers
to get money while they can, as
they may need it when the churches
turn them away.

When you are ready to do good
the opportunity will be at hand.

A SERMON.

Wholesome Teaching.

BY REV. ALEXANDER MACLAREN, D. D.

"Hold fast the form of sound words which
thou hast heard of me, in faith and love
which is in Jesus Christ."—2 Tim. 1:13.

I. What does Paul mean by a
"form of sound words?"

I begin the answer by saying
that he does not mean a doctrinal
formula. The word here rendered
"form" is the same which he em-
ploys in the first of the letters to
Timothy, when he speaks of him-
self and his own conversion as be-
ing a "pattern to them that should
hereafter believe." The notion in-
voked here is not a cut-and-dried
creed, but a body of teaching which
shall not be compressed within the
limits of any iron form, but shall
be a pattern for the lives of the
men to whom it is given.

The Revised Version has "the pattern"
and not "the form." I take leave
to think that there were no creeds
in the Apostolic time, and that the
church would probably have had a
firm grasp of God's truth if there
never had been any. At all events,
the idea of a cast iron creed, into
which the whole magnificence of
the Christian faith is crushed, is by
no means Paul's idea in the word
here. Then, with regard to the
other part of the phrase—"sound
words"—we all know how that is
generally understood by people.

Words are supposed to be "sound"
when they are in conformity with
the creed of the critic. A sound
High Churchman is an entirely dif-
ferent person from a sound Non-
conformist. Puritan and Sacra-
mentarian differ with regard to the
standard which they set up, but
they use the word in the same way,
to express theological statements in
conformity with that standard.

Now, all that is clean away from
the Apostolic notion of the word
in question. If we turn to the
other form of this phrase, which oc-
curs frequently in these letters,
"sound doctrine," there is another
remark to be made. "Doctrine"
conveys to the ordinary reader the
notion of an abstract, dry, theologi-
cal statement of truth. Now, what
the apostle means is not "doctrine"
so much as "teaching," and if you
will substitute "teaching" for
"doctrine" you will get much
nearer his thought, just as you will
get nearer it if, for "sound," with
its meaning of conformity to a the-
ological standard, you substitute
what the word really means,
"healthy," wholesome, health-giv-
ing, healing. All these ideas run
into each other. That which is in

itself health-giving as food, and as
a medicine is healing. The apostle
is not describing the teaching that
he had given to Timothy by con-
formity to any standard, but is
pointing to its essential nature as
being wholesome, sound in a physi-
cal sense; and to its effect as be-
ing healthy and health-giving.
Keep hold of that thought, and the
whole aspect of this saying changes
at once.

There is only one other point
that I would suggest in this first
part of my sermon as to the apos-
tolic meaning of these words, and
it is this: "healing" and "holiness"
are etymologically connected, they
tell us. The healing properties of
the teaching to which Paul refers
are to be found entirely in this—its
tendency to make men better, to
produce a purer morality, a loftier
goodness, a more unselfish love, and
so to bring harmony and health
into the diseased nature. The one
healing for a man is to be holy;
and, says Paul, the way to be holy
is to keep a firm hold of that body
of teaching which I have presented.

Now that this tendency to pro-
duce nobler manners and purer con-
duct, holier character, is the true
meaning of the word "sound" here,
and not "orthodoxy," as we gener-
ally take it, will be quite clear. I
think, if you will notice how, in
another part of these same letters,
the apostle gives a long catalogue
of the things which are contrary to
the health-giving doctrine. If the
ordinary notion of the expression
were correct, that catalogue ought
to be a list of heresies. But what
is it? A black list of vices—"mur-
ders," "ungodly," "sinners,"
"unholy," "profane," "murder-
ers," "man-slayers," "whore-mong-
ers," "man-stealers," "liars,"
"perjured" persons. Not one of
these refers to aberration of opin-
ion; all of them point to divergen-
cies of conduct, and these that are
contrary to the health-giving doctrine.
But they are not contrary, often, to
sound orthodoxy. "The form of
sound words" is the pattern of
healing teaching, which proves it-
self healing, because it makes holy.

Now that is my first question an-
swered.

II. Where Paul thought these
healing words were to be found.

He had no doubt whatever as to
that. They were in the message
that he had preached of Jesus Christ
and his salvation. There and there
only, in his estimation and inspired
teaching, are such words to be
found. The truth of Christ, his
incarnation, his sacrifice, his resur-
rection, his ascension, the gift of
his divine Spirit, with all the
mighty truths on which these great
facts rest, and all which flow from
these great facts, these, in the ap-
ostle's view, are the health-giving words
for the sickly world.

Now, historically, it is proved to

be so. I do not need to defend, as
if it were in full conformity with
the dictates and principles of Chris-
tianity, the life and practice of any
generation of Christian people.

