

THE ALABAMA BAPTIST

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Meetings of Associations.

Oxford.

When I bade you adieu last, I was in the town of Ironaton, sitting on the door steps of a drug store in rather a forlorn condition; but this morning I bow to you very politely from the beautiful little town of Lineville, situated in one of the most healthful portions of the state, with good water, nice residences, an excellent school and first-class, whole-some citizens. How came I here? I will tell you briefly: While sitting in my lonely condition at Ironaton, wondering why all towns did not have good liveable stables and other commodities, and why it was that there were more brethren in Alabama than were true friends to the ALABAMA BAPTIST, etc., a good brother came to the writer and introduced himself, and in course of our conversation he told me he was a true friend to the ALABAMA BAPTIST, and proved his faith by subscribing. The brother was Bro. Pace from Mad. Indian. He told me that Dr. Jenkins, the pastor of the Baptist church, was in town, and that he was going directly to Lineville, and went out on the hunt for good Bro. Jenkins and secured a seat in his buggy for your scribe. We, in company with the venerable doctor, soon made our way to this lovely town, and ere the curtain of night had been closed in around us, we were at his pleasant home in the heart of Lineville. We were entertained in a royal style by Bro. Jenkins' interesting and cultivated family.

About the first man that I saw on the street was Bro. R. A. J. Cumble. Breakfast being served we soon repaired to the church, where we greeted many brethren, whom we had greeted formerly. The hour arrived for services. After singing a song, and an earnest prayer, Dr. J. P. Shaffer arose and said that through the request of Bro. Davis he had consented to preach the introductory sermon.

His motto was, "Occupy until I come." The doctor was at himself, and preached one of the most powerful sermons that it has been our privilege to listen to for a long time. Any Christian that could have sat and listened to his sermon and not be a more determined Christian, certainly lacks the grace of God in his heart.

The association adjourned to meet at one o'clock.

Several of the brethren were invited to take dinner with Bro. Haynes, accepted the invitation, among whom was your scribe.

Promptly at one o'clock we met in the church and after singing a song, Bro. Davis, the former moderator, called the association to order.

On motion the officers of last year were all re-elected by acclamation.

Bro. Davis made a few appropriate remarks, and concluded by announcing that the association was ready for the transaction of business.

On motion of Bro. Hood the regular order of business was suspended, and the report on periodicals and publications was called for. A very interesting report was read on this subject, in which the ALABAMA BAPTIST was recommended to the earnest consideration of every Baptist in the Carey association. The moderator then invited your scribe to present the claims of the BAPTIST. At the conclusion of our speech we were permitted to canvass the audience, while the committee on hospitality was making its report. The result of this canvass was thirty subscribers, and promises from a score or more of the brethren to work for the BAPTIST in their churches.

The homes of the delegates were assigned them and the association adjourned to meet at nine o'clock Wednesday morning.

It having been announced in the morning that your scribe would preach at the church at 7:30 o'clock, we repaired to the church, and was greeted with a large congregation, notwithstanding the inclemency of the weather. It is a pleasure to preach to the people of Lineville because of the undivided attention of the congregation.

It being about thirty miles to the railroad it was necessary for us to leave Lineville Thursday morning in order to reach the Canaan association, at Bessemer.

The route to Oxford was long and tiresome, having nothing to divert the attention save the lofty peaks of the neighboring mountains, and the occasional beautiful stream of limpid water that played carelessly over the rough rocks, through the dell, hastening to its lonely surroundings on to the more useful streams of the Chulafinee and Tallapoosa. Frequently our attention would be called by the huckster to some lowly, mean looking cottage on the roadside as being the rendezvous of lovers of strong drink. These places bear the appellations of "blind tigers." In going from Lineville to Oxford we passed four churches and six "blind tigers." These dens are being fast obliterated, and may God hasten the day when they shall be lost in oblivion.

Reaching Oxanna in due time we boarded the train for Birmingham, and were soon in the suburbs of the magic city, much to the delight of the writer, for he had been absent for ten days.

Columbia.

Down among the pines of the extreme southwestern part of the state the Columbia association has its territory. The Alabama Midland railway passes through, making an almost equal division of the associational bounds. Cowarts, where the body met, is right in the heart of the beautiful level pine country, a few miles south

of Dothen. This country, until recently very sparsely settled, is filling up with people of all classes and varied occupations. Some of the old settlers who own large tracts of land are now rich.

The association met on Thursday, October 9th, and we reached the place in the afternoon while brethren Burr and Zimmerman were reading the letters from the churches. Bro. W. B. Crompton had preached the introductory sermon in the forenoon to a large audience. This body believes in holding to the old custom of having as many sermons as convenient. There was preaching morning, afternoon and night.

