

THE ALABAMA BAPTIST.

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TERMS CASH: \$2.00 A YEAR.

NUMBER 41.

Judson Association.

We have long desired to visit the Judson association, and this fall had the first opportunity. We landed in Headland, the place of meeting, the evening before the association began. Bro. B. W. Herring, the Sunday-school superintendent, took us to his home. We learned through others that Bro. Herring never misses the Sunday-school nor prayer meeting, and his regularity gives zeal to others of his brethren and sisters. One of Bro. Crumpton's rallies helped to encourage the small band, and now they have a real neat and commodious house of worship, all complete except being painted on the inside. Bro. Herring has found sister Oats a most valued helper in every department of church work. She, with her large hearted husband, did a full part in entertaining the association.

The town of Headland is a beautiful located village, and when the railroad is built from Abbeville via, that place to the Alabama Midland R. R., it bids fair to become an important town. With all the splendid qualities of the citizens, the beauty of their situation and the promise for the future, they are cursed with two saloons in their midst. Saturday gave us an object lesson on the horrors of liquor houses in towns practically without police jurisdiction. The crowds were drinking, cursing and brandishing pistols as they are said to do in border towns. The Christian people of Headland should rise up and demand of the next legislature that they be freed from such a horrible curse.

THE ASSOCIATION

was devoid of unusual incident during the first day. Bro. Malone preached the introductory sermon, taking the resurrection for his theme. By a gratifying unanimity Bro. J. B. Ward was re-elected moderator and Bro. McLendon, the sheriff, was re-elected clerk.

Saturday was begun with devotional services, the reports on the different missions were read and thrown open for general discussion. Rev. A. L. Martin, who has been for many years riding as evangelist of the Judson, led the discussion. His speech was full of good thoughts. On the "home stretch" he emphasized that in order to do effective work abroad we must look well after the home field. The letters to the association reported about seventy-two dollars for work in our bounds and about three dollars for sending the bread of life to the perishing. In deciding to look only after the home

donations to the evangelist. In our speech we tried to show that there was much hope for a church or an association which had not under it the great uplifting power that comes from a sincere desire to give the gospel of Christ to the lost.

Bro. H. C. Hurley, a recent graduate of the Howard, who is now pastor at Abbeville, preached a strong sermon, based on the commission. In the afternoon Bro. W. B. Crumpton addressed the body on missions in general. He rather invited those who did not agree with what was being said to speak out and say so.

Bro. Malone, an old brother who has been preaching for many years and posing all the way through as a Missionary Baptist, made as bitter a speech against "modern missions" as we ever heard from even an avowed anti-missionary. He claimed that this modern mission movement of the Baptists, North and South, that it brought on the civil war, that it cost the life of one white man for every negro that was freed, that it is the cause of the negro being the balance of power politically to-day, etc., etc. "Why," said he, "the gospel was preached to all the world on the day of Pentecost, because all nations were represented. In regard to converting the heathen, let us wait God's time." Despite the stern facts before us, we had often to rub our eyes to convince us that we were not in a Hardshell association. Of course our readers will readily understand why an association of over 1,500 members only give about \$3 a year to foreign missions! With such a preacher filling his pulpits and influencing others, either to preach likewise or to say nothing favorable to the cause, and only here and there a man with conviction and courage to combat such errors, there is little wonder that so small progress is shown. But the association is beginning to move, the very spirit of the times is causing men and women who love the Lord Jesus Christ to grow tired of the leadership of men who are more than a century behind the times. If the preachers do not move to the front, the people will surely get other leaders. After brother Malone was through speaking, remarks were made by brother Crumpton, the writer, and brother Hurley.

THE NIGHT SESSION

was devoted to miscellaneous business, ministerial education, literature, etc. Addresses were made on this topic by brethren Miller, Crumpton, Ward and the writer. No pledges were taken for this cause, but a motion was made that fifty dollars be appropriated for the general appointment.

SUNDAY MORNING

brother Hurley addressed the audience on the subject of Sunday-schools. Following him other brethren made sensible and earnest remarks on the same line.

THE MISSIONARY SERMON

came in the shape of a map lecture by brother Crumpton. He held the platform for one and a half hours. The vast audience paid respectful

attention and then gave a small contribution. Brother Hurley preached at the same hour at the Methodist church.

Before closing this report we are sorry to say that very few of the Alabama Baptists, the most of those who read anything, especially the preachers, prefer some paper which believes in non-intercommunion among Baptist churches. We were told that it is no uncommon thing for a brother to preach to four churches and partake of the Lord's supper with only one of them. The brethren were universally kind to us and several of them will read the ALABAMA BAPTIST next year.

Liberty Association.

This body met with the Union Grove church, four miles from New Market, Madison county, Ala., on Friday before the 3rd Sabbath in September. There was a good attendance of delegates and visitors. Dr. J. P. Hampton was elected moderator and Perry Henderson clerk. These were the old officers, and are such good ones that the association suspended its roll to elect by ballot, and elected them by acclamation. Elder J. L. Thompson, of Huntsville, preached the introductory sermon. Bro. Thompson was not aware that he was the appointee of the last association to preach the introductory, and hence had but little time to prepare. He preached a good sermon, however, and a very appropriate one. The visiting brethren (ministers) were elders Jos. Shackelford and W. M. Blackwelder, of the Muscle Shoals association, W. R. Ivey, of the Tennessee River association, and J. M. Waller, assistant correspondent of the State Mission Board.

A number of the Tennessee churches were dismissed to join a new association to be called the William Carey association, which is in Tennessee. About twelve churches were dismissed. This weakens the Liberty considerably, but we think that it will soon recover its loss by the addition of new churches. This association occupies a large field—a great deal of its very best of Baptist preaching—Limestone county especially. We have but three or four ministers in all of Limestone county.

There are many ways places to be built up. Bro. J. I. Stockton holds the fort at Athens. He has been preaching to our church there and to two other churches in the country. He is assisted by the State Mission

his expenses have been more than his receipts from his salary for the past year. Bro. Stockton ought to be retained at Athens, and he ought to give more time to that church than he has been able to give during the past year. He ought to give at least three Sabbaths to that church. We think our State Board and the Association Board ought to increase their appropriation to this place. It is absolutely needed. We have either to do this or give up the place entirely.

The business of the association was expeditiously, yet thoroughly done. One thing we noted, which is an improvement on the usual customs in our associations, and that was, the reading of the letters of the churches contained in the letters. This saved much time. The letters were referred to a committee on church letters, whose duty it was to gather from them all information of importance and report to the association. The various subjects, such as missions, education and temperance, were discussed. Brethren Blackwelder and Waller gave good talks on missions and with happy effect. A collection and subscription were taken for the centennial fund. We believe the whole amount paid and subscribed for this fund was \$250.

The association took a high stand for temperance. The report on temperance denounced the liquor traffic and recommended the churches to deal with any of their members who signed the petition of liquor sellers. We were surprised to learn that many, and some of them deacons, in some of the churches of Liberty association, were in the habit of signing such petitions. This certainly does not speak well for any church which will retain such members in their fellowship. Bro. Whitman, of Huntsville, made a splendid report on missions. Bro. R. E. Pettus, talk on temperance was a good one. Two such workers as brethren Pettus and Whitman in a church ought to accomplish a great deal. By judicious management and earnest Christian effort they can do much for their church. The subject of education was discussed to some extent on Friday evening in connection with a report made by Elder Jos. Shackelford, of the action of the joint committee appointed last year by the Liberty, Muscle Shoals and Big Bear Creek associations, to take steps to establish a Baptist high school, to be located within the bounds of the three associations. The report showed that the committee had decided to establish such a school, and had located the same at Danville, Morgan county, Ala. The report also suggested the appointment of six trustees by the Liberty association, to act with trustees from the other associations. A series of resolutions approving of the action of the committee in locating the school, and recommending its patronage, when established, by the Baptists of Liberty association, also appointing the trustees, was introduced and discussed at some length.