But this I do venture to say, that
the world has been slowly lifted,
all through the generations, by the
influence, direct and indirect, of
the great truths of Christianity, and
that today the very men who, in
the name of certain large princi-
ples which they have learned from
the gospel, are desirous of brushing
aside the old-fashioned gospel, are
kicking down the ladder by which
they climbed, and that with all the
imperfections for which we have
to take shame to ourselves before
God, still be the reflection of the perfect
image which is cast into the world
from the mirror of the collective
Christian conduct and character,
though it be distorted by many a
flaw in the glass, and imperfect by
reason of many a piece of the re-
flecting medium having dropped
away, is still the fairest embodi-
ment of character that the world
has ever seen.

Now, the historical confirmation
of Paul's claim that these health
giving words were to be found in
the Gospel is no more than to be
expected, if we look at the contents
of that Gospel to which he thus
appeals. For there never has been
such an instrument for regenerat-
ing individuals and society as lies
in the truths of Christianity, firmly
grasped and honestly worked out.

Their healing power comes, first,
from their giving the sense of par-
don and acceptance. Brethren,
there is nothing, as I humbly ven-
ture to affirm, that will go down to
the fountain and origin of all ills
of man, except that teaching, "God
was in Christ reconciling the world
to himself, not imputing unto them
their trespasses." That reality
of guilt, that schism and alienation
between man and God, must be
dealt with first before you can pro-
duce high morality. Unless you
deal with that central disease you
do very little. Something you do;
but the cancer is deep seated, and
the world's remedies for it may cure
pimples on the surface, but are pow-
erless to extirpate the malignant
tumor that has laid hold of the
vitals. You must begin by dealing
with the disease of sin, not only in
its aspect as habit, but in its con-
sequence of guilt and responsibility,
and separation from God, before
you can bring health to the sick
man.

And then, beyond that, I need
but remind you of how a higher and
more wholesome morality is made
possible by these health-giving
words, inasmuch as they set forth
for us the perfect example of Jesus
Christ, inasmuch as they bring into
operation love, the mightiest of all
powers to mould a life, inasmuch
as they open up for us, far more sol-
emnly and certainly than ever else
has been revealed, the solemn thought
of judgment, and of every man
giving account of himself to God,
that "whatsoever a man soweth
there, that," a thousand-fold in-
creased in the crop, "shall he also
reap" in the eternities. In addi-
tion to the example of perfection in
the beloved Christ, the mighty mo-
tive of love, the solemn urgency of
judgment and retribution, the
health-giving words bring to us the
assurance of a divine power dwell-
ing within us, to lift us to heights
of purity and goodness to which
our unaided feet can never, never
climb. And all these reasons
the message of Christ's incarnation
and death is the health-giving word
for the world.

But, further, let me remind you
that, according to the Apostolic
teaching, these healing and health-
giving effects will not be produced
except by that Gospel. I venture
to assert that although there are
many men apart from Christ who
have as clear a conception of what
they ought to be and to do as any
Christian, and some men apart from
Christ who do aim after high and
pure, noble lives, not altogether
unsuccessfully, yet on the whole,
on the wide scale, and in the long
run, if you change the "pattern
of health-giving words," you
lower the health of the world. It
seems to me that this generation is
an object lesson in that matter.

Why is it that these two things are
running side by side in the litera-
ture of these closing years of the
century, namely, a rejection of the
plain laws of morality, especially
in regard to the relations of sex,
and a rejection of the old-
fashioned Gospel of Jesus Christ?
I venture to think that the two
things stand to each other very
largely in the relation of cause and
effect. This is certainly healthy
teaching, on the part of this cele-
brated preacher. It seems to be
too often forgotten that the charac-
ter of the morals of a community
depends quite largely upon the
character of the preaching and reli-
gious teaching which abounds in
that community. It is that I
suppose that the general morals of
a community will be good if, for
years, the religious teaching from
the pulpit and Sunday school be
unhealthy, if it be of that lib-
eral sort which does not draw any sharp
line between what constitutes
genuine Christian and a loose world-
liness. Loose doctrines, which
wink at dishonesty, impurity, Sab-
bath-breaking, licentiousness and
intemperance, if preached and
taught year after year, are sure to
breed a low state of morals in the
community. Hence it is that the
preachers of any place are under
the greatest obligation to be true
to God's Word, to declare loyally
the great truths and principles of
the discriminating gospel, to hold up
a high standard of moral require-
ment for all men to heed. No preacher
can confine his utterances to the
members of his church. He in-
fluences the whole community by
his teachings. Let your teaching
be healthy; then you will exert a
healthy influence upon those around
you.