There was no running candidates for office. The rules were suspended and Bro. M. Cody, Sr., moderator, and Bro. F. W. Zimmerman, clerk, were re-elected by acclamation. They are excellent officers, and showed us every courtesy.

There were several visitors from neighboring associations and from across the lines in Georgia and Florida. Bro. W. B. Crompton represented the State Mission Board and Bro. Geo. E. Brewer, the American Baptist Publication Society.

On Friday morning brethren Brewer and Crompton were given time to speak of their work. Both made strong speeches for Missions, and were then compelled to leave to meet other appointments. Bro. W. M. Burr, of Columbia, preached a good sermon at 11 o'clock, and we regret that we could not be present to hear him.

The discussion on the apparently all-absorbing subject of temperance occupied nearly all the afternoon. Many startling facts were presented, showing the lax condition of some churches in reference to the important duty of disciplining members for encouraging the liquor traffic. We were glad to find that the body has cognizance of the evil and that ministers and laymen alike will be dealt with hereafter in order to put down this great evil.

Saturday morning the reports were passed over rapidly. Brethren Foster, Shell, and others, made effective speeches on the subject of Sabbath schools. The report recommended the literature of the American Baptist Publication Society. Bro. Burr read the report on denominational literature, and made a good speech for the *Kind Words* series, which the report recommended for the Sabbath school.

Our stay was pleasant. More preachers will now read our paper. One good sister was very solicitous to find the teachers and widows among the visiting preachers and to introduce them to the ladies. We found one preacher who wanted to vote her a resolution of thanks. K.

Birmingham.

After the organization of the Canaan association, the following officers were unanimously elected by acclamation: Rev. A. J. Waldrop, moderator; Col. R. W. Beck, clerk; Bro. Fred Huey, assistant, and Bro. Felix Wood, treasurer.

Bro. Waldrop is the oldest moderator in the state. He rules with deliberation, and is well posted in parliamentary usage. While Bro. Waldrop deals perfectly fair with all, he dispatches business in such a way as to meet with the approbation of all.

We were late in getting to Bessemer on the first day, but it was assured by the brethren that the morning session was full of interest.

Through the courtesy of the city officials the City Hall was secured by Bro. M. M. Wood for the use of the association, as the Baptist church was not large enough to accommodate the crowd. This should not be the case in such an important place as Bessemer. The Baptists should have not only a commodious house, but as nice a building as any other church in the city. Bro. Wood has succeeded in building a real nice house of worship there, but it is entirely too small.

The afternoon session began promptly on time, with devotional exercises conducted by Dr. W. L. Pickard. For a half hour we heard interesting talks and earnest prayers by the brethren.

As Dr. D. L. Purser was compelled to leave at night in order to attend another association, a motion was made and carried to suspend the regular order of business and have the report read on education. Dr. Riley read the report, which was ably written and brim full of interest. At the conclusion of the reading of the report, Dr. Riley sustained every suggestion made in the report in well chosen and powerful words. It seemed that he did not say a word that could have been left out, nor did he use a word too much.

Dr. Purser followed Dr. Riley, in his pleasing winning way, and proceeded to captivate every heart in the audience, so much so that he secured a nice subscription and some cash for the purpose of building the dormitories of Howard College amounting to one thousand dollars. Short and pithy speeches were then made by Drs. Pickard, Riley and McGaha, urging upon the churches the necessity of liberal contributions to the fund for ministerial education.

Could these brethren "stump" the state in this interest with such earnest speeches as they made at this association, the contributions for that purpose would very soon triple its present footing.

At this juncture there was a resolution introduced by Col. H. H. Brown providing for a change in the name of this association from Canaan to Birmingham. The matter was referred to a committee consisting of Col. Brown, Rev. P. T. Hale, Dr. G. D. Stator and brethren J. B.

Glenn and M. K. Vann. There was a great deal of interest felt in this matter, for the dear old name of Canaan sounds harmonious and sweet to the ears of those who have been members for years past, and whose fathers and grand-fathers were in the organization of it.

The time has come, though, which demands the change in order that our association may be more definitely known. Many persons in the state have but little idea as to where the Canaan association is, that would know definitely were it called the Birmingham association. When it was announced by the chairman that the committee was ready to report, there was a deathlike silence that prevailed in the spacious hall. Every word of the report was caught by eager ears as they fell from the lips of the chairman. Clearly and distinctly was the sentence read: "We, the committee, recommend that the name of this association be changed from Canaan to Birmingham."

A motion was made and seconded that the report be adopted.

By scanning the audience we could discover in the facial expressions that there were many speeches to be made pro and con. Col. Brown, who read the report, opened the discussion with a lengthy and eloquent speech. Next came Dr. Hale, brim full of sound reasoning in favor of the change. It was hard for him to decide which side of the fence Col. Brown was on.