These resolutions were adopted on Saturday morning. The following brethren were appointed trustees: Dr. J. P. Hampton, elders J. I. Stockton and W. J. Hilliard and brethren R. E. Pettus, Perry Henderson and Bro. Whitman, of Huntsville. Bro. Ivey was present in the interest of the Scottsboro Baptist School. He and some other brethren thought that the Liberty association ought to unite with the Tennessee River association in building up that school. After considerable discussion the matter, by giving to the executive committee of the Liberty association authority to appoint six trustees to represent Liberty, on the board of trustees of that institution, and also to recommend the school to the patronage of the Baptists of the Liberty association. This settled the matter of difference.

Both institutions are needed in North Alabama, and there ought not to be any conflict between them. Liberty association had commenced this enterprise of establishing a high school in North Alabama, and had invited her sister associations, Muscle Shoals and Big Bear Creek, to join her. She could not go back on this, and especially when the school had been located.

This, we think, is a nice move upon the part of the Baptists of North Alabama, and is an advance in educational matters. We trust that both of these schools at Scottsboro and Danville may meet with a large success.

The association got through with most of its business Saturday night. The subject of Sabbath-schools came up Sunday morning.

On Sunday there was preaching by the visiting brethren, Blackwelder and Waller. A large congregation was present on Saturday and Sunday. This was a pleasant meeting.

Some of the churches of this association have been troubled by a man by the name of Sam Stephens, who has been preaching heretical doctrine. He was a Baptist preacher, and a member of one of the churches belonging to this association. He drew off after him the greater part of his own church and one other, but his credentials were taken from him and he was excommunicated. We trust now that he has lost much of his power to do evil among Baptists.

One thing is badly needed among the Baptists of Liberty association, and that is the ALABAMA BAPTIST to be more largely circulated among them. Our people need more information among them. They ought to patronize

the best under the circumstances, and which can be best determined in the wisdom which comes from a multitude of counsel. We earnestly desire to be in touch with our brethren, and have them feel the utmost freedom, in dealing with us in regard to any matters which we may have in hand pertaining to the interest of our Master's cause, and we assure them that any suggestion which they may make will be received in the kindest spirit and will be given the most considerate attention.

Feeling sure the Board will grow in power as the years go on, we desire to direct its energies along the line most acceptable and effective.

J. M. FROST.

Howard an Ideal College.

I wonder if the 100,000 Baptists of Alabama appreciate Howard College? Many individuals do, as I well know, especially the faithful pastors. But if all did, Dr. Purser would spend all his time acknowledging contributions, and Dr. Riley would not have to teach, but have his hands full of his legitimate duties as president. The grounds would then be as full of workmen as they are now of students.

After several years' personal acquaintance with the institution I feel justified in calling it an ideal. Without rhetorical flourish, or even giving my opinion for the instant, I might say, I support my conviction by a matter of fact statement of its superiority.

That it has an ideal situation none will question. Within a five-cent ride of the throbbing metropolis, it is yet removed from its temptations. East Lake is a quiet suburb with invigorating air, pure water, delightful scenery; a charming lake with nature, and sheltered from storms by the surrounding mountains. When, in addition, it is stated that liquor is prohibited by charter, what more could be desired? The place is not so large that the faculty cannot keep watch of the habits and acquaintance of every student.

That it has an ideal influence on its students strangers may be unaware. The faculty are all personally absorbed in its success. I have seen its professors disregard ease, home and money to further its interest, consequently their classes get all the enthusiasm and attention that teachers can possibly exert. They are not professional "educators," who make a specialty of their "department" and beyond that have no concern. The faculty is small enough to bring every student under the eye of every teacher every day. Thus the teaching becomes rounded out, which is impossible with a large staff, where every teacher supplies certain details and it is the personality of the teacher that counts, and with a small corps of such devoted Christians the students cannot miss the benefit.

In fact it has an ideal faculty, as to their scholarship and ability I need say nothing. These elements are likely to exist alongside of utter failure. What is far more effective is that they

are all original, progressive, earnest and young. Yes, even Dr. Dill, who, though the only one not young in body, has for years been in advance of his time, and is now at the front in modern methods of pedagogy. Having had frequent conferences with him on the subject I speak confidently of his position.

His method of teaching Latin can never have a superior, and is used nowhere else. Latin will always be a necessity to the student; as taught in nearly all colleges it is difficult, burdensome and unsatisfactory. The average graduate cannot read a page at sight, or if so, with any ease and certainty, because it has been forced piecemeal into a reluctant memory from the start. The pupil knows the meanings of the roots, the endings, the inflections and the rules of syntax, but when he tries to put it all together in a word until he has tried it in every possible place amidst the countless forms in his memory. Dr. Dill's method makes this perfectly familiar at the start. Every letter making up the different Latin word-forms has a possible force in relation with its neighboring words. The pupils are drilled on all this at sight, until it is impossible not to know, think, and even feel the force of every word in a new sentence.

The poet Milton, to whom Latin was like a vernacular, said it is "folly to waste several years imperfectly learning a language that could be pleasantly mastered in as many months." He would have rejoiced over Howard.

This school has an ideal system by which the classes are all divided in two or more sections into which the students are sifted and sorted every few weeks. This not merely serves as a stimulus, but it makes the instruction far more effective. It is easy to teach a class of nearly similar minds, but nearly impossible to benefit all in a miscellaneous gathering. There must be at least two grades; the bright and the dull, the slow and the forward, and having them separated makes it more likely that all will be properly taught.

Of all the superior advantages of Howard what seems to me unquestionably the most valuable is its ideal discipline. What is often overlooked as a fundamental of any true education is discipline; not government of the student, as the word is usually perverted, but teaching the student to govern himself. So many men fail just here. As boys they were petted. As students they never learned to control themselves. As men they are not self-controlled.

Not spoiled children, but spoiled men.

To make men out of boys should be the very first object of an education worthy of respect. Knowledge is one kind of power, but "he that controll eth his own tongue is greater than he that taketh a city." To gain this result demands severe, constant and important discipline. Nothing comes so near this as military discipline, which is the policy of President Riley. Many schools have military drill and all that, but not military discipline, which is itself worth all the time and expense of the course.

Of course the boys will not like this, as the cold drills breaking in. Schools of less strictness will be desired by the very students who most need to submit. Parents and friends may overlook the needful training in their criticism of seemingly harsh measures. But a year after graduation every student will acknowledge that he owes his manhood to what seemed the hardest to endure. He will thank Howard for its firmness to the end of his career.

WM. H. YOUNG
Acadia College, Nova Scotia.

Unsung Heroes.

When men of extensive acquaintance and influence die, their history is rehearsed and their praises are sung. And this is fitting. Some of our grand Baptist leaders have fallen during the past year, and their splendid records have been written for the world to review. The great and the influential are among our rich possessions. They are ours; we love them and from them catch helpful inspiration.

But there are many of the noblest characters on earth who move quietly along, men, ever doing good, who are not widely known. These men have always been largely the sinews of religion and moral power. They may not have cast their light so far as taller light houses, but they were quite so brilliant in their respective spheres. Of these I write.