C. H. WETHERS.

"Hold the form . . . in faith
and love, which is in Christ Jesus."
Now, that exhortation includes

three things. First, it applies
the understanding. "Hold fast
teaching" by letting it occupy your
minds. I am unwillingly bound
to acknowledge my suspicion that
very large number of Christian peo-
ple scarcely ever occupy their
thoughts with the facts and prin-
ciples of the gospel, and that they
have no firm and intelligent grasp
of these, either singly or in their
connection. I would plead for less
newspaper and more Bible; for less
novel and more gospel. I know
how hard it is for busy men to be-
spare energy for anything beyond
their business and necessary claims
of society, but I would even ven-
ture to advise a little less of what
is called Christian work, in order
to get a little more Christian
knowledge. "Come ye yourselves
apart into a solitary place," said
the Master; and all busy work-
men, "Hold fast the form of sound
words," by meditation, and
giving words" by meditation,
lost art among so many Christians.

The exhortation applies next
to the heart. "Hold . . . in faith
and love." If that notion of the
expression which I have been try-
ing to combat were the correct one
there would be no need for anything
beyond familiarizing the un-
standing with the bearings of do-
ctrinal truths. But Paul's in-
tention was to lead us to the heart,
and to the heart which is fasten-
ed upon the truth, and which is
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Alabama Baptist

MONTGOMERY, JAN. 5, 1899

Directory for the Baptists of Alabama

OUR BOARDS.

The State Board of Missions, located at Montgomery, Ala. J. L. Thompson, Corresponding Secretary, 170 N. 1st St., Montgomery, Ala.

President—Rev. J. L. Thompson, Montgomery.

MEMBERS OF THE BOARD—George B. Eager, Jonathan H. Henson, W. B. Davidson, W. J. Elliott, J. G. Harris, Geo. W. Ellis, J. L. Thompson, Montgomery; H. S. D. Mallory, A. J. Dickinson, Selma; W. C. Cleveland, Talladega; A. E. Barnes, Wilcoxville; W. G. Curry, Livingston; J. P. Shaffer, Daleville; M. F. Brooks, Brewton; N. C. Underwood, A. B. Campbell, Troy; J. Taylor, Mobile; J. H. Creighton, Whitley; K. E. Pettus, Huntsville; S. O. V. Ray, Midway; W. S. Brown, Florence.

TRUSTEES OF THE ORPHANAGE—J. W. Stewart, C. S. Rabb, G. R. Farnham, M. Bruner, John Cunningham, Evergreen; C. L. Gray, Montgomery; J. V. Dickinson, Pratt City; J. C. Bush, Mobile; H. L. Martin, Ozark.

BOARD OF MINISTERIAL EDUCATION—W. A. Hobson, C. C. Jones, East Lake; W. M. Blackwell, A. B. Johnson, J. V. Dickinson, R. M. Hunter, J. G. Lowrey, A. C. Davidson, F. M. Woods.

INSTITUTE BOARD—W. E. Hudson, Esq., Opelika; J. P. Shaffer, W. E. Lloyd, J. L. Gregory, G. A. Hornady, J. R. Stodghill, W. J. D. Upshaw, J. G. Lowrey, S. M. Woods, J. M. McCord, S. P. Dickinson, J. P. Purser, C. J. Benney.

OUR SCHOOLS.

Howard College (Male) East Lake, Ala. Judson Institute (Female) Marion, Ala.

STATE MISSION WORK.

So far as we can ascertain it is the consensus of opinion among brethren all over the state, that one of the greatest needs just at this time is a drawing together of the pastors for consultation and division of labor. Go work in my vineyard is the divine command. Each laborer is expected to keep up his row. To be an efficient worker in any employment, you must know when and how to work. This law is universal. To wisely devise methods and ways in our mission enterprises, there should be frequent gatherings of the ministry all over the state and full and free discussion had. Exchange and interchange of views as to how the greatest results may be secured. Now, then, how can this be done? Bro. Crumpton inaugurated "Mission rallies," and every preacher within reach was invited and urged to attend. Brethren Ray and Burns carried out the system, and Bro. Preston, when he became an evangelist, fell into the same line of work, and last year he held six of these "mission rallies," for "gospel schools," as he terms them. At one of these gatherings there were thirty-one preachers, and at the others twenty-five and twenty. Various discussions were engaged in, but all centered on missions.

We are satisfied that the assembling of our preachers together as often as possible in meetings of one, two or more days, when each can have the privilege of expressing his views without the fear of sharp criticism, will accomplish great good. The Institute Board will do all it can to do much of this work, and it is in keeping with the spirit and demand that called the Mission Board into existence. The fact is, this is mission work in the broadest, deepest and highest sense. Assembling the preachers, and inspiring and exhorting them with the great work of missions, returning to their churches to arouse and educate their people in the spirit of liberality and philanthropy, is the greatest work of the age and of our denomination.

How, then, can this best be done? This is the vital question. Every pastor should be reached. Every congregation that is not co-operating in this work should be appealed to; sections where the mission spirit is dormant or opposed, should be visited by some of our strongest and most persuasive preachers and the people instructed. This is the work of both the State Board of missions and the Institute Board, and to this end they should labor zealously and co-operatively.