Bro. Geo. Lee had been instructed by one of his churches to oppose the change, which he did with his characteristic vim. Bro. McGaha spoke in favor of the change. Rev. W. A. Hobson also favored the change, with Dr. Pickard. Some considerable time had been spent when some amendments were offered. Col. Brown and Dr. Pickard called for the previous question, which cut off further debate, and the measure was voted on, which resulted in a majority in favor of the change. On motion the vote was made unanimous.

By this time the forenoon was fast spent. Bro. M. M. Wood read the report on devotions as follows: South Side, services conducted in the morning by the pastor and at night by Rev. W. A. Hobson; First church, Dr. D. L. Purser in the morning and pastor at night; Third church, Rev. E. L. Nicholson; East Lake, Rev. J. M. Greene at 11 o'clock and pastor at night; Woodlawn, Rev. W. A. Hobson at eleven and J. M. Greene at night; Avondale, Dr. B. F. Riley in the morning and Rev. Geo. T. Lee at night; Pratt Mines, Rev. R. W. Inzer at 11 a. m. and S. F. Lind at night; Delomieu, Rev. S. R. C. Adams; Compton, Rev. Jas. H. C. Adams; Bessemer Baptist church, W. L. Pickard at 11 a. m. and Rev. P. T. Hale at 7:30 p. m.; A. W. McGaha at the Methodist church at 11 a. m. and S. R. C. Adams at the Cumberland church.

All of the above appointments were made for to-morrow, Sunday.

It was very evident that every one in the hall was as hungry as the moderator, so he announced that a motion to adjourn was in order. The motion was soon made, seconded and carried, and very soon we were all on our way home, fully determined to do justice to whatever might be set before us.

After dinner the body was called to order promptly by the moderator, and two more letters read, which were late getting in.

The report on periodicals and publications was called for, read, discussed and adopted.

Your scribe made his speech at this juncture, and was followed by Dr. Hale in the interest of the Birmingham Baptist. He said some very nice things about the ALABAMA BAPTIST, and insisted that every Baptist family in the state should subscribe for it and read it. He rightly argued that the churches of the Birmingham association should subscribe for both the ALABAMA BAPTIST and the Birmingham Baptist.

The report on periodicals and publications is the best report that we have ever heard on this all important question. In this report he discussed at length the duties of Baptists as pertaining to reading and familiarizing themselves with Baptist principles. If you can be sure to secure a copy of the minutes of this association so that you may get this report. I wish that every Baptist in the state would read and study it. Dr. Purser was chairman of this committee, but Bro. Miles read the report in his absence.

Col. R. W. Beck was elected clerk of the association, notwithstanding the fact that he was absent, being necessarily detained in the city on business. This shows his popularity among the brethren. Bro. Huey makes an efficient assistant.

It is very pleasant indeed, to see such old veterans of the cross as Bro. A. J. Waldrop and R. W. Inzer meet and notice what warm receptions and hearty handshakes they receive, the more from the other. These brethren have fought long and well in the battle of life for the Master, and will soon pass away, but their names will live many long years after them. We thank God for such men.

It was necessary for your scribe to take his departure from this pleasant place, and from the lovely and marvelous city of Bessemer, to go into other fields, with the prayer in his heart, "God be with you till we meet again."

We have not learned as yet when the next session of this association will be held, but it will be announced in due time.

The impressions made on the mind of the writer by his visit to Bessemer will not allow him to close this sketch without telling a few things that he saw in this marvelous city.

On entering the city the first thing that we saw was the huge furnaces that are turning out hundreds of thousands of pounds of iron every week. These are all new and very attractive. There are long rows of houses near each of the furnaces and rolling mills, which make little towns of themselves.

Farther on down the dummy line and we come to the Baptist church. This is a very neat house, but it is entirely too small for such a city as Bessemer is at present, saying nothing of the future.

Bro. Wood has done a noble work there and his people love him.

The Charleston block is a beautiful pile of buildings with marble fronts. This block is a model of beauty, and outstrips Birmingham for beauty.

There are many real nice buildings and on so substantial a plan as to mark the confidence that money men have in the future of Bessemer. The streets are not paved yet and are awful muddy, but there is a considerable force of hands at work on them every day. Birmingham had better keep her eyes open and catch some of these great enterprises that are continually going to Bessemer, or after awhile she may regret it. S. P. L.

The Alabama

Convened with Bethel church at Fort Deposit, on the 10th. We were met there for one day, and can only give the proceedings for that time.

The brother who was appointed to preach the introductory sermon was invited present, Judge Falkner was invited to occupy the pulpit. His sermon from the text, "What shall I render unto the Lord for all his benefits to me?" brought to our minds many of the blessings of our Father, and caused hearts to renew their vows of fidelity to him who careth for us.

