

ALABAMA BAPTIST.

ORGAN FOR THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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To whom all communications for this
Department must be addressed.

STATE BOARD OF MISSIONS.
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urer, P. O. Box 250, Montgomery.

Their Right to a Support.

Rev. J. B. Sealey, D. D., has
an important matter well when he
says:

It is not more clearly taught that
it is the duty of preachers to preach
the gospel than that it is the duty
of the church to support them. Paul's
argument is that it would be wrong for
a soldier to be expected to bear his
own expenses, as it would be for a
minister of the gospel to preach the
gospel at his own charges; that in the
old law provided that even the
priests who were to be the wheat
should not be muzzled; he could
not eat of the wheat and straw
he was to eat of the wheat and
straw; that the man who feeds and
cures for a flock of cattle eats the
milk of that flock. He even called
attention to the fact that those who
served at the Temple lived of the
things of the Temple. The same
principle holds good now. So he
says, "Even so hath the Lord or-
dained that they which preach the
gospel should live of the gospel,"
1 Cor. 9:7-14.

Let us remember, this brethren,
as it relates both to the laborious
pastor and to the evangelist. This
is the Lord's "ordained" way.
"The laborer is worthy of his
hire."

Dr. J. R. Graves and Our Or- ganized Work.

Rev. O. L. Hailey, the honored
son-in-law of the late Titan of our
faith, Dr. J. R. Graves, calls the
American Baptist Flag to account
for misrepresenting Dr. Graves.
He writes to the Baptist and Re-
flector:

Let it be sufficient to say that
Dr. Graves was not opposed to our
organized work. If the American
Baptist Flag will copy the follow-
ing statements into its columns, it
will do an act of simple justice to
a dead hero, who stood as unwaver-
ingly as the rock among us for
what he considered truth and duty.

Dr. Graves was a good, brave, and
pious man. He was the first Pres-
ident of the Memphis, Tenn.,
church, and he always supported the
church in all her work. And one can
easily say whether the First church
was in sympathy with the organ-
ized work. Dr. Graves regularly
attended the sessions of the South-
ern Baptist Convention, and repre-
sented in it; and did his part in the
transaction of its business. And
with his high sense of honor, he
would have been incapable of doing
such a thing if he had cherished
opposition in his heart. Whatever
may be said of the fallen hero, let
no one charge him with duplicity.
Dr. Graves was an honorable
opponent, wherever he felt it his
duty to antagonize.

Dr. Graves was regularly at the
State Convention, and was forward
in the "Centennial Movement" of
1876. And his paper was at the
service of all the boards in the work
of the convention. He helped with
all his power to "unify" the State
of Tennessee, and organized the
present State Convention. He was
for about twenty years the moder-
ator of the Big Hatchie Association,
and was the foremost to urge that
grand old body to set the mark high
in our mission work, because, "as
Big Hatchie did, so would Tennes-
see do." I was a member of that
Association with him and often at
the sessions, and with him in his
home, and I never knew that he
was opposed to our organized work.
A moderator, he always urged the
best, to adopt the methods sug-
gested by the conventions, both the
State and the Southern Baptist Con-
ventions.

Let it be said, that Dr. Graves
was not that criticism was deserv-
ed. He did not always think that
the wisest methods were chosen in
the conduct of the work. Who
does?

Is It Cause for Expulsion?

Rev. R. W. Mahan, in a vigor-
ous and searching article on covet-
ousness in the Baptist and Reflec-
tor raises a serious question.

For most of these crimes our
churches very readily, willingly and
promptly expel members. Fornica-
tion, adultery, drunkenness and
murder are punished, but whoever
hears of the exclusion of members
for covetousness and extortion? Re-
member that extortion is close
kin to covetousness. Why not ex-
clude for the crime? It is the
chief sin of the whole lot. I have
known of it, but one case of ex-
clusion for this, and it did good.
It brought the offender to repen-
tance. The trouble is, it is a deli-
cate matter. The covetous man
will lie as well as steal. He will
plead poverty. "O, I am in debt,
I am hard run, I am not able to

help pay the pastor, sexton, or give
to missions." Many of these sweet
fellows have fine farms, houses,
buggies, organs, and money out on
interest at extortion rates. Others
deal in futures, live like lords and
like devils when it comes to
paying anything to amount to any-
thing to the Lord's treasury. Oh,
how they need killing. And the
Lord is killing them off right
along in places. Churches are
dwindling away in places. The
members are getting poorer, mov-
ing or dying out. Church after
church disbanded that might grow
and flourish were it not for pure
ingratitude on the part of the mem-
bers. But this is what might be
expected. Listen! "Will a man
rob God? Yet ye have robbed me.
But ye say, wherein have we robbed
thee? In tithes and offerings." Ye
have said it is a vain thing to serve
God. Bring ye all the tithes into
the storehouse—and I will pour you
out a blessing," etc.

The covetousness of the Jews
said, No, we will not pay the
"tithes" nor make the "offerings,"
and God gave them into the hands
of the Romans, and allowed the
publicans to fleece them as a just
punishment.

Would to God that Christians
would profit by the sad experience
of scattered Jews. If we were to
pay tithes and make offerings as
"God prospers us," he would aid
us in the conquest of the world.
May the Lord arouse his slumber-
ing people along this line.

State Missions Basal to All Our Work.

Rev. J. S. Felix, D. D., of Lou-
isiana, makes this the subject of a
sensible and suggestive article in
the Convention Teacher. Some
things he has to say are timely for
us just now, and we commend them
to the attention of our people.

Here, of course, the word work
refers to our organized work in the
Southern Baptist Convention. And
we believe it to be true that State
Missions are basal to this work.
It is also true that you might go
back still further to secure a base
for State Missions, but even if that
be true, it does not affect the truth
that State Missions are basal to our
Home and Foreign work as carried
out by our convention. The mere
statement of this fact is its proof.
No argument is needed. But many
things are true that are not heeded,
and we believe it is well now to
emphasize this truth that more at-
tention may be paid to it.

To get a thing right is to place
the emphasis in the right place.
Now, if we go to work in anything,
practical results will throw light on
the correctness of the theory that
you are working on. If we believe
that Home Missions (and I use
these terms as they are understood
in our Southern Baptist Conven-
tion) are paramount to everything
else, and prove that we will either
find that we have very little mate-
rial to work with, or driven by the
exigencies of the situation, we
would have to create some such
agency in each state or area of ter-
ritory as is now known in our sys-
tem as State Missions. The terri-
tory we cover is too vast for our
board to have it, and to do all the
work that is now done by our vari-
ous agencies. Suppose we neglect
Foreign Missions paramount to ev-
erything else, and prosecute that
with consuming vigor and zeal to
the neglect of State Missions, what
would be our constituency to ap-
peal to? It is true there is a reac-
tional power in Foreign Missions
It helps every other work, but this
may be carried too far. Our con-
stituency would not increase as it
should if we neglect other means.
But take State Missions and prose-
cute them vigorously and you are
in the direct line of helping every
work. In this way you gain and
gather strength that is to be util-
ized for all other work.

