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NUMBER 45

She is reaching a critical stage in her development, and the conservative power of the gospel is her only safeguard against disaster.

JNO. A. BRUNSON.
Kokura, Japan.

Alabama Baptist

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RATES AND INFORMATION.

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The Alabama Baptist will receive all funds the brethren and sisters will send in for the Orphan's Home.

If you are a Baptist and appreciate what the paper has done, and is now doing for you, show your appreciation by an immediate remittance.

The Central Baptist voices our sentiments when it says: "If the Roman Catholics want to claim Christopher Columbus they can have him. He was a success as a discoverer, but religiously there was nothing about him to boast of."

An exchange aptly suggests that many Christians are so busy working for Christ that they neglect to commune with Christ. Work is important, but we must commune with the Master, or we will lose the blessedness of his presence.

The Central Baptist brings us tidings of a cowardly assault made upon the minister of the gospel in one of the suburbs of St. Louis. His little mission station and plain sermons were a rebuke to the whisky dealers and their friends, and failing to frighten him off by other means a "thug" was engaged to do him violence. This is the saloon business the world over.

Our subscribers have been very slow about sending in their renewals to the ALABAMA BAPTIST. Many of them have argued that what they owe is a small matter. True, it may be, but brethren and sisters, let us remind you in all seriousness that there are so many who treat us just as you are doing that it gives us serious inconvenience. You have frequently said you would remit in a short time.

Now, we beg you to go at once to the postoffice, or express office, and send what you owe, together with the amount for a year in advance.

BRO. N. C. UNDERWOOD is one of the most honest and faithful preachers in Alabama. He is a worker and not a growler. Speaking to a brother recently concerning the secret scheming against our various enterprises, he stated plainly that he had no respect for such methods. He honors men who fight openly when they have occasion to fight at all. He deeply deplores the fact that our entire brotherhood are not thoroughly united trying to help instead of hindering each other. We have our different lines of work, and in the fear of God we should each one of us do our work.

ONLY a few more days until the Alabama Baptist State Convention meets in Anniston. Times are hard and many brethren are excusing themselves from attendance upon that meeting. You can't afford to stay away; there are too many important interests at stake. This will be a time when the Baptists of Alabama will, with a determined purpose, bury all strife and adopt such measures as shall insure enlarged work and greater success for our common Zion. We want the brethren, especially the preachers of the state, to be present and take part in this, we trust, the grandest meeting in our history.

MANY people speak lightly of the financial ability of preachers. We gladly testify to the contrary from the *Christian Register*.

"Taken as a class, preachers are the best financiers in the world. Don't hold up your hands in mute surprise. It is a fact that the average preacher makes a little money far greater than any other living man could do. The class upon him are greater than on most other men. Yet taken year after year he manages some how to perform miracles of economy. It would not be fair, in this connection, to omit the statement that his wife is often a most important factor in bringing to pass this consummation. Before you begin to find fault with a preacher for being a 'poor manager' stop and ask how much he has had to manage on, and whether you could have done as well as he. Don't expect him to make deals without sense."

Every association in Alabama has a pretty well organized business administration. Some years ago the Alabama Baptist Association at Wetumpka, Nov. 7th, was held at the home of Mr. Fitzpatrick, our deepest sympathies. After a brief illness Mr. Fitzpatrick died at his home in Wetumpka, Nov. 7th. He was a warm hearted and generous

FIELD NOTES.

Rev. W. J. Ruddick preached last Sabbath at Blocton.

Bro. Rager sends an interesting letter from Italy. Read it.

Rev. M. H. Lane is aiding pastor J. H. Curry in a meeting at Northport.

Dr. B. F. Riley preached for the Parker Memorial church, Anniston, last Sabbath.

Dr. Hiden says "scattered Baptists" are harder to find than any game he ever hunted for.

Rev. M. M. Wood has been holding protracted meetings at points in Tuscaloosa county.

Bro. W. A. Hobson writes that he is highly pleased with the Seminary at Louisville, Ky.

The sermon on the first page, "Thy Will be Done," should be read by every child of God.

We sympathize with brother R. H. Davis and wife, of Birmingham, in the loss of their babe.

Rev. A. W. McGaha was with Bro. J. W. Stewart for a couple of weeks in his meeting at Evergreen.

We are glad to note that young brother Leslie Hargett is preaching acceptably to the people in Franklin county.