The afternoon was spent in reading letters, electing officers, inviting and returning correspondence and the appointment of committees. The election was quite spirited, requiring about three ballots for moderator; two extra ballots for clerk. This body has so many competent men, and there being no nominations, it was difficult to choose the most popular.

Bro. F. C. Piaster was elected moderator, and Bro. C. L. Floyd, clerk and treasurer. Bro. J. C. Fonville has, for many years, been the clerk, but would not accept a reelection. He was chosen assistant moderator. Bro. Piaster being kept from the church by the illness of his son.

Bro. Anderson, to the regret of all, was compelled, by ill health, to be absent from the meeting. He has been spending some weeks in Kentucky. His church, however, took good care of the delegates.

We did not learn the full result of the contributions, but think there was a growth over last year.

The ALABAMA BAPTIST has many warm friends in the Alabama association, and the list was made larger by our brief visit.

NOTES.

Bro. Jos. Norwood, of Ft. Deposit, was ill during the association, as was also Bro. Stephen Piaster.

Sister Anderson, of Ft. Deposit, has had quite a serious spell of sickness, but is again able to be up.

Prairie church, with which the Union association held its session, has recently been comfortably ceiled and the pulpit carpeted.

The Union

Showed in its last meeting considerable advance in benevolence. A few years ago it gave very little to any cause. For the past year its contributions to missions, education, etc., amounted to nearly \$300.

The meeting was held with Prairie church, in West Greene. The entertainment was first class, every citizen vying with the other in caring for their guests.

Brethren Hildreth and Chappell were re-elected moderator and clerk.

Rev. J. E. White, who for several years was a beloved pastor, preached the introductory sermon. "How can man be just with God?" Bro. White is one of our soundest gospel preachers.

Prof. S. B. Foster, Elds. J. E. White, J. G. Aspey and the writer, were the list of visitors.

The report on Bible and colporteur work was read by Bro. W. G. Robertson. The churches and Sunday schools were urged to buy their literature through the colporteur board at Opelika. The importance of this course was spoken to by several brethren.

The report on education was read by Prof. Foster and discussed in its various phases by brethren Foster, Robertson, Hare, White, Chappell and Lofton. The association agreed to raise \$150 for ministerial education.

The missionary sermon was preached by Bro. Estes. It was an earnest effort, showing that the preacher's heart is in his Master's work. By constant and prayerful study this brother will make steady improvements as a preacher. Bro. C. Johnson, from Carrollton, preached to a large audience in the grove. He is one of the most enterprising preachers we ever heard. He is a Scandinavian, but thoroughly in love with our civilization.

Sunday afternoon was devoted to taking missions. Bro. Lofton read a good report, and there was speaking from brethren Lofton, Mayes, Robertson, Ray, Aspey and the writer.

Bro. Robertson gives one-tenth of his income to the Lord, so does Bro. Ray, and they told us of their success since determining this course. Systematic giving was urged.

A resolution was passed agreeing to raise \$100 over and above the regular appropriation, to be sent to Miss Mary Thornton.

Monday morning Capt. Smith read the Sunday-school report.

The growth in this work has been very encouraging, yet there is much to be done. Several churches have no schools. Brethren gave much splendid advice telling of the good accomplished by earnest Bible teachers. Bro. Hildreth related the work of one good sister who moved into a Hard-shell community and soon broke up their church by teaching the young and old the word of the Lord.

By request we reported on temperance. This subject is one which has many followers in Greene county. They have had two elections and the last vote was overwhelmingly in favor of prohibition. Pickens county will have the saloon curse in her borders, but judging from the active work now being done by the temperance society to vacate that county. God save the day when our people shall rise up and put this evil away.

Publications, indigent ministers, finances and other matters were reported on in due course. A fund was contributed by the delegates for brethren Wood and Wilkins, two aged ministers. The next session will meet with Bethel church, Tuesday before second Sunday in October.

After dinner we were compelled to start for the railroad, which we reached after dark, too late to catch the train.

By hard work last year we secured several new subscribers from the Union association, and this year, almost to a man, they were ready to thank us for laboring so earnestly with them. Several new readers were gained by this recent visit.

We were the guest of brethren Hardy and Mayes, and regretted that our time was too short to be with them more, as well as to have visited other brethren and friends.

For the ALABAMA BAPTIST.

Trip Notes.

Six miles from the railroad and the rain pouring down, gave me an opportunity to write some notes of trips.

CHEROKEE ASSOCIATION.