2. What a man believes will in-
evitably control his conduct. If
you believe Home Missions to be
basal you will prosecute that. If
you believe Foreign Missions to be
basal you will give most attention
to that. The longer I live the more
I see the necessity of men looking
for the thing that will control their
conduct. I honor all the men who are engaged
in all our work. But the fact that
a man is called to look all the time
at one work has the tendency to
magnify that work in his mind. It
becomes the great work, sometimes
you would think by his talk, the
only work. A man from the out-
side, wedded to no work, may be
able to see more clearly where the
emphasis should be laid. It has
long been a conviction with me
that State Missions should be the
work on which we should lay our
emphasis. Not because State Mis-
sions in themselves are any better
than any other kind of missions,
but because in this way we can best
promote all other missions. We
must have some rallying point, and
if we make strong Baptist states,
from these will come the sinews of
war for prosecuting both Home
and Foreign Missions. History
will help to emphasize this. The
history of Baptists in the Southern
States will show these two things—
first, that the work in the states
took on a new life when the state
work was organized, and second,

that from these states now we are
receiving our greatest resources.
Home and Foreign Missions are de-
pendent for their efficiency on those
states where the most efficient evan-
gelistic agencies have been em-
ployed.

3. It is through State Missions
that we can give direct and sym-
pathetic aid to many things strictly
missionary, and yet they are very
necessary to the development of
our people—schools and colleges,
for instance. Luther Rice, though
a great missionary, thought the
time well spent when he was solici-
ting funds for Columbian College.
When the work is organized in any
state looking to covering every part
of it, it is not long before it is seen
that such an adjunct as education
can not be neglected, and so in all
of our bodies we consider the sub-
ject of education. It goes hand in
hand with State Missions, and they
are mutual helpers.

4. Closeness of vision is often
necessary to proper work in the
proper place. This we get in State
Missions. The need is near to us.
I am more apt to give to a starving
family next to me than I am to
some one I read about in the pa-
pers. It will not do to deal with
men too much in the ideal. The
highest motives sometimes fail
when lower ones are effectual.
Those near know the coming con-
quests—they might be lost sight of
by those farther off. The fields
now the most unpromising can be
seen by those near, to whom the
future of Christ is dear, to be the
future fields of promise.

5. Closeness of touch is a very
vital thing. Some one has said,
"patriotism in the final analysis is
a love of your section." So it is.
We love those near to us, and will
give to them. I am not meaning
this should be stretched to the full-
est. I only want to prove just that
measure of truth that rightly in-
fluences here. We do love our fami-
lies, our neighbors, our fellow-citizens.
I have seen men give large
sums to meet destitution in the
state, because, they said, we can
not have such a thing right at our
doors. But when that territory is
covered by whatever means, whether
from the highest motives or the
lowest, there is a place where you
can stand and plead for money for
Home and Foreign Missions. Make
State Missions successful, and you
have paved the way for success in
all our work.

Christian Zeal is Neither Cra- ziness nor Crankiness.

In a sermon lately preached by
Rev. I. B. Hawthorne, D. D.,
from the text, "Festus said with a
loud voice, 'Paul, thou art beside
thyself,'" Acts 26:24, we take the
following suggestive words of in-
troduction, which are timely:

Festus was a politician and an
office-holder. He was a Roman
governor who administered the af-
fairs of his office with reference
solely to his own interests. He
knew that Paul was an innocent
man, and he recognized his supe-
rior ability and wisdom, but he had
not the courage to vindicate him.
In listening to the Apostle's elo-
quent and masterly defense of him-
self he became very much excited,
and to break the force of the argu-
ment and relieve himself of any
suspicion of sympathy with the
prisoner, he cried with a loud voice,
"Paul, thou art beside thyself."

"Paul was a political trick to be-
littled and defeat a fearless preacher
of truth and righteousness. There
have been such demagogues in ev-
ery age of the world, but the age
in which we live seems to have
more than its share of them. These
tricksters make no attempt to an-
swer God's servants, who reason
of righteousness, temperance and
judgment to come, but seek to dis-
parage their utterances and to get
rid of their influence by saying to
the public, 'Beware of these pul-
pit cranks and crazy pietists.'"

Unselfish devotion to a great
cause is not insanity, and it never
leads to insanity.

The first point, then, which I
make against the demagogues who
are ever crying with a loud voice,
"You preachers are beside
yourself," is that Christianity is
in perfect harmony with the laws
of the human mind, and that in
pursuing the objects which Chris-
tianity sets before us, mental de-
rangements and self destruction are
impossibilities.

Doubtless there are cranky and
crazy men in the church, and in the
pulpit; but their crankiness and
craziness are not due, in any degree,
to the influence of Christianity upon
them. Their mental disorders have
their genesis in some inherited in-
firmity, in some false ambition, or
in some violation of physical law.

Is it the energy, zeal and persist-
ence of Christian ministers, and
other followers of Christ, which
warrants the enemies of the gospel
in charging them with madness?
If this is a sufficient basis for such
an indictment, then half the mer-
chants, manufacturers, lawyers, poli-
ticians, artists and authors of the
world are hopelessly crazy.

Special Attention.

Let every Baptist in the South-
ern Baptist Convention take notice—

(1) The books of the Foreign

Mission Board close for the Con-
vention year April 30th. This year
that day falls on Sunday, so please
send your contributions in time to
reach Richmond, Va., by April
29th.

(2) Our receipts are much be-
hind what they were last year at
this time. Still we can pay all in-
debtedness if we will all help.
Some can give largely. Let all
give liberally. This is to strengthen
the great work of sending the gos-
pel to all men. The Master calls
on each of those who love Him to
take part.

(3) Last year many hundreds of
our people raised an extra ten dol-
lars so as to enable the board to
pay all indebtedness. Some brethren
and sisters sent checks for good
large amounts. The work has been
greatly blessed the past year. Will
you not help to praise and thank
God by sending a liberal check
offering?

(4) Many last April gave the
proceeds of one day for Foreign
Missions. Who that loves the Lord
would not gladly be a foreign mis-
sionary for one day? We want
ten thousand in April who will
give all their income for one day
to help send the gospel. Will you
be one? If we can get ten thou-
sand to give the income of one day,
extra, we believe we will have
enough to pay all indebtedness.

(5) We have a large number ap-
plying to be sent to foreign fields.
These are some of our noblest and
best young men and women. Our
workers at the front beg us to send
these to help at important points
where they are much needed. They
will go to preach Jesus. Shall
we send them? Your liberality or
illiberality this month will give
your decision to the question.

(6) Will you talk to your fellow
Christians about the great needs of
the work, and get them to make a
contribution at once? He who
gives does well. He who gives
and influences others to give, does
better.

(7) Will you join us in earnest
prayer to God that He will use us
and open our hearts for greater ef-
forts in spreading the gospel of his
love? God hears prayer today just
as certainly as he did in the days of
Abraham, Jacob, Joseph, Daniel,
the prophets and apostles. Let us
all look to Him. He will lead and
bless us.

Yours fraternally,
R. J. WILLINGHAM,
Cor. Sec'y.
Richmond, Va., March 29.

We urge our pastors and breth-
ren all over the state to send us
news, or articles, for the State
Mission Department. Remember,
brethren, that it is yours as well as
ours. It is ours to edit it, it is
ours to do all the writing for it. So
"to do good and to communicate forget
not."

In Unity Association.