A few weeks ago I picked up the Daily News and saw the simple news item, "Rev. Geo. D. Staton, a highly respected Baptist minister, died suddenly at his home yesterday in Woodlawn." It is with gratitude to God that I lift my heart when I think of Staton. He was a man of good intellectual powers, deep convictions, unwavering to duty. The only question he desired settled in any matter was: "What is my duty?" He decided, his course was straight. He was a man who adhered to the fundamental Bible teachings with unusual fidelity. He was characterized by great reverence for the Word of God. He believed it all, and tried daily to demonstrate his belief by his Christian life. He was clear and forceful as a preacher. He carried conviction to the hearts of his hearers. The ministry with him was verily a calling and not a profession. He was sweet and loving. He loved the fellowship of his brethren, and his brethren loved him. But for such pure, earnest, godly, persevering men in

our ministerial ranks as Dr. Staton our denomination would be largely shorn of its power. To such men, more than to the great lights in the denomination, belongs the credit for its real growth and strength and prosperity. All honor to the brethren whose lives are worn out in their persistent effort to make the waste places bloom and fruit to the glory of God!

And just now, memory makes me quit the present time and place and to go back a few years and live some of life over. In the Eufaula association, living about eight miles from Eufaula, was a layman, Bro. Jonathan Thornton, a Baptist, a mighty Baptist, a mighty Christian, if fidelity to Christ is Christian. I knew him well. To his house I often went. I visited him in winter and would delight to be with him in the harvesting of his crops. In summer it was delightful to be with him, to talk with him, to sit down and eat with him the fruit, rich and luscious, gathered from the orchards which he had planted years before. But it was always pleasant to be with him because he was a fine intellect and interesting.

He was very striking in appearance. He weighed about two hundred pounds. Had a head worthy of Webster. A man who looked great. He was a man of very great ability naturally. A finer forehead, a more classic brow I never saw. It was not his fortune to be highly educated in the sense of being polished in college. But it was refreshing to hear him talk. He was wonderfully well posted in the Bible, and had reasoning verily akin to Butler and world renowned scholars, and not having become familiar with such authors he had an originality about him that was very striking. All that he had thought out seemed a discovery. He reached all his conclusions after much thought, and hence, was fixed in his positions. He was a great force in the association in which he lived. A lifetime had been spent by him among the people there. He contended for the faith. Preachers might move in and move out, but he was there through the years. And it is not disparaging to any one to say that the influence of this quiet layman was more powerful in that association for good, for the space, probably, of thirty years, than that of any other man. He walked with God. His life was quiet, unpretentious, but a force for good. And who can measure the good that such a layman in any given community accomplished? It is in its own quiet way one of God's

most effective means for the subduing of men to work for God and to influence humanity for good. Such men are the very salt of the earth. Their influence is purifying, uplifting to all about them. And, denominational largely what it is. They believed, they prayed, they loved, they lived. They have greatly blessed the earth, and the Master alone can tell what splendid records they have made on high. But we shall know when we come to live with—

"That God, which ever lives, and loves, One God, one law, one element, And one far-off divine event, To which the whole creation moves."

—W. L. PICKARD.

Trip Notes.

I left home on Friday before the 4th Sunday in August, in search of the North Alabama association, which convened at Bethlehem church, in Jackson county. After three days of patient toil and much tribulation, I found where it had been and preached to the people as they were leaving. When I got my breath and was able to think, I thought, "Well, the idea of going into three states to find one little association am I not a pretty preacher?" While there I was the guest of Sam Mountain, and I tell you it is not a little one.

Why not have associations where they can be gotten to before they adjourn?

Monday after the 2nd Sunday, this inst., I went down to Tuskalooza and thence to the association, in company with our beloved Ramsey, who so recently has left us, than whom we have not suffered a greater loss in the removal of a preacher from the state. Reaching the church in time we listened to the introductory sermon preached by Bro. Barbour, from the text "Give diligence to make your calling and election sure," and Rom. 1 and 10.

The association was organized by electing our good Bro. Wild, moderator, and Bro. Verby, clerk. While there it was my privilege to be the guest of Bro. Price, and he knows how to make a stranger feel at home. Wednesday was a great day in the history of old Tuskalooza association. The entire day was given to the collection amounting to more than \$20. Afternoon we listened to the thrilling essay of sister Garner on "Mrs. Judson," followed by the rising and gifted young lawyer of Tuskalooza, on "The Early History of Modern Missions." May the Lord send us many more such young men as Robinson Brown.

Friday before the 2nd I ran up to the train to Asheville; there I met the old wheel horse, Glenn, who carried me around and introduced me to Judge John Inzer, with whom I spent the night, and learned to esteem him and his family very much, as a hungry traveler soon learns to do when treated so kindly. Saturday we reached the church of Springs (well named Cool Springs), having passed through one of the most beautiful farming sections of country in Alabama. It made me feel like going to the farm again.

The association was well attended. The introductory sermon was preached by Bro. R. B. DeVine, from the text, "Will a man rob God?" Mal. 3:8-10. Bro. Inzer was re-elected moderator and Bro. Lovell was elected clerk. The discussions were pleasant and spiritual, but I could not help feeling that it was unfortunate for an association to meet on Saturday. Sunday was given largely to Sunday-school work, and preaching the missionary sermon, by Bro. Glenn. It was well done, but after the sermon the delegates made a stamped for home and left most of the business unattended to and to be finished by the faithful few.

Monday morning I boarded the train for Collinsville. I was met there by Bro. Appleton, who made me understand that we were in some way connected by blood, and of course I always feel a few inches higher when such men claim me for a kinsman, and they were legion in Big Will's Valley. We reached Liberty Hill, where the Cherokee association met, on time Tuesday morning. The introductory sermon was delivered by our Bro. Wilbanks, from the text: "And who is sufficient for these things?" 2 Cor. 2:16. The body was organized by re-electing Bro. Appleton moderator and Bro. Davis, clerk.

The meeting was quite interesting to all who attended. Missions received due attention and went off with enthusiasm and without opposition. All the various subjects were well ventilated. The brethren went home feeling that they had just passed through the most delightful and profitable session the body ever held.

J. M. WALLER.

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J. M. WALLER.

Do you know the Scripture better than you did a year ago? You ought to. Have you more places in the Bible to which you go as the bird goes to her retreat? You ought to. Are there more precious spots in the Bible than there were once? There ought to be. Suppose some one had entrusted me with a great matter, and had given me written instructions as to how to conduct it; and suppose that when I felt like I went and read a sentence, and then, after a week, half a dozen sentences; I should have only the most fragmentary knowledge of the instructions. But how many Christians treat the Bible thus!—Wayland Hoy, D. D.

PROGRAM FOR

To Meet at Anniston, Nov. 22, 1892, 10 a. m.

Meet first day at 10 a. m., other days at 9 a. m.; adjourn at 5 p. m., meet at 3 p. m., adjourn at 5 p. m., meet at 7:30 p. m., adjourn at pleasure.

TUESDAY MORNING.

1. Devotional exercises for thirty minutes, conducted by E. H. Teague.

2. Enrollment of Delegates.

3. Election of Officers.

4. Address of welcome by S. C. Clopton.

5. Report of J. F. Fennell.

6. Reception of Correspondents and Visitors.

7. Report of Committee on Program.

8. Report of State Mission Board.

9. Report of Board of Ministerial Education.

10. Report of Board of Directors.

11. Report of Treasurer.

12. Report of Statistical Secretary.

13. Filling Vacancies in Standing Committees.

14. Appointment of Standing Committees.

TUESDAY AFTERNOON.

15. Report of Howard Trustees. Discussion opened by E. H. Cabanis.

16. Report of Judges Teague. Discussion opened by H. S. D. Mallory.

17. Report of Committee on Denominational High Schools by R. F. Riley. Discussion opened by J. J. Taylor.

TUESDAY NIGHT.

18. Convention sermon by J. L. Lawless.

WEDNESDAY MORNING.

19. Miscellaneous business, thirty minutes.

20. State Missions. Discussion opened by W. M. Harris.

21. Report of Bible and Colportage Board. Discussion opened by J. P. Shaffer.

WEDNESDAY AFTERNOON.