J. B. Wilbanks was the happiest preacher in Alabama the day the association met at his church on Sand Mountain. I have seen no body of men in Alabama which impressed me more favorably than this—men, strong of body, with fine heads upon their shoulders. Last year the association, with some hesitation, adopted the plan of proportioning to the churches the amount to be raised by the State Mission Board. The results were most gratifying, and by a unanimous vote the plan was continued. Only one brother dissented, and he yielded before the final vote was taken. Bro. Appleton, the moderator, told how easy it was to raise the amount in his church. Brethren Bobo, Noblet, Wilbanks, Joiner and others spoke, and at the conclusion of a stirring speech from Brother Noblet, when all were bathed in tears, a brother proposed that we rise and sing, "Praise God from whom all blessings flow," and such a response I have not heard in many a day. We actually had a revival of religion in the midst of the mission discussion. The next morning the mission discussion, home and foreign, continued. Bro. Joiner stirring all hearts by telling of the condition of the heathen women and children. An extra collection was taken for foreign missions at the close.

The questions of Sunday schools and prohibition received due attention. The progress the Cherokee association has made during the last few years is amazing. The association covers Lookout Mountain, Little Will and Big Will valleys and Sand Mountain. There is a bright future for all this section. Millions of money will soon be invested in the mineral lands, railroads will penetrate the mountains and the population will be dense.

From Sand Mountain to Bluff Springs, Florida, where

THE ELIM ASSOCIATION

was held, is a great change to make in one day. Our brethren at Bluff Springs keep up the old time reputation of the Baptists, by building their house a mile or more from town. The association was appointed to meet in July of next year in Pensacola.

There is a strong influence on each side of the state line to divide the association. It is hardly possible to awaken much interest in associations where the churches are in two states. It is possible the movement to annex West Florida to Alabama may take such shape the coming winter, that Elim will hold together and wait on the politicians.

THE BETHLEHEM ASSOCIATION,

at Bellville, was well attended. This is one of the oldest associations in the state. The organization of the Coconuch took over most of the strong churches, but the Bethlehem has a future before it. The vast pine region embraced in its territory is rapidly filling up and new churches will be formed and added to the body. Bro. Hare has written up the Elim and Bethlehem, so I need only mention them. But the rain is over now and I must be off for the railroad.

W. B. CROMPTON.

Though the trifler does not chronicle his own vain words and wasted hours, they chronicle themselves. They find their indelible place in that book of remembrance with which human hand can not tamper, and from which no being save one can blot them. They are noted in the memory of God.—Rev. J. Hamilton.

From the Baptist Teacher.

The Preaching of Jesus.

J. M. PROST, D. D.

The preaching of our Lord was not the beginning of preaching. Before him in point of public ministry came John the Baptist; before him came the prophets, even back to Noah, who was a preacher of righteousness. The ministry of the man from Nazareth, however, marked a new era in the ministrations of divine truth, as his advent marked a new era in human history. He himself, and his preaching and his life, sustained a peculiar relation to all the preaching that had gone before and gave the basis of all that should follow, both for subject matter and model.

He was wholly unlike the great masters of thought in the world's thinking, outside the pale of inspired religious teaching. To them is unquestionably due an enormous debt; and the world has not been slow in its recognition or payment. But Jesus of Nazareth cannot be compared to these; he was cast in a different mold; moved in a different sphere; gave to the world a curriculum of truth different from all others, as morals differ from mathematics.

I will not play mockery in piling up large and empty adjectives, as descriptive of his preaching or of him as a preacher. As in all other things, so also in his preaching, he is the incomparable, the wonderful. Notwithstanding that, however, the faithful student of his word may imitate him, follow in his path, go as he went, coming short in degree rather than in real likeness. We may be like him somewhat in our inmost character, but even more in teaching and preaching. His preaching is our supreme model; however much above us, it is still our model.

As a subject for study, therefore, it is of great practical value for both preacher and people. Here only we get the correct standard of preaching—a standard by which the people may judge the preacher, and the preacher judge himself. The standards now applied are many, some silly, some foolish, some false, almost none are worthy. Much that is good is ruled out; much that is evil, some that is positively ruinous is ruled in by these standards. A careful study of his preaching would be helpful and healthful all around. To be like him is the supreme good and highest attainment of the preacher—like him in these things.

His preaching was scriptural. He was not concerned lest some should think him wanting in originality. Some of his followers are much more concerned for him in this regard than he was for himself. As a preacher, he gave the thoughts and words of another—the ever Supreme. He was the expounder of what had already been said and written. With him the Scriptures could not be broken. They had his profoundest reverence; were his supreme authority. To open the Scriptures was the end and glory of his mission as preacher. And how the hearts of men burned within them as he unfolded the wonderful pages! The Old Testament Scriptures, the law and the prophets, which had their fulfillment in him, were his text, and made his preaching Scriptural. We have a larger Scripture and a wider sphere, inasmuch as the New has been added to the Old.