Rev. W. Y. QUINNBERY, the faithful and lovable pastor of Adams Street Baptist church, this city, was the recipient from his members during Christmas of a handsome set of China ware, together with several other dining room necessities. This was a fitting token of appreciation from a good church to a good pastor.

The appeal of Rev. Jos. Shackelford, Dr. D., found in another place, deserves the consideration and favorable action of the Baptists of the state. Faithful and self-sacrificing brethren have worked faithfully to erect a building in which to have a fine school, and just as it was entering upon a career of usefulness, the fire came and all was lost. The strong appeal made by Dr. Shackelford should reach the hearts and purses of our people. It is a worthy cause, and ought to find a liberal response in cash.

NEW YEAR.

"Within the deep still chambers of the heart a spectre dim, whose tones are like the wailing voice of time heard from the tomb of ages, points its cold and solemn finger to the beautiful and holy visions that have passed away, and have left no impress of their loveliness on the dead waste of life." The year eighteen hundred and ninety-eight, with its political contests, its wars and rumors of wars, its commercial agitations and depressions, its toils and disappointments, is gone. It came laden with a thousand opportunities; it inspired lively hopes, and quickened drooping energies, and it faded like a wreath of mist at eve. "Yet ere it melted into viewless air, it bequeathed its millions to their homes in the dim land of dreams."

Upon the threshold of another year, it may be wise to commune with the past. Amid the din of battle the soldier keeps a braver heart because of past victories, and kindles his ardor anew in the glow of remembered enthusiasm. Past failures, if studied in relation to their causes, may prove stepping stones to higher things. The majority of men cannot look upon the past with unmixed pleasure. They lacked wisdom. Often they stumbled, when they should have walked steadily. They yielded to temptation, when they should have stood as firm as the rock. By passion, and caprice, and impatience they disclosed the weaker side of their nature, and made enemies instead of friends. They wounded the Savior by neglecting the interests of his kingdom, and wronged their own souls by sin. Perchance they are discouraged. But the experience of goodness and mercy down to the present moment should lead to repentance, and should inspire hope.

The future offers opportunity for redeeming the mistakes of the past. The new year opens full of invitation and promise. It sets unnumbered prizes before us, and calls every man to run and win according to his fidelity and speed.

Let us begin the year by renewing our covenant with God. There are many who have done well in other days. They were faithful in all the duties of life, and they lived under a pleasing sense of divine approval. Rejoicing in the service of God, they exerted a gracious influence upon others, and saw sinners converted to the truth. Waiting upon the Lord, they were rewarded in strength; they were armed with the armor of God, and hastened in the ways of righteousness without weariness. But they have gotten adrift. Their hearts are not right; and amid the ripening harvests they stand idle, and withering root and branch. If they ever effect anything in teaching transgressors the way of the Lord, they must know again the joys of salvation, and must feel again the lift of the everlasting arm. They must return unto him who will have mercy, and will grant abundant pardon.

Strive after better things this year. Many have done well. They have given time, thought, labor, money to the cause of the Redeemer on earth. They have grown in grace and knowledge, and have attained unto a stronger faith, a purer love, a warmer zeal, a wider usefulness than they knew in former days. Let them not be high-minded, but fear. It is said, "Woe unto you that are full;" and this solemn warning applies to those who gloat over their attainments, and are satisfied with what they have done. When a man kindles the fires of conceit under the kettle wherein he stewes his virtues and his services, that marks the end of his progress. He vanishes into smoke, and unsavory odors. Gifted, educated, converted, called to apostleship, admitted to the mysteries of the third heaven, Paul counted not himself to have apprehended the fulness of Christian life; but he strained after nobler attainments. Jesus went on doing good, never abating his zeal until his career on earth was ended, and he slept in the embrace of death.

Find your work. There are some who sit with folded hands, until something is thrust upon them; and the result is that their hands are folded most of the time. It is not quite certain that they want to do anything. And yet the reward of the future shall be according to their labors—"according to their works." How little seems will receive! How poor the rest, since they have never labored!

Let this year be one of high and holy purposes, earnest labors, broad charities. It will be to many the last year on earth.

To the past go more dead foes. Every year.

And the loved leave vacant places. Every year.

Care for the body may be made worship of God.

Quite a number of pastors in the state have informed us that they were handsomely remembered by their people on Christmas or New Year's day in the way of presents or more substantial gifts. We most heartily rejoice with our brethren, and the more so as we feel assured the ALABAMA BAPTIST had something to do with these kindly tokens.

The First Baptist church in this city was charmed and highly delighted with the services on Sunday last. It being the first Sunday and the first day of the new year, Dr. Eager, the pastor, preached a very instructive and appropriate sermon. Miss Mamie Harrison, of Opelika, the daughter of our friend, Gen. Geo. P. Harrison, sang two beautiful solos, "Angels Bright and Fair" and "One Sweetly Solenn Thought." The rendering was exquisitely beautiful. Her voice is thoroughly trained, and under absolute control. It was an enjoyable treat, and the house was crowded. We extend congratulations, and return thanks to the singers.