22. Report on Home Missions by W. D. Gay. Lie on table till 7:30 p. m.

23. Report on Foreign Missions by Thos. Henderson. Lie on table till 7:30 p. m.

24. 3:15 p. m.: Report on Education by W. L. Pickard. Discussion opened by Virgil Bouldin.

25. 4:15 p. m.: Ministerial Education. Discussion opened by G. A. Hornady.

WEDNESDAY NIGHT.

26. The centennial movement. Addresses in connection with reports Home and Foreign Missions by John A. Broadus and I. T. Fickner.

THURSDAY MORNING.

27. Miscellaneous business, 30 minutes.

28. Report on Sunday-schools, by W. M. Burr. Discussion opened by W. M. Blackwelder.

29. Consideration of two pending amendments to the Constitution.

30. Report on Woman's work, by S. W. Williams. Discussion opened by H. W. Williams.

31. Report of Trustees of Orphan's Home. Discussion opened by J. W. Stewart.

THURSDAY AFTERNOON.

32. Report on Temperance, by S. R. C. Adams. Discussion opened by J. Shackelford.

33. Methods of Centennial Work. Conducted by Chairman of Committee on Centennial. Discussion opened by Z. D. Roby.

34. Reports of Special Committees.

THURSDAY NIGHT.

35. Meeting in Interest of Young People. Discussion opened by A. J. Dickinson.

NOTE.—Opening speeches are limited to thirty minutes and others to fifteen minutes. Miscellaneous business will be in order when the Convention is not engaged with regular program. Devotional exercises, after organization, will be at discretion of President.

GO. R. EAGER, W. A. DAVIS, W. H. SMITH, T. G. BROWN, W. C. CLEVELAND, Committee.

God reveals by man's discoveries; man discovers through God's revelation.—J. M. Wilson.

Central Committee

On Woman's Work for Missions and in the Churches.

Mrs. T. A. HAMILTON, Pres., Birmingham, Ala.

Mrs. G. B. EAGER, Vice-Pres., Montgomery, Ala.

Mrs. G. M. MORROW, Treas., Birmingham, Ala.

Mrs. I. C. BROWN, Cor. Sec., East Lake, Ala.

MISSION CARD—OCTOBER.

Colored People.—"Open thy mouth and plead the cause of the poor and needy." Missionaries, 60. Institutes held for education of ministers and deacons. No more important mission field for Southern Baptists. The Home Board needs money to employ colored missionaries and help to educate ministerial students.

Study Topics.—Not "what shall we do with but for the negro?" The best Christians, the best citizens. Hold that helps others to help themselves, the best help. Parity of the colored people in the Centennial.

Without discounting to the least degree the organized work for the freedmen, whether done by one Board or another—especially that done by the Home Board of the Southern Baptist Convention, which has accomplished a work greater by far than any other—I want to insist that our obligations to the negroes can never be discharged at second hand. Our daily personal contact with them gives us our greatest opportunities and imposes our heaviest obligations. They are in our homes, in our places of business, wherever we turn we look into their faces. Weak they are, ignorant they are, pathetically confiding they are; but all these things ought to appeal to our noblest nature. And let us remember that these same black faces will meet us before the throne of Him who died for them and for us. In the providence of God, they are put in constant touch with us. We must answer for their souls to the extent of our ability to help them. Whatever may be said of their sinfulness and low condition is so much said for our personal efforts for their good. Let the example of Him who was rich, but became poor for us, plead with our souls for the lowly people within our gates. There is no time for idle scorn while people are perishing within arm's reach of us.

There is need of multitudes of home missionaries—Christian women who will within their homes teach the ignorant colored women how to live, how to order their homes, how to care for their children. And these lessons can be enforced by examples set constantly before their eyes.

example, but by timely and sympathetic help, so much the better. I am so convinced that the main part of the work of helping the colored people must come along the multitudinous ways of personal contact and by unorganized personal effort, that I feel constrained to linger on this part of the subject. It was by this means that hundreds of thousands of the negroes entered upon their liberty. Christians, I shall never forget a powerful address made by a colored brother at a temperance meeting. With an eloquence born of an overmastering sense of the peril of his race, he said: "Don't leave us to the bad people. We are yet weak. We learned our v

Alabama Baptists
MONTGOMERY, ALA., OCT. 13, 1893.
Address all correspondence to
HARRIS, FOSTER & NEWBERRY,
Montgomery, Ala.
RATES AND INFORMATION.
Subscription Price—\$2.00 per year, in advance. To ministers, regularly in the service, \$1.50.
The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.
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Advertisements—Will find it to their interest to write for terms. This paper has a large circulation in Alabama among the 100,000 white Baptists.
For First Class Postage—Send to the Alabama Baptist Association, Montgomery, Ala. (C. W. Harris, Editor) and J. B. Dewberry, Business Manager, an envelope to a first-class book, newspaper or magazine. Price list sent on demand.

Now is the time for our friends to raise clubs for the ALABAMA BAPTIST. Clubs of ten at \$1.50 each and a copy free to the one who gets up the club.
ANY brother or sister who gets for the ALABAMA BAPTIST a club of ten subscribers at \$1.50 each will be presented with a copy of the paper one year free.

SOME weeks since, in speaking of Dr. Meyer's defection from the Baptists, we should have said that he was the pastor of a Presbyterian and not of an Episcopal church.

BRO. JEFFRIES told his Kentucky hearers that they had the "cash for colts, but not for the spread of the gospel." How many of our readers have the cash for new clothes, new buggies, new pianos and "new trips on pleasure bent," but not a copper for sending the message of salvation to the lost?

WHEN the Bible and Colportage Board makes its report to the Convention, it should specify in saying "so many dollars' worth of books sold," how many of these books were blank books, pocket books, albums, school books, writing tablets, slates, pencils, inks, wrapping paper, fancy and plain writing paper and envelopes; how many undenominational books, and then how many Bibles and other Baptist books. The Bible and Colportage Board was organized to disseminate Baptist literature, and not to come into competition with individual Baptists over the state by giving its energies to running a stationery business.

The president of the B. and C. Board tenderly seeks to lift from Bro. Anderson the responsibility of being

mon will hardly deny that Bro. Anderson wrote and urged upon the B. and C. Board the adoption of both of their circulars. He will hardly deny that in all the plans of the B. and C. Board it has been understood that Bro. Anderson was willing to sacrifice himself in the editorial chair so soon as the B. and C. Board should gain control of the paper. If he does deny these things, it is more than some others of the board would be willing to do. But while Bro. A. is known to be the instigator of the move, the B. and C. Board cannot deny that it has acted rashly in taking his advice.

It has recently developed that Isaac H. Vincent, the defaulting treasurer, lived for some years after his flight, as a cotton planter near Monroe, La., and only allowed himself arrested and brought to Alabama on the promise by friends that his trial would be a small affair, and that he would soon be freed. At the time of his capture it was believed that the whole thing was brought about by interested parties. The reward money was believed to have been divided with Vincent's family, and now his own confession gives deeper coloring to that belief. We opposed the pardon of Vincent for several reasons, one of which was that it was necessary to hold him in order to finally catch others who were parties to the crime. The whole story will yet come to light. Link by link is being forged, and before many years the chain will bind the entire gang.

The Baptists of America were sitting down, simply waiting God's time to convert the heathen, when suddenly God thrust upon them two missionaries. Human sympathy was aroused to know that one of our fellow citizens and his noble wife were far away from home among heathen people and must be sustained. There was aroused also a love for dying men and women, even though their faces had never been seen and perhaps never would until met face to face before the judgment seat of Christ. And during the years past American Baptists have tried to do a little more every year to enlarge the force of workers and to reach a greater number of the perishing. But God's blessings have been far larger than our efforts could have led us to expect. He hath done great things for us whereof we are glad. Let every Baptist seek to acquaint himself with the wonderful providences of God in opening the pathway for the mission work, and surely he will take fresh heart in the great work that calls so loudly for laborers.