He preached in the power of the Holy Spirit. To him, indeed, was given the Spirit "without measure," and in that he was above all that went before or came after. But to every preacher, and every teacher of God's word in the Sunday school or elsewhere, it is given to be "endued with power from on high," if we tarry for it. Not the power to work miracles, but the power to know divine truth, and to lay it to the conscience and heart of those who hear—indeed, to get the hearing ear and attending heart.

3. He was a preacher of doctrine. In the cry against doctrine and doctrinal preaching, let us "call a halt" long enough to get our breath and remember that Jesus was a preacher of doctrine—that he preached nothing else. "His ministry was a ministry of doctrine—doctrine concerning God, concerning man, concerning sin, concerning life, concerning death, concerning heaven, concerning hell; comprehending the whole round of the wonderful circle of truth. To the question, 'Why not preach repentance?' Mr. Moody is reported to have answered, 'Because, when I preach repentance, men do not repent.' The Master and Model of us all opened his wonderful career with the cry, 'Repent, for the kingdom of God is at hand'—whether men would or would not. He gave to the world his doctrine with the universal text, 'If any man shall do his will, he shall know of the doctrine whether it be of God.' A preacher without doctrine is a citizen without water; a Christian life without doctrine is a house without foundations.

4. His preaching, as all preaching set after that high model, was to administer relief for the ills of the human heart. He was not a talker for talking's sake. He came with a message; was anointed to a high and glorious end. His preaching was medicine to the ills of the human heart, bringing to each as each had need; bringing the gospel to the poor, giving deliverance to the blind, healing restoring sight to the broken, giving liberty to those bruised with chains and prison bars, proclaiming a joyous jubilee to all who turn unto the Lord. How gracious and precious were his words then, and have been ever since, thousands and thousands in heaven and on earth gladly testify.

5. His character and conduct were in accord with his preaching. We note this not for his sake, but for ours. We cannot live as he lived, nor preach as he preached; but we can give to the world the same great doctrines, and keep our lives in harmony with our teaching. To fail here is to fail at a vital point. Nothing suffers so much from discounting as manhood—discounted manhood, discounted piety. It will ruin preacher or teacher. We must not come short here. In our likeness to him we can make an attainment that will be a joy to our Master as well as a joy to ourselves. Richmond, Va.

The State Fair, and Whisky.

Writing about the state fair the *Christian Advocate* speaks thus: Indeed, as it was run last year, our state fair was an attachment to the whisky and gambling establishment. The best sentiment of the state is outraged at the existence of such a state of affairs. Hundreds of conscientious men and sensitive women will stay away from the fair, because they regard it as simply a baited bar room. We are surprised that the men who have charge of the fair should permit the selling of whisky on the grounds. Knowing them as we do, we should have expected them to take quite a different stand upon this question. In the correspondence given below, Sir, peripatetic Burke shifts the responsibility upon other shoulders, on the ground that he is merely the agent of a corporation, and does not control the matter. Surely somebody is responsible. According to Maj. Burke, it is the "corporation." We would like to ask Mr. Burke who it is that grants the privilege of exhibit? Is it the "corporation," or do the "agents" act in this matter? Are the stockholders called together to grant the privileges of exhibit to every little side show within the fair grounds? Surely somebody has authority over these things. Responsibility must be lodged somewhere. Will Mr. Burke please be so kind as to tell us exactly how and where this responsibility is vested? We want to remove that "corporation" screen to the fair grounds bar-room, so as to see who is behind it. The Christians of Birmingham and of Alabama are thoroughly disgusted with this disgraceful thing. They want a decent fair or no fair at all.

Mr. Burke doubts "whether local or sporadic efforts to eradicate it will result otherwise than to transfer the traffic from one locality to another, without affecting the aggregate consumption of the poison." In this he very adroitly dodges the issue. It is not the "aggregate consumption of the poison" we are dealing with. It is the matter of a clean and decent fair. To "transfer the traffic from one locality to another" is exactly what we want in this case. We want to drive the nasty business back into the hell holes of Birmingham, so that Christian people can afford to attend and support the fair.

For the information of those who are interested in this subject, we give the following correspondence:

BIRMINGHAM, Sept. 14, '90.

Mr. Malcolm A. Burke, Superintendent State Fair Association, Birmingham, Ala.

DEAR SIR: I come to you as the representative of the aggregate womanhood and motherhood of Alabama, protesting most earnestly for the sake of our boys and young men against the sale of any and all intoxicants in or around the fair grounds during the period of the state fair.

As I read the law of incorporation, a charter was granted this society for the purpose of "holding fairs and exhibitions and to make original investigations in any branch of agriculture or any of the sciences related thereto," and for which purposes an annual appropriation of \$3,000 was made.