Dear Brethren: We have arranged
to hold a series of Baptist rallies
throughout our association, as follows:

Chestnut Creek, Thursday 6.
Providence, Friday 7.
Corryth, Saturday 8.
Jozeman, Sunday 11 a. m., 9.
Good Hope, Monday 10.
New Prospect, Tuesday 11.
Big Spring, Wednesday 12.
Billingsley, Wednesday 12, 7:30
p. m.
Bethlehem, Thursday 13.
Shiloh, Friday 14.
Maple Springs, Saturday 15.
Clanton, Sunday 11 a. m., 16.
Temison, Sunday 7:30 p. m., 16.
Kingston, Thursday 20, 7:30 p. m.
Evergreen, Friday 21.
Harmony, Saturday 22.
Bethesda, Sunday 23.
Bethel, Monday 24.
Alpine, Tuesday 25.
Riderville, Tuesday 25, 7:30 p. m.
Mt. Carmel, Wednesday 26.
Mulberry, Thursday 27.
Verbens, Friday, Saturday, Sun-
day 28, 29, 30.

At all of these appointments, ex-
cept where the hour is indicated,
we expect an all day service.

We hope that all the members of
each church will take a lively in-
terest in these meetings, and that
all the preachers within reach will
attend. The public are cordially
invited to attend these rallies. Let
us meet at 9:30 a. m. and spend
the day talking, singing, preaching
and praying, and make these meet-
ings glorious reunions. "Dinner on
the ground." Rev. A. J. Preston,
our District Secretary, will attend
each of these services.

W. J. RUDICK,
Clerk Unity Association.

Greensboro Church.

Brethren, the work at Greensboro
is greatly in need of a church in
which to worship. Every other
denomination has a beautiful build-
ing in that city save the Baptist.
They are without one because their
brethren who have spent their
money fail to return it according
to contract. This ought not so to
be. We need only about \$2,000
now to complete this honorable en-
dowment for the glory of God.
Send in your contribution at once
so that you may share in this grace
also. If you have already sent one,
send another. You cannot do too
much in this blessed work. Send it
to Dr. R. G. Patrick, Marion,
Ala.

INSTITUTE BOARD DEPARTMENT.

Standing Announcements for
Institutes to be Held
During 1899.

In this column the announcement
of Institutes will remain standing,
so that brethren organizing them
will be informed as to dates already
appropriated. Let those seeking
information as to time on which to
hold the meetings consult these
dates and select a vacant time for
their institute. The brethren all
over the state are requested to or-
ganize the work. If any part of
the state fails of an Institute it
shall not be our fault.

ANNOUNCEMENTS FOR INSTITUTES.
The following Institutes will be
held at the following times and
places:

Greenville, April 23-28.
Dunmaris church, Cherokee Co.,
April 29 to May 4.
Flomaton, June 18-23.
Gurley, July 9-14.
Albertville, July 16-21.

Each Institute will begin at 11
a. m. Sunday with a sermon by the
Supintendent or some other ap-
pointee, and conclude on the fol-
lowing Friday.

Hints for Organizing Institutes.

1. First seek a good strong church
in town or the country that will
formally and unitedly invite the
meeting, offering free entertain-
ment. Don't consent to hold it
with a mission station, or with a
church uninvited.

2. Then appoint the time, con-
sulting the dates already appropri-
ated in this column, selecting a
vacant week, if possible, avoiding
the protracted meeting season, as
preachers can spare any other time
from their churches better than in
protracted meeting period.

3. Then prepare program, select-
ing a wide range of subjects vital
to the ministry and churches in that
section, and giving on it a place
for each brother expected to at-
tend. If some should fail to come
these places may be substituted.
Publish the program in the local
papers, and the ALABAMA BAPTIST.
Write a postal to each brother
giving him his special place and
work in the program. Correspond
with them. We will gladly co-oper-
ate with all prosecuting the work.
Fraternally,
G. S. ANDERSON,
Supt. of Institutes.

Attendance Students.

On account of absence from the office
attendances, and sickness,
the return of exercises has been
somewhat irregular. This, how-
ever, should not make the work of
the brethren in the course irregu-
lar. We earnestly desire and re-
quest all the classes to work regu-
larly, forwarding at least one exer-
cise each week. Though a press
of work causes irregularity in the
return, the help will be just the
same in the criticism when they are
returned. Those who are working
regularly are progressing rapidly.

Dr. A. J. Dickinson Inter- rogated.

What a treat! Dickinson is of
great worth to Alabama Baptists.
These articles on "Ecclesiology"
are worth ten times the subscrip-
tion price to one who has it to give
to the Lord's church. It was
I mean the price of the ALA-
BAMA BAPTIST. I would be afraid
to pose as a critic of one so thor-
oughly "instructed unto the king-
dom of heaven," as well as in all
the sciences, who exhibited the
humble and sincere and forbearing
spirit of this man. Even did I es-
teem myself competent, and felt
that criticism was all important, I
would surely tread very softly and
kindly upon the floor of the sanc-
tuary of one so Christ-like in spirit.
So I dare, like Esther to Ahasuerus,
to approach our brother by in-
terrogation.

In Article No. 5: "This catholic
fellowship of redeemed spirits was
to begin on the advent of the Spirit
at Pentecost and go on building
itself up in love as his body through
all coming ages."

(1) As it to be understood that
these men who were com-
mitted to, and did exercise that
catholic fellowship, though not in
the same degree of development,
until Pentecost?

(2) Or, is it meant there was never
a formal inauguration, expression,
and power to exercise this fellow-
ship, as to warrant the more per-
fect spiritualized local assembly (ek-
klesia) of "living stones," than the
former national, symbolic Jewish
body, until the advent of the Spirit?

I feel assured Bro. Dickinson has
good reasons for his views, and can
give them if requested. I know
also, from my connection with him,
that he will accept any unanswer-
able argument no sooner nor later
than it is made.

If the second interrogatory is his
meaning, so far as I am concerned
he need only publish his acceptance
of that interpretation.

If the first interrogatory is the
meaning of the sentence, I only ask
him, a brother, loving him, and
I believe by him beloved, to settle
these questions for me:

(1) If the spiritual includes all
the essential elements and involves
all the functions of the local and
temporal, then, does not the very
existence of the local, God-guided
Israelitish family in the wilderness,
and afterward in Canaan, prove the
existence of the Spirit-led if not the
Spirit-filled antecedent? In the
11th of Heb., all the temporal pos-
sessions and blessings were the out-
come of faith, and can one unaided
by the Spirit believe?

(2) If these elements of the tem-
poral, yet grossly imperfect body,
existed, was there no spiritual fel-
lowship between the possessors
of these "spiritual" qualities?
Moses "choosing rather to suffer af-
liction with the people of God,"
etc. The 133d Psalm, "Behold,
how good and how pleasant it is
for brethren to dwell together in
unity!" Finally, "Thou shalt love
the Lord thy God with all thy heart,
and with all thy soul, and with
all thy mind. . . . And the second
is like unto it: Thou shalt love
thy neighbor as thyself."

I am really seeking light, for I
am always ready for correction.
With sincere love, for, and admi-
ration of Dr. Dickinson,
B. H. CRUMPTON.

The above from our beloved Bro.
Crumpton does this humble staff
too much honor. He claims only
to study with his brethren, his
equals, and often, as in this case,
his superior in wisdom pertaining
to the word. With the distinct un-
derstanding that in doing so we do
not presume to become teachers
(James 3:1) but only fellow-stu-
dents of the word with our breth-
ren, we will give our answer to Bro.
Crumpton's inquiries, and invite
others to do the same.