"Nehemiah Jones' Wife," by Jay M. Kay, published on the first page, is very interesting reading. Do not overlook it.

The Sunday school convention of the Tuscaloosa association, which was held with Big Creek church, was a pleasant affair.

Messrs. DuBois & Webb, agents of the Electropole, have moved their headquarters from Birmingham to Nashville, Tenn.

Bro. and sister J. W. Dunaway return thanks to the "Willing Workers" and others of Centreville, for valuable presents.

Rev. B. D. Gray, D. D., has been called to the care of the Eufaula Baptist church. We trust he may see his way clear to accept the call.

We are glad to hear that Rev. J. M. Kalin is meeting with success in South Alabama. He is giving instructive map lectures on missions.

Married, on the evening of the 3rd at the residence of the bride's father, Dr. J. J. Pitman to Miss Ella Berry, Rev. Jno. P. Shaffer officiating.

Rev. M. M. Wood has been called to the pastorate of Pratt Mines church. We trust the newly formed union will be greatly blessed of God.

Prof. W. D. Lovett has a good school at Ft. Deposit. He is a splendid teacher, and a Christian gentleman whose influence is always for good.

Rev. Sid. Williams, of Sumter county, Ala., is doing splendid work in Texas as an evangelist. He recently held a successful meeting at Corpus Christi.

We grieve with Bro. O. E. Comstock and wife, of Sheffield, over the death of their thirteen year old daughter. May the Lord comfort their hearts.

Rev. J. S. Dill will soon be in Alabama on a visit to his father. Bro. Dill has not yet accepted the care of a church, and we hope some flock in Alabama will capture him.

Rev. S. C. Clopton, pastor of Parker Memorial church, Anniston, was two weeks since married to Miss Annie Jones, of Virginia. We congratulate our brother and his bride.

We welcome to our city Rev. E. P. Davis, pastor of the First Presbyterian church. He has a church composed of splendid men and women, and we trust that he may, under God, prove a wise teacher.

Married, on the morning of the 2nd, by the writer, at the residence of Mr. Williams, of this city, Mr. C. T. Cousins, to Miss S. E. Williams. Both parties are residents of Elmore county.—W. R. Shaffer.

We regret exceedingly to learn that Prof. Epps, of Tuscaloosa, has been so unwell for the last few months that he could not attend to his duties as president of the Central Female College.

Prof. S. B. Foster, the former president, is attending to the college.

The Sunday school of the First Baptist church of Montgomery did a graceful thing in adopting resolutions of regret on the death of sister Glenn, nee Bessie Stratford. For many years she was a faithful pupil, and then teacher in the school.

In last week's paper we noted that a country paper edited by a Baptist preacher was carrying whisky advertisements. Without knowing it, we did the preacher an injustice, as he had just the week before withdrawn from the paper, and it was under a different management.

The deacon who uses his office well gets to himself great honor. Bro. Arthur Peter has been for fifty years a deacon in Walnut Street church, Louisville, Ky. On a recent Sabbath the church held special service in commemoration of his faithful services.

We extend to the family and relatives of the late solicitor, Ben. Fitzpatrick, our deepest sympathies. After a brief illness Mr. Fitzpatrick died at his home in Wetumpka, Nov. 7th. He was a warm hearted and generous

friend, whose death will carry grief to all who knew him. May the God of the widow and fatherless bless and care for those so deeply bereaved.

The sympathies of our people go out to Mr. Walter Glenn, of Birmingham, and brother J. C. Stratford and family, of this city, in the death of Mrs. Glenn which occurred last Thursday morning. Mrs. Glenn was the daughter of brother Stratford and was loved by all who knew her. She was a Christian woman of many loving traits. May God's grace be the all sustaining power.

Married, at the residence of the bride's mother, near Vance's Station, on the A. G. S. railroad, on the 26th of October, by Rev. J. T. Yerby, Miss Mary J. Murray to Mr. W. A. Wood, of Georgia. The happy couple, on the next day, took the north bound train for an extended visit to the parents and friends of the bridegroom. May long life, peace and happiness be theirs.—J. T. Yerby.