NEWS NOTES AFTER THE WAR.

CUBA.

The formal and complete surrender of the sovereignty of Spain over the island of Cuba was an event of great importance. A full description of the ceremonies is given in another part of this paper. The Cubans in and around Havana were greatly disappointed and somewhat indignant because our government objected to any special demonstration on their part. The reason was the fear that if a large body of Cubans came together they would become excited and show their hatred of the Spaniards in such a way as to cause serious trouble. Some of the Cuban leaders agreed with the American authorities. The Cubans will probably celebrate deliverance after a while. The Spanish troops continue to leave the island and ours to arrive there. A strong force of laborers is engaged in cleaning the city of Havana. The filth, of which there is an enormous quantity, is carried a mile or more out to sea on open boats and thrown overboard.

PORTO RICO.

Still so quiet that there is nothing to report.

THE PHILIPPINES.

The Spanish forces evacuated the city of Iloilo and the insurgent forces took possession. Gen. Otis, commander of our troops at Manila, is inclined to believe that the Spaniards gave the city of Iloilo up to the insurgents with a view of complicating matters between the insurgents and the United States. Gen. Miller was sent there with troops and two war ships, but the Spaniards had surrendered the city when he arrived. The distance between Manila and Iloilo is so great that information of the situation is slow in reaching this country. The insurgents had Aguinaldo's flag. Our government is sending more troops to the Philippines.

FIELD NOTES.

Rev. J. F. Parker has removed from Hartsfield to Powderly.

Rev. W. A. Cumbe orders his paper sent to Brantley instead of Goshen.

Rev. I. M. Thompson's address is Albertville, instead of Hyatt, as heretofore.

Rev. L. N. Brock removes from Collinsville, DeKalb county, to Grand Bay, Mobile county.

Rev. Henry T. Crumpton will preach to the churches at Atmore and Bay Minette this year. His postoffice is Atmore.

Rev. J. A. Glenn, of Ashville, has begun work as pastor at Center, Cherokee county. We wish him great success there.

After so many years in one place, Rev. W. J. Hatcher requests us to change the address of his paper from Hatcher post office to Pinckard, Dale county.

Grove Hill Democrat: Rev. W. A. Parker, of Thomasville, will serve the Franklinville and St. Stephens Baptist churches next year. He was pastor of both some years ago.

Tuskaloosa Times, Dec. 24: The new Baptist chapel on Greensboro street is one of the neatest and most solid and substantial structures in the county. It will be dedicated at 3:00 p. m. to-morrow.

Rev. W. N. Reeves, of Eufaula, has accepted the pastorate of the Baptist church at Fitzgerald, Georgia, and will remove to that city. The community is composed principally of Northwestern people.

The Conecuh Record announces that Rev. N. S. Jones, of Evergreen, (late of North Carolina) has been called to the pastorate of our church at Montevallo. It is an important place, as the Girl's High School is located there.

Rev. Robert Jones has removed from Bangor to Eldridge and has been placed at the head of the school there. Bro. Jones is a teacher of experience, and has had much success with schools of high grade. Of course the Eldridge school will have a good patronage.

Rev. C. S. Johnson sends a year's subscription, writes a cheerful and thankful letter about work for the past year, and requests us to change the address of his paper from Sylacauga to G. Ford. May he live long and prosper.

Rev. W. W. Harris requests us to change the address of his paper from Cedar Bluff, Ala., to Farmville, Texas. Another good preacher "gone to Texas," and one who was needed in Alabama, too. Will Texas never get enough?

The members of the Sumterville church made glad the heart of the pastor, Rev. W. G. Curry, by sending him a Christmas box with various and sundry. The Sumterville people constantly doing nice things for the pastor. And he deserves it.

Rev. W. H. Simmons has recently been called to Collierville, Lowndes county. If he accepts, as he is inclined to do, he will have three churches in the county and one in Florida. Bro. Simmons was once a lawyer, but has reformed, and is now engaged in a holy calling.

Within the last two or three weeks an unusual number of our subscribers have added to their business letters warm and earnest expressions of attachment and good wishes for the ALABAMA BAPTIST. We appreciate it all, and return sincerest thanks. If we but room we would be glad to print what our friends say.

As we issued no paper last week, we have now more matter on hand than we can make room for this week. It was necessary to print the outside pages before Christmas, and thus they could be used for but few of the communications which our friends have sent since last issue. We regret that some of the letters and other articles sent us must lie over.

J. R. Hallman, Coaling: I desire to express at least a part of the gratitude I feel for the kindness shown me by the young sisters at Coaling in presenting me with a handsome suit of clothes, shoes, and a "Christmas gift." The money value was \$19. I greatly appreciate it. May the Lord bless the donors, and all others who possess such a benevolent spirit. Rejoice with me, brethren. The Lord bless the dear old ALABAMA BAPTIST.