I would hardly give assent to
either of the above alternatives as
the meaning intended in the quota-
tion. Bro. Crumpton is looking at
the Church from a different point
of view than that in the quotation.
Also, he is applying it to a differ-
ent sphere of things. His interpre-
tation raises the question of the re-
lation of the Church Spiritual to
the Old Testament Theocracy, which
was not within the horizon
of the author of the quotation.

On that question he did not intend
to speak at all. Probably the best
way to answer his inquiries in our
mind is to give in fraternal frank-
ness what we think on the relation
of the Church Spiritual to the Old
Testament Theocracy. We believe
the Old Testament congregation
was separate and distinct from that
our Lord designates as "my church."
Indeed, we are tempted
to say that it was as distinct from
it as from the "Heathen Greek
church." And by the way, there is
about the same war-
rant for stretching the usual tech-
nical meaning of "church" in
speaking of "the Heathen Greek
church" or "the Mohammedan
church" as there is for speaking of
"the Jewish church." I never dis-
covered just what "the Old Testa-
ment church" really was. Our
peo-baptist brethren, who base
their polity on it, have never agreed
on what it was. However, see a
most excellent discussion of the sub-
ject in Dr. Marsh's "The New
Testament Church," Chapter 1:
one of the books I offered to give
our Travelling Library that lately
fell through. But whatever that
Old Testament church may have
been, it is, even in the vague way
peo-baptists present it, distinct
from the Lord's church. It was
civil and social; the Lord's church
is physical and spiritual. The one
was under the old covenant of
works of the law; the other under
the new covenant of grace. Christ
abolished the former and in-
stituted the latter. To show this
is the purpose of the author in the
Epistle to the Hebrews. "The
Lord's church was prepared for by
the Old Testament Theocracy and
the coming and work of Christ;
it dates from the first Christian
Pentecost, and is in the full sense
of the word a creation of the Holy
Ghost." Van Oosterzee, Christian
Dogmatics Vol. II, p. 699. This
opinion of one of the greatest schol-
ars in this line of learning seems to
me to fit the facts fully.

Light of the foregoing as follows.
(1) There was never a catholic
body of Spirit-redeemed men who
exercised that spiritual fellowship
mentioned in the article quoted un-
til Pentecost. So I would give my
assent in the main to Bro. Crumpton's
first alternative. Hence it be-
comes me to answer his subsidiary
questions.

(2) There are here three parts.
His major premise, viz "the Spirit-
ual church includes all the essen-
tial elements and involves all the
functions of the local and temporal
church," is substantially correct.
His minor premise, viz, that "a
local, God-guided Israelitish family
[church] was in the wilderness and
afterwards in Canaan," is all
wrong, and to my mind not at all
warranted. Had there been a
local church or local churches of
Christ in the wilderness or in Can-
aan in the days of the Apostles,
his argument would hold. But
there were none. No doubt, but
that the existence of local churches
proves the pre-existence of the spir-
itual. His second question, viz.,
whether faith can exist without aid

of the Spirit, ought to be answered
by both yes and no in this connec-
tion. Peter believed and asked the
Lord to help his unbelief before he
received the Spirit at Pentecost.
It depends greatly on what one is
to believe.

(2) I would say there was no
fellowship of that spiritual nature
experienced by Christians before the
members of the Old Testament
Theocracy.

It seems to us, if we may be tol-
erated to answer the questioner as
well as his questions, that Bro.
Crumpton has read New Testa-
ment meaning into Old Testament
literature, or these questions could
never have suggested themselves.
This whole fiction of an Old Testa-
ment church is generated by play-
ing lose with the ordinary rules of
exegesis, viz., disregarding the his-
torical setting and content. Let
each sacred writer mean what he
wants to say in his own situation,
and do not import ideas a thousand
years from him into his meaning.
Especially do not import ideas
across the chasm of two separate
and distinct Dispensations. Paul
more than once inveighs against
this Judaizing of the church, and
Baptists from time immemorial
have stood out against it.

Let the brethren, however, re-
member that in our articles we are
not discussing Dogmatic Ecclesiol-
ogy, but Biblical. Hence we pro-
ceed on the inductive method of
reasoning from Biblical facts, and
not on the deductive.

We trust in the above we have
been both frank and fraternal.

A. J. D.

The Help for the Preachers.

In Dr. Taylor's sermon on Evan-
gelization in the ALABAMA BAP-
TIST of March 9th, he says, "The
help our preachers most need today
is help to put bread into the mouths
of their children while they obey
their Master." That is, while they
give themselves wholly to the min-
istry of the word.

I want to give my feeble endorse-
ment to that saying, and beg space
to say a few other things.

In the first place, whence is that
much needed support for the
preachers' families to come? The
State Board never can reach the
strength to supply them all. And
if it could, many of our preachers
could not be induced to actually
give their whole time to the min-
istry. They have always engaged
in secular work and made preach-
ing secondary, and now think they
must sacrifice it to get any thing
out of the ministry.

But to the support—where from?
Most all the churches in groups of
two, three or four, can support a
pastor and his family in comfort
But they won't do it, or don't do
it; and why? Partly because they
don't believe, as they say, in "giving
em beeg salaries to waste on their
selves." Which is not their real
argument, but is used to cover the
fact that they don't want to give
anything at all. But the trouble is
mainly, and the most charitable
view of it, because they have not
been taught and trained in it. On
the contrary, many of them have
been and are being taught and
prejudiced against contributing
their money for anything by men
who are seeking a job, or who have
itching ears for self-employment.
We cannot but speak the things we
have

Alabama Baptist.

MONMONTGARY, APRIL 6, 1899.

HAND-PICKED FRUIT.

Dr. W. H. Smith, of Columbus, Ga., while conducting a revival meeting in Dr. Esger's church, in one of his Bible readings said: "I believe hand-picked fruit is the best fruit; it will keep longer, bear shipping to a greater distance, and decay less than the fruit that is thrashed off the trees in great quantities." This illustration was to teach the great duty of personal work in saving souls. Great Pentecostal revivals, he thought, were passed, and the time had come for a hand-to-hand conflict in the rescuing of souls from ruin. We were impressed with the suggestive idea of "hand-picked fruit"—that which is gently and carefully plucked from the tree—that which is secured for service. This thought opened to our mind personal work in bringing souls to Christ. Whose duty is it? Is it alone the preacher's or deacons'? Certainly not. It devolves upon every Christian to go work in the Lord's vineyard. We believe that the great apathy and want of activity and success in our churches is because members have come to the conclusion that they have nothing to do in going out after dying souls and striving to bring them to Christ. We would have Christians emulate the example of Andrew, who, when he found the Lord Jesus, went immediately in search of his own brother Simon Peter, told him about the finding, and then brought him to Christ. No doubt Andrew took him by the hand, and perhaps put his arm around his neck, and as they went toward Jesus he told Peter how happy he felt. So soon as Jesus found Philip and bestowed upon him the joys of salvation, Philip went in search of Nathaniel and told him of Jesus. Nathaniel was skeptical, and asked, "Can any good thing come out of Nazareth?" Listen how Philip replied, "Come and see." Philip had tasted, he knew, and all that was needed was simply to get Nathaniel to Jesus. And in this day that is all that is needed in order to fasten the mind on Jesus: get the sinner to thinking, and then point him to Jesus.