AN exchange tells us that Mr. Sam human, of Atlanta, has offered to the Presbyterians for an orphanage his elegant residence and grounds, worth \$100,000, and proposes to pay all taxes for ten years and give \$5,000 a year to support the orphanage. This is a noble act. What the Baptists of Alabama now need is that some one or more should come up and make a handsome gift of money or property which can be used at once to buy a home and furnish it. When the home is secured the orphans will be easily found. Catholic orphanages and convents get Baptist orphans every year from Alabama, and that always means strength for that church.

REV. W. D. POWELL, who for eleven years has been a missionary in Mexico, in a recent speech gave out some plain figures concerning Catholics in Mexico. The Pope allowed a leading man of that country to marry his own sister, on condition that he pay into the Catholic treasury \$30,000. Another man, on paying \$16,000, gained permission to marry his niece. The fee for baptizing a child is from \$1.50 to \$3.20.

The laborer in the Catholic cause in Mexico, when wages for a day's labor are 12 1/2 cents. Two-thirds of the people formerly lived without marriage. Almost every priest has children of his own.

There is not a robber in Mexico that is not a fanatical Romanist. There are no asylums for the aged and infirm in Mexico. There is not a college nor a hospital established by that church.

One idol has two dresses, worth about three million dollars. In Mexico a man cannot be a true patriot and a true Romanist.

It appears that parental responsibility is becoming, if possible, more serious than it ever was at any age of the world. In the good old days the parents were considered as the guardians in all respects of the boys until they reached manhood. Now the boy is out and at business before he is twelve years old. He is coming in daily contact with the sins and cares of the world, which tend to harden and embitter his life. The boy is prematurely forced into the fierce battle of life. This condition of affairs existing, it is important for parents to seek by all means to instill into their boys from infancy the truths as contained in the Word of God. To teach the boy before he leaves home and its influence, will require great and prayerful diligence on the parent's part, but they should do it at any sacrifice. Wee to the boy who is thrown out into the world without the character for truth and honesty and love for God and humanity being based upon the "impregnable rock of the Holy Scriptures."

We have no desire to get into a controversy with our dear friend and brother, Dr. Shaffer. We have no doubt but that he believed he was doing what was for the best, but we do know that a man's prejudices are wont to warp his judgment. We insist that Bro. Duke, in agreeing to withdraw his motion to adjourn, in order that a vote might be taken, did not stipulate that no further amendments should be offered to either of the three reports before the body, but he withdrew it in order that no further speaking might be indulged in. Hence we reassert our first statement, that it was entirely competent for one or more amendments to be made to either of the reports; consequently, the moderator's ruling, that Bro. Norman was out of order, in moving an amendment, was unparliamentary. Of course Bro. Shaffer ought to know the members of the East Liberty association better than the writer does, but the position is still held that the association was committed to a report which a majority of the delegates do not endorse.

It would seem that the duty of Rev. G. S. Anderson, vice-president of the Home Mission Board for Alabama, and member of the Bible and Colportage Board of Alabama, is to visit as many associations as possible and seek to get them to pass resolutions condemning the ALABAMA BAPTIST, and ask that the Convention own the paper and turn it over to the Bible and Colportage Board to run. At the Central association we had no representative, but learn from the *Alexander City Outlook* that he got his pet scheme attached to the report on Bible and Colportage, but the brethren tabled his resolutions. The Convention may or may not decide to buy the ALABAMA BAPTIST, but we are sure of one thing, that a resolution will be introduced to dissolve the Bible and Colportage Board after they shall have gathered in all the books they have in the hands of colporters, and divide out the assets proportionately among the various associations which originally made up funds for permanent colportage work. The Bible association has virtually asked that that step be taken. But should this resolution not prevail, then we believe the Convention will change the *personnel* of the Bible and Colportage Board, and give brother Anderson more time to work for Home Missions.

NOTICE.
Delegates to the Alabama Baptist State Convention, which meets in Anniston on Nov. 22nd, 1893, are requested and urged to send their names to the undersigned before Nov. 10th, 1893, so that homes may be assigned and the delegates notified where to go when they arrive. Homes will be provided for delegates only. Special rates have been secured at the hotels for visitors who may wish to attend.
J. W. STILLWELL,
Chm'n Com. on Hospitality.
State papers will please copy.

READER, if a stranger visits your church be sure to speak kindly to him. Show him some attention. By that means you may sow seed that will bear delightful fruit in his memory for years to come. While in Henry county, lately, we met a young man who told of how he once "went on a lark," with other wild boys, to Atlanta, Ga. He had never before visited a city and his idea was that it was only a place to have a "good time," for a couple of days he and his companions took in the sights. Sunday came and he remembered that his old mother had always taught him to remember the Sabbath day to keep it holy. He went to church. A kindly faced old gentleman met him at the door, led him to a convenient pew, gave him a hymn book, and after service asked him something of his home. This kind attention and the sermon gave him opportunity to see a better side of city life than he had thought of, so as he left that church door he determined to break off from his wild companions and go home. He is now an earnest Christian, trying by word and deed to serve his Master. He is always made happy every time he thinks of the kind stranger in that city church. He never learned the man's name, but he saw in him one of the servants of Jesus Christ.

UNITY, NEWTON AND COLUMBIA ASSOCIATIONS.

Those were the meetings attended during the week ending Oct. 8th. Only one day was spent at Cooper's in session with the brethren whose motto is "unity." The delegates were on time, so that after the prayer service, led by Bro. McCord, Bro. Hardy Jones had a good congregation to which to preach about the important work of those who are trying to serve God. Like Nehemiah, they should reply, "I am doing a great work and can't come down." Preachers especially should not stop to bother about leading folks in political matters. Preach the Word, and let laymen look after running for office.

Bro. A. J. Brooks has long been the efficient moderator, Bro. Ruddick, clerk, Bro. K. Wells, treasurer, and they were all re-elected within one-half minute. The first day was given to organization.

Dr. W. C. Cleveland was on hand to talk for ministerial education. Rev. J. W. Dunaway, our own beloved Jud, was on hand accompanied by his lovely bride, nee Miss Griffin, of Centerville. An account of their marriage would have appeared in last week's paper, but was lost in the mail. But we all rejoice in the happiness of our brother and his companion.

A hearty handshaking and we are off to Clopton via Ozark, to meet for the first time.

THE NEWTON.
The brethren of Ozark are delighted with Bro. P. L. Moseley. He is a good preacher and tender pastor. Our readers will all be glad to know that the health of his wife has greatly improved. A "pastorium" is one of the new enterprises recently set on foot at Ozark.

A long, heavy, hot drive and we are at Clopton. The church is well filled and Bro. Crumpton is holding the people's close attention by his mission lecture. This brother has been so hard-worked for months that he seems almost broken down. As we meet our brethren who are giving their lives to public service for the brotherhood, we think how little the general public appreciate their sacrifices and labors. Home and private interests are neglected, but the reward will come, by and by.

After Bro. Crumpton is through, the moderator, who is Rev. R. C. Deal, notifies us that we are at liberty to talk, and so for a few minutes we talk.
At night, we listened to a good sermon from Bro. Moseley. The next morning is given to missions, being concluded with a sermon by brother Crumpton on, "Am I my brother's keeper?"