Opelika church, of which J. F. Purser is pastor, is making commendable progress under administration. Last quarter, ending Dec. 31, the treasurer reports that \$1,500 had been received expended by the church. Six months ago Bro. Purser entered upon his pastorate; since that time more than sixty have been added to the membership. He shall continue to look for good things from the devoted, consecrated and faithful servant of the Master.

Some brethren were talking this office, the other day, about good things received for the year. Bro. Elliott looked at the Thompson and said he felt sorry for the poor city pastors because they had received so little. Of all we know to the contrary, they may have divided with some of them out of his abundant receipts. Bro. Baber, though not a city pastor, felt that it was time for us to say that a good sister of Sam Ridge church, Lowndes county, had sent him more than enough money to buy a turkey for New Year's, and he was therefore in need of sympathy.

Dr. J. B. Hawthorne will deliver his famous lecture, "The World's Great Orators," at the First Baptist church, this city, on Monday evening, January 16th, at 8 o'clock. The price of tickets will be fifty cents. The lecture will be delivered in the interest of Adams Street Baptist church of this city. It is hardly worth while to commend Dr. Hawthorne's work to the people of Montgomery and of Alabama, where he is so well known and so highly esteemed, yet we may repeat that Prof. Kerfoot, of the Seminary, said after hearing that even Dr. Hawthorne has ever done in the way of oratory. "There were times when the tension of listening was almost painful, it was so delightful." The lecture will afford a valuable opportunity for all who are interested in oratory, and also for those who wish to contribute to a worthy object and get full return for their money.

W. H. Stewart, Roanoke: I just want to say that Sunday, Christmas day, was a good day with us. The sermon by pastor Upshaw seemed to be accompanied by the Holy Spirit, and it was much enjoyed by a large congregation. Collection for missions about \$47, besides a good collection in the Sunday school and for incidental. At night the house was filled to overflowing, to enjoy the praise service, led by Prof. Black, which was rendered in the true spirit, and was most delightful. A good collection was taken.

Greenville: A frontier missionary barrel, a Christmas chimney, the reception of the new pastor, Rev. J. M. Bradley, to the new home, and a New Year's offering to the Orphan's Home, will, we are sure, crowd the holidays with pleasure and good works. On Christmas eve, when Santa Claus made his descent down the chimney and appeared at the open fireplace, old and young alike arose to behold the thrilling spectacle. About two hundred striped and variously colored stockings adorned already bright, expectant little faces. One of the tiniest, loveliest children of the Sunday school—a grand-daughter of the loved and lamented Dr. Thigpen—after greeting the "old man with snowy beard," charmed the entire audience by an animated Christmas recitation. A Christmas tree and other Christmas greens were added, and the scene presented was the prettiest ever witnessed in the pretty church. Services Sunday consisted in a New Year festival in the Sunday school, and greeting between pastor and people in the beginning of Bro. Bradley's pastorate with this church. The little Primaries were represented by the four Seasons, while the other classes responded to roll-call as the 12 months. A most pleasing thought in a five minutes' address by the new pastor could not be overlooked; he said that he stood, perhaps, before the best school in the state. An offering for the Orphan's Home amounted to \$10.85. Tiny stockings had previously been distributed from a missionary Christmas tree to the infant class, which they enjoyed filling with pennies to drop into a New Year snow-ball as their own gift to the Home. The subject for the morning sermon was, Redeeming the Time; evening, Prevailing Prayer.

For the Alabama Baptist. Pastor Bradley seems to be his willingness to serve not only as pastor, but as a worker also in every department of the church. As leader and worker, too, may he indeed lead his people with the wisdom which shall be "an ornament of grace" to his head. The pastor's family will be welcomed during the coming week.

For the Alabama Baptist.

Appointments.

J. W. Sandium, District Secretary of Missions for North Alabama, will preach at the following churches at the time named:

IN JANUARY.

Cedar Bluff, Sunday 29, 11 a. m. and at night.

Damaris, Monday 30, 11 a. m.

Farris, Tuesday 31, 11 a. m.

IN FEBRUARY.

Fair Haven, Wednesday 1, 11 a. m.

Round Mountain, Thursday 2, 11 a. m.

Leesburg, Friday 3, 11 a. m.

Shady Grove, Saturday and Sunday, 4th and 5th, 11 a. m.

I hope to meet the pastors of these churches, and as many other preachers as possible.

For the Alabama Baptist.

Minutes, Please.

Minutes of the associations for 1898 have been received as follows:

Bigbee, Birmingham, Cherokee, Cherokee County, Clear Creek, Coosa River, Florence, Harmony (East), Harmony Grove, Liberty (North), Marshall, Mineral Springs, Montgomery, North River, Pine Barren, Salem, Selma, Shelby, Sipsey, South Bethel, Tuskegee and Unity.