Now, we women of Alabama fail to see in what respect the selling of intoxicating liquors on the fair grounds can forward the agricultural, mineral or moral advancement of our state, but we do know that it will make a painful and disgusting exhibit of the weakness of human nature, and we beg you, in the name of the Christian womanhood of our state, not to grant a license to any firm or individual to sell intoxicants within the grounds or the jurisdiction of the association.

Perhaps your attention has not been called to the fact that all of Jefferson county outside of the incorporated cities of Birmingham and Bessemer is under a prohibitory law (in Acts of Alabama, 1888-9, page 417); hence it would be in direct violation of this law for the officers and representatives of a state association to permit the license to retail liquor within the prohibited district.

I am satisfied this appeal voices a large proportion of the best men and women of our state, and I sincerely trust that it may have the desired effect of banishing drunkenness and disorder from the state fair.

Yours, for "God and home and native land,"

MRS. ANNIE T. BROOKS, Sup't Leg'n and Petition for W. C. T. U. of Ala.

BIRMINGHAM, Sept. 17, '90.

Mrs. A. T. Brooks, Birmingham, Ala.

DEAR MADAM: Your esteemed favor reached me yesterday on my return to your city. As I am only an agent of a corporation, I do not control the matter of which you write. Speaking

am opposed to the manufacture, sale and use of intoxic

Alabama Baptist

MONTGOMERY, ALA., OCT. 23, 1909.
Address all correspondence to
HARVEY F. JONES,
Montgomery, Ala.

Dr. Foster's article on "The Preaching of Jesus," deserves a wider reading than it receives in the *Alabama Baptist*. There is no preacher in Alabama who would not be better off for giving it careful study. It will be found on the first page.

SOMEONE has begun once more to agitate the paper question in Texas. The *Western Baptist* thinks the best way to consolidate is for brethren over the state to form a stock company and buy out both papers and make one strong paper.

BISHOP O'BRIEN is quoted as saying that the Roman Catholic Church is against whiskey and saloons. If that is true, it is high time they were exercising their infallible power to put down the great army of saloonists which is now such a curse to this country.

SOMEONE telegraphed the Atlanta Constitution that the publishers of this paper were threatened with a suit for libel for charging city officials with unfaithful service. It will be a severe day for any man to try to prove what we have said is not true. We have the facts—old facts—and we are not inclined to institute proceedings. It doesn't matter where, and to supply the many needs in the country. They are doing as much as they can, and we appeal to our brethren—the pastors—to come to their rescue in the way we have indicated. If there is an iron furnace, a cotton factory or a community in the country without regular preaching, visit these points as much as you can. Give them a night's appointment during the week, if you can do so more. If you think the place should have a regular pastor, and the Board can't or won't supply it, hold the fort until reinforcements come.

Look about you, brethren, and in the fear of God ask if there is not opportunity for you to do more valuable service than is now being done. Then if you do voluntary work, don't come to the association and ask to be paid for it. If you won't work without pay, then first make a contract with the Board and then save all hard thoughts.

Is one of our recent trips we learned of a Methodist father who, in order to save a few dollars, sent his son to a school other than the Methodist University. His boy came home a Roman Catholic, and in a couple of years persuaded his mother in the same way. The father's life is rendered miserable in the extreme. From this we trust, every Baptist reader may learn a lesson. Don't send your boy and girl to colleges other than those under Baptist influences. Impressions are made in the school-room that will never be effaced.

A FEELER EFFORT TO REFORM.
Since we made the statement that the law has not been observed in this city on Sunday, and produced facts showing the same, the officers have seen "the error of their way" and are making efforts to catch the guilty ones, we are told. We are yet in a quandary to know why the offenders of the law were not arrested before.

We give the following from the columns of the *Advertiser* of Tuesday for all it is worth:
Chief Gendall and the special police officers are giving the law against selling liquor on Sunday a vigorous application. During the past week fifteen or twenty saloon keepers have been arrested and arraigned before Recorder Rutledge on the charge of violating the Sunday liquor law, and in most of the cases the evidence was strong enough to secure conviction.

The *Advertiser* thinks that the antipathy often felt to doctrinal preaching is in reality owing to the form it sometimes takes, rather than to its substance; and suggests that it were better to designate it *theological* and not doctrinal. An honest, sensible talk on some great Bible truth always interests people who care to think about religion at all. The sermon that is theological in the sense that it brings God and our relation with him before men's minds as living facts of the universe and of their own moral being, is certainly less likely to be priceless and dull than a lecture on ethics or metaphysics. The preaching that is not theological after this sort, the *Advertiser* may well insist, can never go very deep or win a very serious response from anybody. Of the preaching that is theological after this sort we can hardly have too much, nor need we have any serious concern about the reception it will have at the hands of earnest people.