These two illustrations forcefully present to every Christian his work in bringing of souls to Christ. As the Lord has rescued us, so ought we to labor in rescuing others. We cannot forgive sins, we cannot save, but we can strive to bring the lost into touch—loving touch—with our Savior. Remember how the people, when they heard that Peter was to pass by, brought all manner of sick folk and laid them along on the sidewalks of the streets, that perchance as Peter passed his shadow might fall on their loved ones and they should be healed. Bringing them to Jesus! What a privilege, and yet so many people stand back and do nothing along this line. O for more love for the lost soul—for more personal work, more prayers for sinners. The worth of a soul, who can value it? "He first findeth his own brother." Andrew began at home. How natural, and yet the loved ones at home are neglected. Let us as Christians no longer hesitate to go out after souls, and strive to bring them to Jesus. Let our work be not confined to revival meetings alone, but let us at all times strive to save the lost so far as God gives us power.

The publishers of The Baptist Ministerial Directory are anxious to give sketches of all the white Baptist Ministers in the United States. Many of them have removed their residences since the last Year-Book was published, and it is impossible to reach them. If all whose addresses have been changed since August, 1897, will send them on postal cards to The Baptist Ministerial Directory Company, Oxford, Ohio, they will immediately receive blanks for their reports. Let every Baptist minister fill out the blanks sent him, that this Directory may be the best and most complete possible.

SINCERITY is one of the beautiful graces. It speaks the truth, makes good its promises, and is really what it seems to be. It raises men above tricks and devices. Sincerity is intensified honesty, and the very opposite of deception. It carries us through difficulties, which all the arts and tricks we could invent would fail to do. To be suspected of over-abundance of craft is a great detriment. Where plots and designs are found, there will be also found a bad, insincere spirit; inasmuch that though one speak with all the sincerity that is possible, yet nothing he says can be believed.

HEAR US THIS TIME.

Dear Subscribers:

One month ago we made an earnest appeal for help. We did not ask for donations, but simply what was due us. Some have come up nobly, for which we are thankful, but others have not responded. Let us in all earnestness and seriousness ask you who are due us to please remit. If we could get along without money we would not make this call. It is very unpleasant to us to be forced to appeal to our subscribers, but we know of no other way by which to make our wants known. Will you put us off longer? Can you console yourself by failing to respond? We rely on you who are due us to help us out of trouble. Please act at once—don't delay.

THE HOME BOARD.

The offering of Alabama to our Home Mission Board ought not to be less, even this hard year, than four thousand dollars. The work of the board is so enlarged—it is so important to the welfare of our own land in preparing it to send the gospel everywhere—it lies so near the foundation of our prosperity, both temporal and spiritual—it is now so burdened with the wondrous openings in Cuba which the Divine hand has laid open to it, that we must, if we would be true to ourselves, true to the crying needs of those who are starving for the bread of life, help it promptly with open handed liberality. The gates of stores of towns and cities in Cuba stand open and it is implored to enter. But how can it unless means of support for its missions are furnished? And who but the churches can be expected to supply them?

HON. EVAN M. BARBER, of Biloxi, Miss., is a candidate for Lieutenant-governor of that state. And while we shall not interfere in the politics of our sister state, yet we must say that the Democratic party will make no mistake should he be promoted to that office. He is a wise man, prudent, thoughtful, conservative, true to his friends, and just to his enemies. We have known him from his youth, and there is not a blemish on his character, or a spot on his reputation. Courteous, generous, philanthropic, he lives and moves and has his being in a pure atmosphere. He possesses all the qualifications requisite to the proper discharge of the duties of the office, and we would rejoice to see him in that position.

On last Sunday we worshiped with Bro. Purser's church at Opelika, and conducted two services. It is inspiring to visit these people. The words of the Psalmist, "How good and how pleasant it is for brethren to dwell together in unity," are fully verified in this church. They seem to be a unit touching all things. When this is the case you very confidently expect good results.

They have a fine Sunday school under the leadership of a young, promising and consecrated lawyer, Lum Duke, Esq. During the past twelve months this school, numbering about 180, has contributed \$410.02 to our various benevolent enterprises. We regard this a marvelous good showing. It demonstrates what can be done by systematic giving. If our Sunday schools would make benevolence a part of their teaching, and the teachers would practice it fully, great results would follow.

SECRETARY WILLINGHAM has recently been in Alabama trying to stir up the interest in Foreign missions. Our 1713 churches have been asked to give \$8000 this year for the work. Up to March 15th \$3,649.39 had been received in Richmond. Let all of the churches, which have not already done so, send a contribution at once.

We are glad to hear that the reports from the Foreign fields tell of hundreds of baptisms by our missionaries last year. Surely these glorious results of our work, we ought not to report a debt at the Convention in Louisville. What say the churches?

The new Baptist Year Book is out. The number of baptisms for the past year in the United States was 203,296. Total number of members 4,147,951.12 Georgia reports the largest number of baptisms—24,992. New York reports the largest amount contributed—\$1,622,897.58. We will have more to say about the Year Book next week.

The official figures of the Southern Methodist for 1898 are in and they show a net loss of members for the year of 8,300. This is a remarkable fact, and various explanations of it have been suggested. Our Southern Methodist brethren have never shown themselves very earnest and aggressive and they have usually grown rapidly; and now for them to report a net loss for 1898 is indeed remarkable. The fact is worth studying by others as well as Methodists.—Western Recorder.

NEWS NOTES AFTER THE WAR.

CUBA.

The Cuban assembly sent agents to Washington to persuade our government that the \$3,000,000 which it sent to be used in paying their soldiers was not enough by at least \$10,000,000, and the assembly wants that amount. Last reports indicate that there was no prospect of the money being sent. There is talk of trying the experiment of taking the administration of the civil law entirely out of the hands of our military officers and appointing Cubans for that duty. Some volunteer regiments have come home from the island and others expect to come before long. The Spaniards say they will not remain if there are not enough soldiers left to protect them. They know they are hated by the Cubans.

Gen. Gomez cannot produce the official roll of the Cuban army, as the assembly has it and refuses to give it up because it is not allowed to handle the money. Our government is inclined to have the \$3,000,000 brought back to Washington, and thus the Cuban soldiers will get nothing because of the "absurd obstinacy of the assembly, or pretended 'government.'" Robbers are appearing in the Santiago part of the island, and our soldiers have killed two of them.

LATEST.—The assembly has dissolved, and will turn over the rolls of the army to the United States.

PORTO RICO.

Recently a meeting was held at San Juan which began the organization of what was called "the Republican party of Porto Rico." The name Republican was not used in the sense in which it is employed in this country, but rather to show that it is in favor of our form of government as opposed to a monarchy. Resolutions were adopted declaring the loyalty of the people to the government of the United States and expressing a desire to speedily be recognized as citizens of this country; advocating the separation of Church and State, the adoption of the gold standard, and the replacing of Porto Rican money by United States currency. These resolutions indicate good intentions on the part of Porto Ricans, and they also show that there will be politics on that island.

THE PHILIPPINES.

Fighting continued daily after our last report with the same result—the defeat and retreat of the Filipinos. Dispatches printed Saturday morning announced that our troops had captured the insurgent capital, Malolos, without the severe fighting that had been expected. The insurgents made little resistance there, but set fire to the Presidential house, and retreated. Our troops immediately entered and raised the American flag where the Philippine flag had been. McArthur's division, which had done most of the fighting, stopped to rest for a time, but other commands continued to engage in little fights with the insurgents in different localities. It was supposed that Aguinaldo, with so much of his army as could be kept together, was retreating to the mountains. The strip of country over which the two armies have fought is said to look very much as though a cyclone had swept over it, except that the trees had not been torn up. The Filipinos destroyed houses and villages as they retreated.