I will be greatly obliged if the brethren will help me secure the minutes not in the above list at once.

M. M. WOOD.

Statistical Sec'y.

East Lake, Jan. 2.

For the Alabama Baptist.

My Dear Brother: For the past two years I have been working under the auspices of our State Board of Missions. The work has been hard and in some respects very disagreeable, and yet glorious. I feel that I have been the humble instrument in the hands of God, for the strengthening of many churches and helping many pastors in their work.

I would be pleased if every church where I send an appointment would arrange for an "all day service," a "Baptist Rally," except my Sunday appointments. My experience with Sunday Rallies has been that we have too many "camp followers."

Now, my brother, if you would

make my visit to your church a blessing, go to work at once to get as many preachers and singers to attend as possible. Get everybody interested. Meet early, and spend the day at the church. Here is my first list of appointments for 1899:

IN JANUARY.

Wetumpka, Friday 13, 7 p. m.

Friendship, Elmore county, Saturday 14.

Talladega, Elmore county, Sunday 15.

Eclectic, Elmore county, Monday 16.

Bethesda, Coosa county, Tuesday 17.

Mt. Zion, Tallapoosa county, Wednesday 18.

Alexander City, Tallapoosa county, 18, 7 p. m.

Providence, Tallapoosa county, Thursday 19.

New Salem, Tallapoosa county, Friday 20.

Mt. Calvary, Tallapoosa county, Saturday 21.

Spring Hill, Tallapoosa county, Sunday 22.

County Line, Clay county, Monday 23.

Salem, Clay county, Tuesday 24.

Mt. Pleasant, Clay county, Wednesday 25.

Linseville, Clay county, Friday, Saturday 27-29.

Ashland, Clay county, Monday 30.

Rock Springs, Clay county, Tuesday 31.

Goodwater, Coosa county, Tuesday 31, 7 p. m.

IN FEBRUARY.

Rockford, Coosa county, Wednesday 1.

Lebanon, Elmore county, Thursday 2.

I shall expect to be met by all the preachers along the line of these appointments. Come, brethren, to help and be helped.

Yours in earnest,

A. J. PRESTON.

For the Alabama Baptist.

A Happy Pastor.

I have just passed the happiest Christmas of my life. Two weeks before, Brother D. N. Talley, a member of Trussville church, and a prince among the preachers' friends, made me a present of a splendid young horse. On the 24th he and two other members sent me a good-sized check on their "Pastor's salary" for the year in advance, and his good wife sent along a fine fat gobbler, ready dressed. Taking advantage of my absence from home, (I was at my father's near by spending the night) some body left a handsome buggy and harness at my front gate, "with compliments and best wishes for a merry Christmas," from Santa Claus. The buggy bears the evidence of having been handled by the salesmen of a certain wholesale shoe house in Knoxville, Tenn. I believe "Bob" was at the bottom of it. And I am pretty sure that the deacons of New Prospect church know where the harness belongs.

For the Alabama Baptist.

Judson Notes.

Christmas and New Year.

This lovely recital took place December 16, 1898.

PROGRAM.

Chorus, Rees—By the Sea.

Piano, Gydard—Au Matin; Miss Cora Underwood.

Recitation, Charles Dickens—"Gabriel Grub;" Miss Nix.

Piano, Weber—Rond Brilliant.

Miss Gertrude Tartt.

Vocal, Concone—Fond Heart.

Misses Parker, Simmons, Roberts, Robinson, Jenkins, Nelms.

Organ, Whiting—Two Chorales with Variations. Miss Beulah Neece.

Recitation, Irwin Russell—"Christmas in the Quarters." Miss Herzfeld.

Piano, Mendelssohn—Venetian Boat Song in F Sharp Minor; La Vallée—The Butterfly. Miss Julia Ballard.

Vocal, Resch—The Rustic Dance. Misses Shields, Nix, Garberry, White, Barksdale, McGuire, Ward, and Meadows.

Piano, Schuett—Canzonetta. Miss Theo Welch.

Recitation, Selections from Dickens—"Christmas Carols;" A. Bob Cratchit's Christmas Dinner.

Old Fezzivig's Ball. Miss Marybury.

Vocal, Abt—Twilight. Misses Ponder, Nix, Shields, Shearman, White, Granberry, Raby, McGuire and Ward.

Piano, Henselt—If I were a Bird. Miss Carrie Robson.

Chorus, Strauss—Night of Joy.

Our one holiday occurred on Monday, Dec. 26th, and work began again on Tuesday. On Friday before Christmas the Sunday school had a tree for the children under the direction of that noble mother in Israel, Mrs. M. A. Tarrant, who has for years been the leader of the infant class, and whose sweet influence has brought many lambs into the fold. Their happy faces beamed with delight as they gathered about her that evening and reflected the unfeigned joy that shone in the eyes of their beloved teacher. Her love for them makes them love her, and draws them to the great Father. After the presents were given from the tree by Santa Claus, there were "Cuban Refreshments" for all. These consisted of a beautiful table bountifully spread with fruits, cakes, candy and nuts, set in the

midst of pretty decorations of plants and flowers.