Outstay at Clopton was brief, but exceedingly pleasant. The citizens all did their best to make the meeting a success. Rev. A. L. Martin, from the Judson association, was present and read a most excellent paper on missions. We hope in a few weeks to print that paper.
Brethren Calloway and Poyner, two of the older brethren, were absent and greatly missed by their many friends. These have been among the most useful ministers of the state.
Bro. H. G. Hurley was a visitor. By his gentle manners and practical speeches he made many friends. The Abbeville brethren are pleased with him as their pastor.

After a thirty miles' drive we are at Pleasant Plains, where we find the COLUMBIA ASSOCIATION in session. Bro. Cody is in the chair as moderator, with Bro. Williams as clerk. Bro. Burr is an active member and not only knows how to work himself, but works every other brother who comes in his "ballerwick." The report on religious literature was being read when we got to the church, and we were by invitation soon on the floor speaking of the necessity of having a pure and wholesome class of reading for our home. Missions and temperance occupied the remainder of the day, all speeches were made by brethren Burr, Hurley, Stewart, White, and others. Bro. Barnes preached at 11 o'clock on the commandments and statutes of the Lord.

Southeast Alabama has been lured with illicit distilling and what selling, hence good territory for temperance talk. We believe an improvement is perceptible, and that the day will soon come when such will be the sentiment of that section that it will be impossible for a man to maintain his self-respect and make or sell whisky.

Saturday was given to a discussion of the Centennial. Cowart's church, of which Bro. White is pastor, has already given \$100 to the Centennial fund, and it is agreed that the association should raise \$500 by April, 1893, for a special fund. Brethren Burr, White, Stewart and the other pastors of the association believe in missions, and their people are coming up to a higher standard. We have never been among a more generous hearted people. They have fertile soil, delightful climate, and are thrifty. Every farmer has an abundance of corn, potatoes, pease, and sugar cane, as well as a good supply of hogs. Money may be scarce in that country, but there will be "bread and to spare." We strike the railroad at Ashford and shake hands with Bro. Milligan, who says his wife is a dear lover of the BAPTIST.

FIELD NOTES.

The English Baptists have already raised \$400,000 this year for missions. The Central association will hold a 5th Sunday meeting with the Alexander City church, beginning October 28th.

Dr. J. R. Graves writes the *Baptist and Reflector* that he is gradually growing weaker. He goes to the Sanitarium, Battle Creek, Michigan.

The Baptist University of Chicago opened its first session with 300 students. The faculty expect 1,000 students before many weeks shall pass.

Bro. M. D. Early, of Memphis, was stricken with paralysis Sept. 28th. We trust it may be our Father's will to give him speedy restoration to health.

Rev. W. I. Feazell has been called from Lake City, Fla., to the care of Lineville church. Lineville is his native town, and we welcome him "home."

In the past twenty years Baptists of the United States have increased from 1,489,000 to 3,270,000 in numbers, and in property from \$3,467,000 to \$59,000,000.

Rev. W. R. L. Smith has resigned the care of the First Baptist church of Nashville, Tenn., and has accepted the care of the Third Baptist church of St. Louis, Mo.

Dr. Tichenor, in his speech at the centennial meeting at Louisville, said there are in Missouri 800,000 Germans looking to the Home Board for gospel preaching.

We have received an invitation from Rev. and Mrs. A. F. Dix, to be present at the marriage of their daughter, Dimple, to James Madison Hall, Thursday afternoon, October 20th, at their home, Pine Grove, Ala.

A brother writes in the highest terms from Marion of the work of Bro. Lawless, their pastor. He says: "Our church here, under Bro. Lawless, is doing well. He is certainly the most godly man I have ever met."

The members of Mr. Spurgeon's old church are not all agreed on having Mr. Pierson, a Presbyterian, to supply for their pulpit for the next twelve months. Rev. Thomas Spurgeon is desired as the permanent supply.

Bro. H. Crumpton, Mr. Williams, Oct. 10: we are having a fine time here. Some have joined and others interested. The membership are waking up, and will employ a pastor and resume house keeping for the Lord.

Dr. A. E. Dickinson's address, "The Baptists and the Bible," has been put in tract form and may be had at three cents a copy, or two cents where two copies are ordered. Orders may be sent to him at Richmond, Va.

A glorious meeting was recently held with the Oxford church, Rev. W. H. Smith assisting the pastor. Twenty-five united with the Baptist church, about twenty with the Methodists and several with the Presbyterians.

The Marion Standard is one of our strongest papers. It occupies high ground on all moral and political questions. Bro. Culbreth is a live newspaper man, and his paper is very far from being "stale and dead." Success to him.

R. M. Hunter, Jasper, Oct. 8: Our meeting continues. Bro. Seane has not yet arrived—am expecting him; interest increases in the meeting; one joined last night and one the night before. My heart yearns for a revival in the town of Jasper.

Married, in Tuskalooosa, Ala., at 9:30 a. m., Sept. 28, 1893, Mr. J. E. May, of Cuba, Ala., to Miss Jessie V. Garrison, Rev. J. D. Cook, of Meridian, Miss., officiating. May the blessings of heaven and the joys of earth attend this couple. —J. D. C.
R. W. Little, Com.: Please allow us space in your paper to kindly thank the good people of Selma for their liberal contribution to Fellowship Baptist church, for the purpose of painting it. We are going ahead with the work and hope we will soon have it completed.

The Baptists of Tennessee are in session at Knoxville. Their program gives large space to missions, education, colportage and orphanage. Happily they are not disturbed about the Convention's owning its organ. We congratulate Bro. Folk on the way he manages to please his constituents.

Dr. Warder, corresponding secretary of state missions for Kentucky, reports through the *Recorder*, that the mission receipts for September were \$1,600 in excess of the same month last year. Bro. Crumpton would be happy if he could make such a report for the Baptists of Alabama. Many churches seem to have forgotten the State Board.

Rev. Jno. F. Purser is not only a faithful pastor, but preaches on Thursday nights at Brundridge and at country churches during the week. Our city pastors have a great work in their own homes to do, but an occasional sermon to the surrounding communities would prove of great encouragement to those struggling bands.

G. D. Benton: It was my pleasure to be with the pastor and church at Uchee on yesterday. I had been to preach a sermon on "Centennial children's day." The children acquitted themselves to the delight of us all. A handsome cash collection was taken, amounting to about \$18. I trust God's blessings may attend the efforts made to do good in his name. Our good sister, Mrs. J. C. Williamson, was the leading spirit in preparing for the occasion.

The colored Baptists of Alabama will meet in their 25th annual session November 23rd, in the city of Mobile. The *Baptist Leader* feels that much progress has been made during the twenty-five years past, but a greater future opens for the next twenty-five years. The *Leader* bids every brother, when he goes to the Convention, to watch himself, not to see how much he can say, but to see how much that is profitable he can keep from saying—how many "soft answers" he can give.

M. B. Smith: On Oct. 2, at the church at Mount Zion, Tuskalooosa county, Ala., Bro. L. H. Huff was ordained to preach the gospel. The presbytery was organized by electing Dr. J. H. Foster, chairman, and the writer, secretary. The ordination sermon and examination was conducted by Dr. Foster, the prayer was offered by T. B. Whately, the charge given by M. B. Smith, and the benediction by Dr. Foster. Bro. Huff is a man of great power, with bright prospects of great usefulness. He takes the pastorate of the church at Mt. Zion and has other calls.

We deeply regretted our inability to reach Greenville in time for the dedication of the new Baptist church. During the past year, under the leadership of Bro. J. H. Foster, the brethren have built one of the handsomest churches in the state. Sunday was a great day for that self-sacrificing band. Dr. J. B. Hawthorne, who was years ago pastor in Greenville, preached the dedication sermon. He preached at night and then lectured on Monday night. Bro. Foster, we trust, will send us an account of the sermon and a description of his church. God grant that this may be the beginning of greater usefulness for that church and pastor.