Later dispatches from Gen. Otis say that the Filipino army is scattered and disorganized, and many of the men are returning to their homes. It is reported on apparently good authority that Aguinaldo's best officer, Gen. Pilar, says that it is useless to fight the Americans any longer. It is expected that there will continue to be irregular fighting between small bodies of men, but there is doubt as to whether the Filipinos will make another strong stand.

The 4th Tennessee Regiment has arrived at Savannah from Cuba, and two or three cases have developed that look like yellow fever. The regiment will be kept in quarantine until all danger is past.

An Appeal in Behalf of Home and Foreign Boards.

In view of the fact that we have no Corresponding Secretary in the field whose special duty it is to look after the interests of the two Boards of the Southern Baptist Convention, I would urge the pastors throughout the state to take collections for these Boards at once. They are in pressing need. If the churches do not come to the aid of the Boards they will go to the Convention heavily in debt. Do not throw this aside, but give it your prompt attention. Some of you have invited me to visit your churches. It will be impossible for me to do this. I am simply doing the office work of the Board till a Corresponding Secretary is elected to take the field. Hence this appeal.

J. L. Thompson, Sec. and Treas.

Box 768, Montgomery.

FIELD NOTES.

Dr. J. J. Taylor, of Mobile, has declined a call to Arkansas. Rev. O. C. Swindall's address is changed from Good Hope to Floyd, a new postoffice in Elmore county. Pastor Elliott reports good services and a good collection for missions at Lowndesboro on Sunday last.

Rev. W. W. Harris requests that his paper be sent to Celeste, Hunt county, Texas, instead of Farmersville, Collin county.

Rev. E. C. Smith has not changed his place of residence, but will get his paper earlier by changing his postoffice from Fredonia, Ala., to Deloach, Ga.

Geo. E. Brewer, Notasulga: We had fine congregations yesterday, deep interest in the services, an impressive observance of the Lord's Supper, and four additions to the church. Had fair collections last month and this.

Dr. J. S. Dill, of Virginia, formerly Bro. Jack Dill, of Alabama,

has resigned his pastorate at Richmond and gone to Frederickburg as pastor of the Baptist church.

State Springs church, Dallas county, expects to have an all day meeting on the fifth Sunday in this month. It is possible that a program will not be published, but friends are invited to attend and help make the occasion a profitable one. Come prepared to talk.

M. M. Wood, Statistical Secretary, Eutaw Lake: The brethren have been very kind since my last notice, but I still need the minutes of twenty-eight associations. Will the brethren please look at the list in another column and send the missing ones at once?

Rev. A. G. Mosley requests us to change the address of his paper from Louisville, Ky., to 508 Hillary Street, New Orleans. Bro. Mosley failed to tell us what he is doing in that great city, but we know that he is pastor of Carrollton church.

A Member, Sylacauga: Rev. J. W. Sandlin, our district secretary, was with us March 10. We gave him \$25. Our pastor, Rev. E. Burns, preached a full hour yesterday; he asked for a contribution to Home and Foreign missions; the response was \$15. Our people are willing helpers when denational needs are presented.

W. D. Gay, New Orleans.

27: Our little church responded heartily to the call for missions money yesterday. Over \$2000 was given in money, jewelry, etc. We expect to make it \$225. We are out of debt, and always remember to "owe no man anything save love." We expect Bro. G. Townsend, of Montgomery, to give a meeting with us next Sunday. Pray for us.

W. B. Carter: We had a glady meeting yesterday at Big Sarge church, Tuscaloosa county. Land congregations in the morning, for larger still at night. Collection for missions, etc., over \$10. The church is in full sympathy with the State Board. The pastor's salary is paid to date. We are glad to hear that Bro. Sadlin is to be with us on the 22d inst.

Joshua Lee, Lyerly, Ga., Aprom With feelings of regret I inform you that Rev. W. W. Lee is to be with typhoid fever, and failed to get off for his new field of labor in Brazil.—[This information the cause regret and anxiety among Baptists of Alabama, and to the also. They will pray for his speedy recovery of their young missionary. We hope to be kept informed of the progress of the case.]

H. E. Sullivan, Girard, Okla.: Sunday school yesterday. Collection for the Orphanage \$4.00. Pastor's salary \$17.00. The meeting will continue this week, if no objection. Prof. S. L. Howard conducted the singing for us; he is a fine musician.—Bro. Hamner has with us nearly a year, and we are pleased with his preaching, pay him weekly, and it is the system I ever saw tried.

H. T. Crumpton, Atmore: Recently we have been visited by a number of the brethren, W. J. Vane, W. S. Lambert, A. J. Hornady, J. R. Lambert, and Preston, all of whom preached to the Atmore saints. Bro. Howard was with us three weeks ago, but it was my misfortune to be out of town during his stay. We are along as well as could be expected, and feel that it becomes to rejoice. Atmore is my church now. Here we worship regularly on the first and third days. Our Sunday school prayer meeting are well attended, and as pretty weather is being enjoyed, we think the influence both will be greatly increased.

Atmore, Greenville: A full Sunday school; one class had fifty-one members. A good congregation at 10 o'clock; the pastor preached on the memorial Supper, which was administered at the close of the service. Two joined by letter. Full house at the evening service; subject, Esau's birthright. The music at both hours, with Miss Kate McMullan at the organ, assisted by Miss Ivey, of Perote, the Lackie brothers with their violins, and a full choir, was very fine, perhaps never better in Greenville.

E. B. Acker, Lincoln: The services at our church on the 25th and 26th of March were interesting and profitable. Brother P. M. Jones, whose labors as pastor of the Glen Addie church at Anniston have been so marvelously blessed, assumed pastoral charge of our church for the 4th Sabbath in each month. He is brainy, enthusiastic, eloquent, and full of our Master's religion, and we expect great results. At night, assisted by Revs. W. M. Hall, John B. Myntatt and W. C. Verrell, he ordained the following new deacons: F. B. Lanier, R. B. Burns, John L. Law and A. Hall. Brother Jones will give us something new in the way of pastoral work.

For the Alabama Baptist. From Huntsville.

Ala. Baptist: It has been some time since I wrote you, for the reason that I was waiting until I could give you some good news concerning the First church here. We have with us as pastor Bro. Rutherford Brett, of Carthage, Tenn., who is one of God's choice. He has been with us only three weeks, but is fast winning his way into the hearts of the people and congregation, and is taking hold of his work with much zeal and effect, which we trust and believe will bring forth good and rapid results. He brings with him his most estimable wife and children, the former a fine worker. With Bro. Brett as pastor, we hope to move forward along all lines. He is preaching some fine sermons, and his congregations are growing larger at each service. We want you to know Bro. Brett; he is a good man, and a great addition to our State work.

Last, but not least, we have just paid the last dollar on our new church, which puts us entirely out of debt, with a few hundred dollars to our credit. This balance on hand has been voted to a pipe organ fund, which will be pushed as hard as the building fund ever was, until we can put in our church a good organ, and pay cash for it. The church has made Mrs. C. H. Sugg treasurer of that fund, which of itself means success. And by the way, if any good brother or sister wants to give a small or large amount to us on this fund, he or she can send it to Sister Sugg, and she will be delighted to enter their names on the organ list.