On Saturday night we had games of various kinds at the Judson, and then we hung up our stockings. The next morning we found that Santa Claus had put a switch into each one; but beneath it we felt an orange, an apple and some nuts, showing what a good and kind as well as strict father we have in our president.

Our Sunday sermon was a most beautiful Christmas sermon on the birth of Christ into the world, and admonished us that he must come also into our hearts and lives to make it a real Christmas to each one of us. Many said that this sermon by our pastor, Rev. Paul V. Bomar, was the best Christmas gift of the day. Two beautiful songs were sung during the service by Mrs. C. T. Farson, of Chicago, formerly Miss Effie Cooke, of Marion, and an old student of the Judson. These were, "The Birth-day of a King" and "Abide with Me," and they rendered well both the exultation and the prayer appropriate to the advent of our Savior.

Friday evening, Dec. 30, we had the pleasure of entertaining Mrs. Farson at the Judson, and after tea she very kindly consented to sing in the chapel before the school. Mrs. Farson has a finely cultivated voice of wonderful sweetness and sweetness, and she uses it with such skill and expression as to give unalloyed delight. One is really carried away out of one's surroundings, forgetting even the singer in the ideas and feelings suggested by the song. Her words are as distinct as though spoken, and her manner so unconscious of self that the mind is free to go on the wings of the music whither the master wished. No wonder she has charmed hundreds in the church and in concerts.

Miss Ida Belle Phillips was spending the holidays with her mother here, and she was kind enough to give us two or three of her fine recitations, rendered in her inimitable style, and causing great enjoyment. Then Prof. E. N. Lyon, of the Marion Military Institute, was called on to recite some of his poems, which he did in a most obliging and charming manner. So that we had a very beautiful impromptu entertainment.

December 31, at midnight, as the old year was passing out and the new year entering, the great bell of the Judson sounded out a full, strong "Happy New Year to All." We echo this wish for the ALABAMA BAPTIST.

The following is the roll of distinguished pupils of the Judson for the second period, Nov. 22 to Dec. 14, 1898:

Leila Adams	Mary Howard
Lillie Adams	Ethelle Lovejoy
Margaret Ansley	Ira Lockhart
Genie Brannen	Rosa Lyon
Anna Bartlett	Clara Marbury
Annie Barksdale	Bessie Milner
Louise Barnes	Wallace Mynatt
Edna Ballard	Frances Mynatt

Anna Blackburn, Bertha Nichols, Carrie Cockrell, Lucy Pope, Kate Collins, Melanie Pollard, Sallie Curb, Henrietta Parker, Kate Cunningham, Harriet Reynolds, Bessie Dexter, Carrie Robson, Mattie Haynes, Alma Smith, Annie Hogue, Claude Shields, Jettie Stone.

For the Alabama Baptist.

AN APPEAL

To the Baptists of Alabama. Dear Brethren and Sisters: On Christmas day, 1898, our beautiful school building, the home of the North Alabama Baptist Collegiate Institute and Normal School, Danville, Ala., was burned to the ground. Our school was in a prosperous condition. It has had some hindrances and setbacks since its organization, but it was getting over these, and gave promise of great usefulness and success. The last term was well attended, and we were looking forward to a considerable increase in pupils after Christmas; but Christmas day was building was discovered to be on fire, and in one hour it was in ashes, with all it contained. How the fire originated we do not certainly know.

In addition to the house, we lost our library, desks, globes, maps, pianos, stoves and other school appliances, amounting to about \$5,500 in all. I sustained a personal loss in books and other articles of about \$1,000. Our friend A. W. Briscoe, a ministerial student, who had a room in the college building, lost nearly all his clothing and books and furniture. He had collected a small but valuable library. This was a total loss. The board of trustees resolved to rebuild, and to have the new building built of brick. They feel that the Baptists of North Alabama will come to their aid. They will do their part, but they cannot ought they to do so. They have given the property that has been destroyed to the Baptists, and now the school which they originated. We need this school. It has done much good, and it can be made to do much more. It is the only Baptist school of its grade in this section to be preserved.

We appeal to the brethren and sisters of the Muscle Shoals, Liberty and Bear Creek associations, especially, to help us, and we appeal to every pastor in these three associations to give us his influence in getting funds to rebuild our school house. Bring the matter up before your churches and solicit a contribution. We appeal to our liberal-hearted Baptists throughout the state to help us. In helping us to replace our home you are helping the cause of education, and you are helping the Baptist cause. Our school has helped to educate a number of young preachers who are

Howay & Holloway,
Attorneys.