In some unaccountable way several mistakes occurred lately in making notes of events. First, we quoted Bro. A. F. Dix as saying that Jeff Davis' picture hung in Northern churches, when it should have been Abraham Lincoln's; and then in reporting the marriage of one Bro. Dix's daughters, we wrote that Miss Dollie Dix was married to Mr. Hall, when in fact it was Miss Dimple. Miss Dollie is not married, but she deserves one of the best of husbands.

Many readers of the BAPTIST knew Miss Maggie Lide. It had been our privilege to know her for a number of years, and in common with others we esteemed her very highly for her splendid Christian character, and her many accomplishments. After a long illness she died Nov. 7, in Birmingham. To her brothers and sisters we extend our sincerest sympathies. They sorrow, but not as those who have no hope, for her life and death evidenced the hope of immortality through Christ Jesus her Savior.

R. M. Hunter, Jasper: During our meeting here twenty-one joined and others have come in since. The church seems encouraged. Next year I give them three Sundays. They allow me one Sunday at Day's Gap. The Gap is a nice little town, but our cause has been greatly neglected there. They are much in need of a church house. At present they worship in a school house. But I hope before the year shall close to have them a nice church edifice, and get them in a condition to have a good man for half of his time. In

Mr. Jasper we have a flourishing mission Sunday school. Just out of town they are building a church, recently constituted. Our fifth Sunday meeting was a success.

Our fifth Sunday meeting in November was a grand success. Brethren C. S. Johnson, W. J. D. Upshaw, L. H. Haasie, D. S. Martin, and others, were with us. Bro. Johnson read a very fine paper on "What the Baptists have done for the world," which was requested to be published in the ALABAMA BAPTIST. The other brethren filled us up with good talks and sermons. To cap the climax, Bro. Wm. I. Feazell preached the finest sermon on baptism, on Sunday night, to a crowded house, most any of us ever heard. When he was through, the Baptists flocked to him with warm hearts and ready hands of gratitude for the gospel treat, and a member or so of the "Methodist church" gave him the hand of confession that it was the best effort they had ever heard from a Baptist, and most convincing. He put fire in the camp on baptism, as he has done on other parts of the gospel, evidenced by his fields behind him. This is what Christ said the truth would do. Bro. Brewer remains with us. He resigned and tried to get away, but we would not let him go. We all love him for his pure, spotless character, and unflinching fidelity to true principles.—W. R. Whitley.

R. M. H., Jasper: I had often heard the lame argument against baptism, that three thousand souls could not have been baptized in one day, hence the necessity (and as this claim is proved, those souls were sprinkled. Recently I timed a Methodist minister, who performed the act of sprinkling about as rapidly as any of them do. To administer the oath and sprinkle those two children took him sixteen minutes, not including the prayer. A few days before this I baptized fifteen persons in less than fifteen minutes. What then shall I conclude (for this is a day of progress), that the Methodist ministers "of those days" understood "the mode" of baptism better than these of to-day? Sometimes I think how extremely absurd it would have appeared to Peter on the day of Pentecost to have seen a Pedo-baptist minister with his little pitcher of water running around hunting up sick babies to sprinkle, "lest they should die without the saving benefit of this blessed rite." A steam engine rushing from Joppa to Jerusalem, the holy city of David, seems more in place, and not so much an intruder as a Pedo-baptist preacher, steaming and shouting, sprinkling and pouring, would have seemed to Peter and James and John on the day of Pentecost.

R. M. H., Jasper: "God moves in mysterious ways his wonders to perform." Two weeks ago our association missionary asked a Hardshell Baptist to contribute to foreign missions. "No," was the reply, "I believe if I were to give a dollar to foreign missions, God would send my soul to hell." "Oh, no, you don't believe that, do you?" asked missionary Hilton. "Yes, I do believe it," was the prompt reply. This man, Mr. F., was a prosperous farmer—a man in good circumstances. A few nights ago that man's barn, filled with the newly housed crop, caught fire and was burned with his stables, in which were several good horses and hogs. In a few moments all was in ashes. There are many things which I do not understand. But when I heard of this poor man's misfortune, I could but think of these texts: "Except the Lord build the house they labor in vain that build it; except the Lord keep the city the watchman waketh but in vain." And again, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." And, "It is more blessed to give than to receive."