We feel that God has blessed us, in that He has shown us the way out of this building debt even before it fell due, and today we are rejoicing over our prospect as a church. M. B. NEECK.

Minutes Still Needed.

In spite of numerous letters and cards and newspaper notices, I have so far failed to get the following minutes for 1898, viz: Alabama, Arabacoches, Bethel, Boiling Springs, Calhoun County, Cedar Bluff, Cedar Creek, Central, Geneva, Gilliam Springs, Judson, Macedonia, Mt. Moriah, Mud Creek, Mulberry, Muscle Shoals, New Providence, New River, Newton, Rock Mills, Salem, Sardis, Southeastern, Town Creek, Warrior River, Weogufka, Yellow Creek and Zion.

I will thank the brethren in each association who will either send me a copy, or call the clerk's attention to this notice. This is an important matter, as the list of the time and place of the next meeting cannot be made out without them. M. M. WOOD, State Sec'y.

Huffman, Ala., Mch. 26.

For the Alabama Baptist. Riley's History.

I have read with great pleasure and profit Dr. Riley's "History of the Baptists of the Southern States."

The Publication Society made no mistake in the choice of the writer for this work, as presented by the charm of the style and clearness of expression. The stream of thought flows smoothly and rhythmically along its course, having a constant charm that lures steadily on from source to exit. It is a marvel how much is compressed in so small a space. The arrangement is unique, presenting one topic only of deep interest at a time, and yet there flows through it a stream of general history so interwoven with the topics as they appear that it makes a continuous history of the events most interesting and instructive.

All who have not procured a copy should do so speedily, and read it, and lend it to those who would be benefited by its pages. GEO. E. BREWER.

Rev. A. B. Rudd expects to sail for Porto Rico on the 22d of April, where he takes work of missionary of the (Northern) Home Mission Society. We are sorry to give up this good and true man from the ministry of Virginia, but his heart is in mission work, and he is a man of convictions. McCormick, his comrade and friend in Mexican work, will give him cordial greeting in Porto Rico.—Religious Herald.

For the Alabama Baptist. From Louisville.

Dear Alabama Baptist: Our city is enjoying the labors of two of our best evangelists, Rev. Sid Williams, of Texas, and T. T. Martin, of Colorado. Bro. Williams began a series of meetings at Twenty-Second and Walnut about four weeks ago. This church has recently constructed a large and commodious Sunday school building, and, unlike most churches, almost the entire cost was provided for at once, so that it is not hampered with debt. This church has the largest Sunday school in the city and second largest in the South. The church has the wise and consecrated leadership of Rev. M. P. Hunt. It is known as one of the most wide awake churches among us. The revival continued until a few days since. Up to last Sunday one hundred new members had been received. I have not learned results since. Bro. Williams begins a meeting tomorrow, April 2, with East church. Dr. J. T. Christian is pastor there and, being a "whole team" himself, no doubt the church is ready for the meeting and will have a glorious one. I should not forget to say that W. A. Brown, a great singer, is with Bro. Williams and renders valuable aid.

T. T. Martin began a meeting at Walnut Street church more than two weeks ago, and the meeting is progressing with increasing interest. I don't know just the number received to date, but there have been twenty or more. One peculiarity has been that most all received up to date are persons of mature age, and some quite advanced in life. One old gentleman aged seventy-eight years was received last Friday night. It was an impressive scene. He was too feeble to stand while to him was extended the hand of fellowship.

Bro. Martin is a zealous worker, and preaches more doctrine than any evangelist it has been my pleasure to hear. He does not let any denominational errors escape, and he lifts his voice against the evil practices of his own people. Pastor Eton is very active in laboring for the highest success of the meeting. Dr. Eton is much loved by his people, and much admired by many of the Seminary students.

Immediately after the Southern Baptist Convention Sam Jones is to begin a meeting here, and I heard that he said he was coming to stay till all the bar-rooms are closed. Well, we don't know about that. He has done some wonderful things against the whiskey traffic, and we hope he may succeed in his undertaking. The whiskey power and Catholicism are the two great evils of this city. We would rejoice to see the power of both broken.

Pastor Jones, of Broadway, has been in Baltimore some time assisting in a revival. His pulpit has been supplied by different ones. On the first Sunday of his absence Dr. Whitsett supplied, and preached an able and helpful sermon on faith.

The work at the Seminary is moving along quietly. Final examinations will soon be on hand and we are doing our best to be ready. The recent Gay Lectures were much enjoyed by all. We are looking forward to the coming convention with much eagerness. It is coming to us instead of us going to it. That will make it cheaper to some of us.

Well, I am anxious to know what the glad tidings will be which your State Board will soon reveal. Let us have it as soon as possible, brethren. God bless the cause in Alabama. A. A. HUTTO.

For the Alabama Baptist. That Open Letter—A Good Plan.

I have just read Bro. Lowrey's "open letter" on our debts. I like it. I have been thinking along this line for some time, especially about the debt of Howard College. I agree with Capt. Ward, who says that the greatest missionary work the Baptists of Alabama can do is to pay off the debt of Howard College, and put its finances in the best shape possible, so that our young men can be prepared to go out and educate the masses up to their duty as Christians. Then the money will be forthcoming to carry on our Master's work in all its branches.

Last fall we had the pleasure of having Prof. Roof in our home, and while he was with us I told him I had a plan to pay off Howard's debts, and gave him the points and asked him to write it up for the ALABAMA BAPTIST, or get someone else to do it. He replied, "You have it in your hands."

Last year just before the Southern Baptist Convention met the Secretaries made urgent calls for funds to pay off the debts of the various Boards. Our Pastor, Bro. Longberier, adopted a new plan to raise our quota, which worked well. He preached in a plain, business-like way, laid the needs of the Boards before the church, and said that he would like for any member to give to this cause whatever his or her earnings might be the following Monday. This was a simple proposition which any one would understand, and with this plan more money was raised with less effort than any we ever tried before. This plan enlarged a little is my plan to pay off the debts of the Baptists of Alabama.

Let the Baptist pastors of Birmingham, Anniston, Montgomery, Selma, Eufaula, Greenville, Mobile and others if desired, get together and formulate a plan and set apart a day so that a special prayer shall be offered and special sermons shall be preached on this subject and this plan submitted to every church in the State of Alabama, with this additional request: That if the amount raised by this plan

shall fall below a sum equal to fifty cents for each member on the church rolls, then the more favored ones be required to contribute equal to fifty cents for each member. I think we have about 120,000 members in this state. By this plan we can raise \$60,000, which will pay off all our debts, and have something toward an endowment for Howard College, and the burden would not be heavy on any one. A great many have complained that the expense of collecting the money has been too great with our former plans. This plan will remove any grounds for complaint on that score, as they can see that there will be no expense, and that every cent contributed will go to pay off the debts.

I believe that if our leaders will set apart the day and make the request, a great majority of the churches in our state will co-operate with them. I do not believe there is a Baptist in our state who would not freely give fifty cents, yes, one dollar if he knew beyond question that every debt of our denomination would be paid.

The fact that the united prayers, and the consecrated sermons of the Baptist hosts of Alabama were being put forth at the same hour in behalf of so great a cause would be a wonderful stimulus to every one. JASPER. W. R. SAWYER.