News and Notes.

It was a great disappointment to the mission societies of Birmingham that Bro. Cova and Pura were not with them on children's day. A telegram came from Dr. J. Wm. Jones announcing that they were quarantined and hence the delay.
The Sunbeam societies of Birmingham and vicinity assembled in the First Baptist church, on the afternoon of Oct. 2nd, to greet the little Cuban girl, as she should pass through on her way to the Judson. She was not present, but five or six societies were represented and participated in the praise service for the centennial. Their reports showed growth and zeal in mission work.
The sisters of Warrior gave their association vice president, Mrs. E. F. Stearns, and the representatives of the Cen. Com. on women's work, a hearty welcome, and great hospitality, but, better than these, entered gladly into the work of organizing a society, and of sharing in the support of the association missionary.

Paid for Education of Pura Cova at the Judson, August-October: Little Helpers, Bessemer, \$12; L. M. Soc. St. Stephens, \$5; Mt. Moriah, \$5; S. S. S. L. M. Soc. Talladega, \$5; Mrs. M. N. Hamner, 25c; Ray Sunbeams, Deatsville, \$3 78; L. A. Soc. East Lake, \$2; L. A. Soc. Northport, \$2 50; Infant class, St. Francis, \$2; Mobile, 32c; Mrs. E. Woodard, Grove Hill, \$5; Midway Soc. \$5; Marion, Siloam, \$10; making \$141.20 in bank.

The Eufula Association.

This body will hold its next session with the church at Midway, Ala., Thursday, Oct. 20th, 1893, beginning at 10 o'clock. A cordial invitation is extended to all brethren to be with us. A special invitation is given to all agents and editors, centennial speakers and missionaries. Come! stay as long as you please, and leave when you will.

T. H. STOUT, Moderator.

To clerks of associations—Send minutes to the Alabama Printing Co.

Bro. Hare's Notice of the Late Session of the East Liberty Association.

Speaking of the session of Wednesday night, he says: "According to the word of a reputable brother who lives at LaFayette, the colportage brethren arranged to have that service set aside so that Bro. Anderson and his co-workers could speak against the ALABAMA BAPTIST and for the Convention's ownership and the Bible and Colportage Board's management of the paper." Now this is a mistake. Here is the way of it:

On Tuesday evening, early after the organization of the association, it was moved that the whole of Wednesday be set apart to the consideration of the reports on foreign, home and state missions, and Bible and colportage work, and that Wednesday night be set apart for a centennial service. The move did not anticipate the protracted debate which occurred on Wednesday, and doubtless supposed that all of the reports would be discussed and adopted before the close of the afternoon session. But not so; the afternoon session closed and not a single report had been adopted; two days of the association were gone, and only one remained in which to transact nearly all the business of the body, and hence the disposition of some of the brethren to set aside the centennial service, that we might finish our regular work.

Bro. Hare says that the moderator was manifestly in favor of the side-tracking scheme. This is a mistake, and does the moderator injustice. The injustice may be unintentional, and I suppose it is, but still it is injustice. The moderator, and not the colportage brethren, was mainly responsible for the attempt to set aside the centennial service that the association might proceed with the regular order of business; not that he wanted Dr. Anderson nor anybody else to abuse the ALABAMA BAPTIST, nor that he did not like a centennial service, nor that he was indisposed to yield to the wishes of the intelligent audience of the evening for a centennial service; but, because he thought that the regular business of the association should be carried on, no matter what became of other matters.

It was not a side-tracking scheme, but an attempt to get on the main track. The moderator did not insist, he only stated the situation. After the centennial sermon, the moderator again called attention to the condition of our business, and then the association voted a return to the main track, and the business went on. During the night session some of the brethren managed to say some rather unpleasant things and Bro. Hare helped them. I do not suppose that the audience was much edified; I am sure that the moderator was not. What Bro. Hare says about the ruling of the moderator on the motion of Judge Denison, is altogether true. His ruling did not come of ignorance—as he told Judge Denison afterwards—but it was the result of a belief that the previous question does not become a district question. Some religious bodies do not allow the use of the moderator did not believe that it was for the good of the interests, at stake for the previous question to be called, and proposed to force Judge Denison to appeal from the decision of the chair, which he declined to do. The moderator's course was not the result of his being either for or against either of the parties to the controversy. He aimed to allow—the brethren on both sides to deliver themselves. He believed then, and now believes, that that was the most satisfactory way out of the trouble.

Bro. Hare also charges that the moderator was unparliamentary towards a motion of Bro. Norman. That charge is a mistake. Here is the situation: After long and tiresome debate, Bro. Lum Duke moved to adjourn. Many brethren thought that the debate had been extended long enough, and that we ought to come to a vote without further debate. Bro. Duke was appealed to to withdraw his motion to adjourn, and he consented to do so provided the report was brought to a vote without further debate. The moderator proceeded to take the vote, when Bro. Norman rose and moved to amend the report. The moderator ruled that Bro. Norman was out of order, and the vote was then taken, and there was only two dissenting votes, so far as detected by the ear of the moderator.

Bro. Hare charges that the unparliamentary rulings of the moderator committed the association to a report which a majority of the delegates did not endorse. The vote did not look that way. I think that I am better acquainted with the East Liberty association than Bro. Hare, and am sure that he is mistaken. Respectfully and fraternally,
JNO. P. SHAFER

One Day with the Unity.

On the second day of the Unity association it was my pleasure to be with the brethren and hear them talk business. Sometimes when men talk they seem to forget that business is business. In the morning the report on ministerial education was read by Dr. Caffey, and a fine report it was. As chairman, he yielded his place on the floor to Dr. Cleveland, the president of the Ministerial Board. For about thirty minutes Dr. Cleveland talked to the people in his own inimitable way, presenting the claims of the board in a most forcible manner which carried conviction with it. The entire audience listened with rapt attention. When he closed he called for \$200 for ministerial education, and in a few minutes it was raised, and what is so good about it—it will be paid—every dollar.
Then came the three reports on missions, all of which were pointed and well-timed, and laid over until the afternoon session. Then came dinner, this being an "enterprise" in which all could take part, not a single individual declined to take an active interest, for about one-half hour. The dinner was excellent.
At 2:30 the association re-assembled.

bled, and after a few short speeches by brethren, Dr. Cleveland again took the floor, and his speech was, if possible, an improvement on his morning address. He appealed to the association in favor of missions, and carried the truth home to the hearts of the listeners. When he closed, he called on the association to raise money enough to give them an evangelist within their bounds during the year. Two hundred and twenty-five dollars was raised, and other contributions will no doubt be forthcoming. Perhaps no man ever did better work than Dr. Cleveland in the two speeches above referred to. His very soul and life is in the work. He is doing the labor of two men. He attends associations all through the week, and goes home to preach on Sunday. If we had more such men in the field during our associational season, what a great amount of good could be accomplished.
Let us hope the Unity will bestir itself, and before the next annual meeting resuscitate some of her sleeping churches, and revive some of her dormant Sunday schools. It has the material to make a number one association.
JNO. G. HARRIS.

B. Y. P. U. A.

What is it?

Eds. Ala. Baptist: So profoundly impressed am I with the great movement now going on among our young people north, south, east, west and in Canada, that I am constrained to appeal to all pastors and Baptist churches in Alabama who have no societies, to organize the societies in every church. And I urge all societies (of whatever name, especially Christian Endeavor Societies) connected with Baptist churches to co-operate with the national "Baptist Young People's Union of America." Societies already organized need not give up their name. This movement "fills a long felt want," and answers the oft repeated question, "What shall we do with our young people after getting them into the churches?" Let any church organize a Y. P. U. Society and, my word for it, such church will never be without it again. We organized one last spring as a "Christian Endeavor" society, but learning through Dr. Eager of this great national movement in our own denomination, we at once put ourselves in line with B. Y. P. U. A. Starting with about six members we have grown to twenty-five. We meet each Sunday afternoon at 4 o'clock, and hold one hour. Our interest, zeal and membership have steadily increased; and we now feel that our church could not get along without its young people's society.