We have seen the prospectus of Rev. W. A. Whittle's book, "A Baptist Abroad; or, Travels and Adventures in Europe and all Bible Lands." It is a book that will be of untold benefit to every student in the land. It contains forty-eight chapters of the most useful instruction and throws a flood of light on many hitherto obscure writings of portions of the Old World. Those who secure the book will find in it "fast of good things." It will be ready in a few days. Dr. J. L. M. Curry, who writes the "Introduction," says: "This volume embraces a wide extent of travel, and includes an account of visits to Great Britain, Switzerland, Italy, Turkey, Greece, Palestine, Egypt, etc. The full table of contents is a little misleading for the chapters pertaining to Europe are short, and Palestine takes up a considerable portion of the work. The author, writing under the name of W. A. Whittle, is a man of high character, and his own religious conviction, naturalness and propriety is not overlooked, and throughout the book there is an interesting and valuable monograph which gives interesting facts, drawn from most authentic sources."

REV. SAM JONES.

Rev. Sam Jones commenced a series of meetings in Montgomery last Saturday night. The crowds that have flocked to hear him have been immense and are increasing every day. From two to five thousand people go to hear him at every service.

Mr. Jones is a wonderful man. To define him is impossible. He has completely captured this city and we hope great good may result from the series of meetings now in progress.

Mr. Jones will be, we believe, the instrument in God's hand of converting hundreds to Christ. Up to this date (Tuesday) hundreds have asked an interest in the prayers of God's people and the work is broadening and deepening. Not only the people of this city, but thousands from the country surrounding Montgomery are attending the meetings.

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WANTED—A PROFESSOR OF DEPARTMENT.

The suggestion has been made that a "professorship of department" would be a useful addition to the faculty of every theological seminary. The *Advertiser* suggests that, though it is not to be taken literally, it has serious significance, and then proceeds to do its part towards supplying the deficiency by giving an admirable lecture on "Pastoral Properties."

VOLUNTARY MISSION WORK.

As we have had opportunity to study closely the conditions surrounding our associations, and to look into the manner of meeting the destitution, more and more we have been impressed that our preachers must get to doing more voluntary mission work. The State Mission Board, let it work ever so hard, can never get as much done as is needed to send a man to each of the new towns springing up everywhere, and to supply the many needs in the country. They are doing as much as they can, and we appeal to our brethren—the pastors—to come to their rescue in the way we have indicated. If there is an iron furnace, a cotton factory or a community in the country without regular preaching, visit these points as much as you can. Give them a night's appointment during the week, if you can do so more. If you think the place should have a regular pastor, and the Board can't or won't supply it, hold the fort until reinforcements come.

VACATION PREACHING—ANOTHER SIDE.

The code of ministerial ethics laid down by the *Advertiser* some time ago with regard to vacation preaching is called in question. Not a few regard it as too strict-laid. The *Advertiser's* Philadelphia correspondent presents another side of the question wisely and well: "I think," he says, "there is more than one side to this matter. I can recall that I did it, as often as I could get a chance when I was a pastor, and it never hurt me a bit; and the sum thus added to the small amount available for vacation purposes was very welcome to the pastor's purse. And there is another thing. Sometimes the people at home get used to a man, as one will to an oft-repeated sound. He preaches week after week and nobody tells him whether he helps or hurts, and the poor man begins to wonder if he can preach at all, being more than half convinced that he can't. And then during vacation he goes into a strange pulp it somewhere. New surroundings stimulate him to his best—when they don't scare him—and he preaches well, and people tell him so. He takes courage, and goes home stimulated to better work. Yes! I think the question has two sides."

"A DAY'S NEWS."

The following stirring article from the *Piedmont Inquirer*, is a temperance lecture itself. We trust it may go the rounds of the press.—Ed.

A DAY'S NEWS.

Turpin and Duxin dead or dying in the streets of Newberne. Hearn dead in Tuscaloosa. Kennedy dead in Atlanta. Three at the pistol's mouth. One by poison. One day's news. All men of good families. All men of high social position. All men educated for useful lives. All gone now. Gray-haired fathers with necks bowed beneath a burden of grief. Broken-hearted mothers that will not be comforted because their beloved are not. A fond wife widowed and children orphaned. Blighted homes from which smiles and happiness are banished forever.

What is it?

"Reputable" barkeepers with irreproachable characters established by proof of Christian neighbors had made so much money on each drop of the stuff that had wrought it all.

TEMPERANCE.

The following suggestions were included in the report on temperance, adopted at the Southern Baptist Convention on the 19th inst.

FIELD NOTES.

The enrollment of Howard College is 174, with more to follow.

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