For the Alabama Baptist. Judson Notes.

The meetings in Silas Baptist church closed Thursday, March 30, and Dr. Davidson left us Friday morning. Several were received for baptism; the hearts of the whole church were greatly helped and blessed, and the fruits will continue to be gathered in by our faithful and beloved pastor. His sermon on Easter Sunday was about the influence of Christ on the life, and was well calculated to make us all earnestly desire and strive to be like Him who is Head of the church. Rev. G. A. Hornady preached at night.

The Judson Library has lately received a most valuable addition in the form of ten volumes of the Century Dictionary and Cyclopedia. It is a library within itself, containing a description of all words in the English language, proper names of all sorts included, and maps of the entire world which make it superior to every other work of the kind. The books are elegantly and strongly bound, and stand on a set of shelves with a desk top for use in consulting them. Dr. Patrick has put into the Study Hall an unabridged Dictionary for the constant use of the pupils while studying there. Every facility is furnished the Judson students for acquiring knowledge.

The Piano Recital for graduation of Miss Melanie Pollard took place on the evening of Friday, March 31. She was assisted by Misses Maud Muller Scott, Ruthel Harris and Cornelia Morgan of the El Ocution School. The lovely program was as follows:

Andante and Variation, Op. 24, Beethoven. Songs: Where did you come from, baby dear? Cradle Song Neidinger. Soirees de Vienne. (No. 6) Schubert—Liszt. Slumber Song; Schumann. Whims. Scene—"A Set of Tarquise." T. B. Aldrich. Romance, op. 32; Jensen. Valse Brillante; Morzkowski. L. M.

Program.

The Western District meeting of the Cahaba Association will convene with Union church, eight miles northwest of Greensboro, and have a minister's conference on Friday before the fifth Sunday in April.

Friday, 9:30 a. m. Devotional exercises, by Rev. H. R. Schramm. 10:00: Should "Preach the Word" apply only to ministers? J. M. Tucker, W. E. Fendley, J. B. Poole.

11:00: How came I to be a minister? H. R. Schramm, J. G. Apsey, R. G. Patrick.

1:30 p. m.: The importance of ministerial yearning for lost souls. J. W. Haggard, P. V. Bomar, J. E. Barnes.

2:30: What position should ministers occupy concerning politics and prohibition? W. E. Fendley, H. R. Schramm, R. G. Patrick.

3:30: How can success in pastoral work be best attained? J. G. Apsey, P. V. Bomar, J. E. Barnes.

Saturday, 9:30 a. m.: Devotional exercises, by W. E. Fendley.

10:00: What advantage is there in attendance over non-attendance of church members? J. W. Haggard.

11:00: Introductory sermon, by H. R. Schramm; alternate, W. E. Fendley.

1:30 p. m.: Duty of pastor to church, and of church to pastor. T. T. Daughdrill, W. E. Fendley, Dr. Gwin, R. G. Patrick.

2:30: The supreme need in mission work. J. E. Barnes, P. V. Bomar, J. G. Apsey.

3:30: The best means of giving. Is it a command of the Bible? R. G. Patrick, H. R. Schramm, J. G. Apsey.

Sunday, 9:30 a. m.: Devotional exercises, by J. E. Barnes.

10:00: The purpose of the Sunday school, and its benefit to the church. W. E. Fendley, W. A. Christenberry, D. P. Christenberry, E. L. Thornton.

11:00: Missionary sermon, by R. G. Patrick; alternate, J. G. Apsey.

Brothers, please come, so that we may have a good meeting. Convocation will be at Hatcher's Station Thursday night and Friday morning, the 27th and 28th, to receive those who come on trains. For further information write to Bro. H. T. Stringfellow, Greensboro. J. W. HAGGARD, Com.

For the Alabama Baptist. Alabama State Sabbath Association.

The next meeting of the association will be held at Tuskegee May 4-7. It is a citizen's movement for the purpose of securing a better observance of the Lord's day in Alabama in every legitimate way. It is composed of representative laymen and ministers of the Methodist Episcopal, Baptist, Presbyterian, Episcopal, Associate Reformed, Presbyterian, Congregational, Cumberland Presbyterian and Campbellite denominations. It is not an ecclesiastical organization. Its present officers are: Rev. E. P. Dickinson, president; Rev. W. P. Dickinson, D. D., Bishop H. M. Jackson, Rev. C. B. McDaniel, Rev. A. J. Dickinson, D. D., J. M. Donald, M. D., John Durr, Jr., E. Q. Rev. A. T. Clark, Rev. J. J. Dalton, Rev. O. P. Spiegel, vice presidents; Rev. C. O'Neal Martindale, secretary; M. M. Sweet, treasurer. These persons, with Rev. L. F. Whitten, D. D., Rev. J. T. Howell and Messrs. J. C. Pope, Bradford Hardie and B. M. Washburn, constitute the executive committee. The Committee on Resolutions is composed of Rev. G. C. Kelly, D. D., W. B. Witherspoon, Rev. Lynn R. Walker, Prof. G. R. McNeill, Ph. D., and S. P. Gaillard, J. J. Garrett, S. P. Brewer and J. A. Carter.

The Committee on Legislation are, Rev. L. F. Whitten, D. D., Judge John Bruce and Rev. A. J. Dickinson, D. D.; and the Committee on County Organization are, Rev. V. O. Hawkins, D. D., Judge Robert L. Maupin, R. V. H. R. Schramm, Rev. J. B. K. Spain and J. E. Wilson, E. Q.

It is expected that each of these committees will make a full report to the meeting at Tuskegee. The following resolutions were unanimously adopted at Birmingham in April of last year at the last annual meeting, to-wit:

"With an abiding conviction in the necessity for the existence of the Alabama State Sabbath Association, encouraged by the extension of the same during the year as shown in the increase in the number of counties that have been organized, and trusting in the Lord of the Sabbath for continued success.

Resolved, 1. That we reaffirm the divine right of every man to one day in seven as a "Day of Rest and Religious Use," which it is the function of the state to safeguard against the oppression of corporate and personal greed and the noxious encroachment of diverse forms of public dissipation and pleasure.

2. That we warn our fellow citizens that the destruction, or secularization, of the American Sabbath means the destruction of the citadel of our free institutions, and earnestly solicit all persons, irrespective of creed, to join the patriotic endeavor to conserve the day in its original beneficence.

3. That we demand the enactment of existing Sabbath laws, and urge such additional legislation as may be necessary to secure the day to the people "for rest and religious uses."

4. That we return our sincere thanks to Rev. I. W. Hathaway, D. D., General Secretary of the American Union, for his valuable service at this anniversary of the Alabama State Sabbath Association, and to the other gentlemen who have fulfilled their parts on the program to the great advantage of the association.

C. O. N. MARTINDALE, Secretary.

For the Alabama Baptist. Program.

The Eastern District of Cahaba Association will convene with Fellowship church, Dallas county, April 28.

Friday, 2 p. m. Devotional service, E. P. George.

2:30 p. m. Sermon, W. H. Connell.

3:30: What must the Baptists of Alabama do to get the greatest good out of our state organ? Maj. J. G. Harris, Rev. E. L. Hughes.

Saturday, 9:30: Education; John Bolling, M. Langston, J. A. McCrary, J. R. Wells.

11 a. m. What does the parent owe to the child? Rev. A. M. Perry, J. A. Howard.

2:30 p. m. Christian giving; J