This movement is not a propaganda in the interest of a pet name or method of young people's organization, but an educational movement for the strengthening of our young people in Bible knowledge, distinctive Baptist principles, missionary zeal, and growth of Baptist churches. Its headquarters are Chicago. Its organ is the *Young People's Union*, a live, well edited 16 page weekly paper. Our society takes twenty-two copies of this paper, and our young people read and study it. At the last annual convention at Detroit, there were over 10,000 delegates in attendance. Among the board of managers of the Union are Dr. Geo. B. Eager, of Alabama, Dr. Gambrell, of Mississippi, Geo. Braxton Taylor, of Georgia, Dr. Cranfill, of Texas, Dr. P. S. Henson, of Chicago, Dr. MacLauren, of New York, Dr. L. L. Henson, of Baltimore, etc. These societies are forming in every state, and twenty-two states have organized annual Union conventions. How long before Alabama will organize a Union convention? I urge the friends of the Union to agitate this at the State Convention in Anniston in November, and get in shape to hold our first state Union convention with the next State Convention in 1895. I request the president of every Baptist young people's society (of whatever name) in Alabama to state through the ALABAMA BAPTIST the existence of his society, its membership, and the sense of his society as to a State Union. And I call on Dr. Eager, and others, to give us an article on this subject.

In the Union paper of the 17th I find this report of a talk made by Dr. Eager on Aug. 29th to one of the Chicago Union societies: "Dr. Eager followed, speaking upon the young people's movement, and it is scarcely necessary to say that the young people were held spell bound by his words. He is a very finished speaker and, as all know, is in hearty sympathy with the Baptist Young People's Movement. He pictured it as a bond of blessed union of sentiment between the Baptists of the North and South. He prophesied that it would result in a mighty strengthening of the whole Baptist forces. He sensibly pointed out that organic union was not the need of the hour between Northern and Southern Baptists, that division of labor was a national necessity. He emphasized with great force the need that Baptists stand together on this continent, and make themselves felt in emphasis of New Testament teachings. The influence of his spirit, as well as the beauty of his speech, will long remain a pleasant memory to those who enjoyed the evening at Western avenue."

All pastors and Christian workers who wish to enlist the labors of their young people, and all societies (of whatever name) connected with Baptist churches should write at once for a sample copy of the paper and for literature, instructions, etc.
Write to *Young People's Union*, 122 Wabash Ave., Chicago, Ill.
W. E. B.

MARRIED—At the Baptist church in Centerville, Ala., Thursday, Sept. 29th, at 10 o'clock a. m., Rev. J. W. Dunaway and Miss Lizzie Griffin, Rev. J. B. Small, of Beard, Ala., and Dr. C. Culbreth, of Marion, officiating. Bro. Dunaway is pastor of the Centerville church, and by his consecrated life, faithful labors and able preaching has endeared the people of that town and community to him. His charming bride is one of Bibb county's most lovable Christian daughters, beautiful in face and figure, refined and cultured, a pure and consecrated Christian, who will make the preacher a helpmeet indeed.

Several Things.
The defection of Spurgeon's church distresses but does not surprise me. I have all along apprehended that it would go the way of Bunyan's and Hall's churches in his demise, with possibly a secession of real Baptists. Dr. Pierson will, I presume, feel no hesitancy in immersing, on occasion, where his predecessor officiated as a minister, all his lifetime, without ordination, and observed his own terms of communion at the Lord's table.
Mr. Moody, with his clandestine baptism, whom it is the fashion to laud without measure, simply goes a little farther than Spurgeon did in forgetfulness of scriptural church order. Both, however great and good, mistake seriously, I apprehend, in some things.
I have always objected to non-denominational Young Men's Christian Associations, as organizations in their tendency. Isn't it the height of presumption to set up another Christian institution than that of the Master?
"But they are doing great good." Very well, Luther and Wesley and Fennelon did great good; but am I therefore to become a Lutheran or Methodist or Catholic? to cease to protest against their errors? all error? If we Baptists are wrong about our church order—terms of baptism and communion—our existence is a grand impertinence, and we are the worst of schismatics.
I have always joyed to co-operate with other denominations—to recognize all the good they are doing—as far as conscience in the light of scripture would admit, but have still felt "too obdurate better than sacrifice, and to hearken than the fat of rams."

I hesitate to answer the queries of "Landmarker," as you suggest, because I think it proper for parties to write over their real name, when delicate questions are concerned. I will say, however, that I was never ranked as a landmarker, but a Baptist.
E. B. T.

The Country Church.
"The Place and Power of the Country Church" was the subject of a paper recently presented before a Baptist association, by the Rev. Dr. O. P. Eches. We produce the following showing of the need of maintaining country churches:
1. "The country church is largely the source of the supply of the Christian ministry. The large city churches supply few men for the ministry. If we were to shut up the churches in the country we would soon have a famine in the country, unless these words: 'I suspect that the great majority of our ministers were born in the country. Those who are born and bred in the large cities are more apt to be drawn into secular pursuits.' Dr. Strong states that the first church in Rochester has given only one man for the ministry in forty years.
* * * Oae little town in Vermont, with our struggling church, sent out ten ministers. Another town, in which were only missionary churches, sent out twenty-one. A little church in New Jersey, with not over fifty members, has booked five men for the ministry. The country churches are the fountain head of the ministry, with nothing heroic about it. But this is far apart from narrow-mindedness. A vigorous moral and spiritual life may be found allied with this uneventfulness. Secretary Spratt, of the Pennsylvania Educational Society, says that more than twice as many students come from the country churches than from the large city churches. The glitter of money and the excitement of life appeal to the young man in the country far less than in the city. If we intend to keep up the supply for the ministry of the Word, we must cultivate the spiritual life of the churches in the country districts. The pastor or church that discovers the men whose Christ wants for the upbuilding of his people is doing a large work, even if unnoticed.
* * * Some little country churches, by contributing able men for the ministry, have widened their borders and made the entire land their debtor.
2. "The country churches are constant sources of supply to the city churches. If any one looks into the large churches of the city, it will be found that a large part of the pillars of the churches are country born and bred. Our churches are constantly drained to supply the city. Professor Wright, of Oberlin, said lately: 'It is doubtful if a single one of these large city churches could maintain its efficiency for two generations if cut off from the supply of country-trained material.' And therefore we must watch the springs. We in the country must put in the healing salt, that our contributions to the seeming mass of the city may be a blessing and not a curse. The city stands debtor to the country. Let those in the country districts strive to help the good men in the cities in their crusade to bring all the forces of modern civilization under the control of Christian principles.
3. "The country churches must minister to the millions who live in the country. * * * If they do not do this work, it will not be done. If the millions in the country are saved, those who live in the country must save them. If they are not evangelized they will carry the whole land down. The green hills and fields of the country do not make an Eden. Human nature grows rank among crowded streets. Jesus Christ is needed just as much in our secluded country districts as in the alleys of the city. * * * Little country villages, still smaller hamlets, the more sparsely scattered communities, may become little Sodoms. For purity, for good social order, for the common virtues of life, for the training of good manhood and womanhood, there must be the healing influences that come from Christ and his church. We sometimes underrate the influence and power of the scattered and small gatherings of the brotherhood meeting in a small house of worship in some retiring place. Let these saintly worshippers feel that their work is just as essential as that of their fellow-worshippers who meet in the city church whose name is heralded all the land over."
—Morning Star.