C. G. A., Warrior, Nov. 7: I trust a few notes from here will be of interest. We have been a fold without a shepherd since the association, our beloved Hobson leaving us for the Seminary at that time. God, who led his children in olden time by cloud and fire, with the same love for his own, we trust, is choosing our path and pointing his flock here to higher planes of usefulness. Just prior to the association our church enjoyed a splendid revival, receiving twenty three by baptism and letter. Since then six more by baptism and two by letter. Truly we have reasons to praise God. Our Sunday-school and prayer meetings are love feasts, standing out before the young as pointers to heaven, as well as incentives to the old to more consecrated love and action. As mile stones point the way to the weary traveler, so they show us the way towards the promotion of the work of Christ. Just now we are rejoiced to say that we have secured as pastor Bro. W. Wilkes, of Sylacauga, Ala. He is a strong man—forcible, logical and eloquent; yet simple. By invitation he has just been among us, will give us the third and fourth Sundays, and remain with us the intermediate week. I believe he is available for the other half of his time, and any church wishing a strong gospel preacher and good pastor will do well to address him at Sylacauga, early. We feel that God's hand has directed him to us, that, figuratively speaking, we "may go up and possess the land" for him. May it be so and his name be glorified. I will not lengthen this, but speak again perhaps of other things. God bless your work.

R. M. H., Jasper: Why do men call the Holy Spirit "it"? They ought to correct their theology; also show more reverence to the God to whom they preach. The Holy Spirit is a person, the third in the Trinity. Then why will so many of our preachers persist in calling him "it"? If a man called me "it" I would feel insulted. I heard a Pedo-baptist preacher trying to explain why he sprinkled some children. He said the Holy Spirit was poured out on the day of Pentecost; and "it" baptized the people. I don't know his conception of the Spirit of God, but I must judge from his language that he thinks "it" is an abstract something, a neuter gender, and no person at all. Hear him: "Baptism is an answer of a good conscience. Therefore I will baptize you in any way that will satisfy your conscience."

You know that some people's conscience is easily satisfied. In some churches we often hear this prayer: "O Lord, baptize us with the Holy Spirit." Now, I ask, in good faith, if baptism means to immerse, to pour, to sprinkle, which does the petitioner at a throne of grace want? He has asked God to baptize him with the Holy Ghost. Does he want God to sprinkle the Holy Spirit on him, or pour him on him, or immerse him on him? I think if the man wants anything it is to be immersed into the Holy Spirit. It is strange that when some men come to be baptized in water they want to have only a few drops sprinkled from the purple tips of dainty fingers, but when it comes to being baptized in the Holy Spirit they want to be immersed—covered up with him—have his light and power all over them, and tongues of fire to sit on them. It is claimed that if we open our mouths God will fill them. I don't believe he will fill a mouth that has an empty head. And I am sure that he is not responsible for many things that I hear from some very full mouths. Then when we call on him to "baptize us with the Holy Ghost and with fire," let us tell him "the mode" that we want; for "there are three."

To do good to our fellowmen should be the constant and continuous impulse of every Christian. In this we show forth the spirit of the Master, into which we profess to be baptized.

Internal Dissensions.

It is very unfortunate for the Baptists of Alabama to have dissensions among themselves on mere matters of policy. Doctrinally we are one. We should be one in carrying out all of our denominational enterprises. We should not permit differences of opinion concerning the manner of accomplishing certain results which are intended to advance the cause of Christ, to alienate brethren, or cause parties to be formed among us, the leaders of which disturb our annual meetings and waste much time in wrangling and discussions that degenerate into personalities. It seems to me, that we have had enough of this. Experience ought to teach us that these dissensions produce no good to the denomination. We ought to rise above them. Brethren have a right to their opinions as to which is the best course to pursue in promoting the cause of our Master, but we have no right to impugn the motives of each other, neither have we the right to disturb the peace of the whole denomination by our personal grievances, or to secure personal advantage at the expense of some other brother's disadvantage.

The principal motive that should actuate any brother in urging any plan of work to be adopted by our State Convention, should be the manifest advantage to be gained in the furtherance of the objects fostered by the Convention. No other motive should influence him. Changes are sometimes necessary in our plan of work, which the experience and observation of our oldest, wisest and best men have proven to be the best. And when we have agreed upon a plan or plans of operation, all should exert their best efforts to make them successful.

I have been led to these reflections by several things I have seen in the ALABAMA BAPTIST recently, one of which is, that there will be a proposition brought before the Alabama Baptist State Convention at its next meeting, for the Convention either to purchase the ALABAMA BAPTIST and thus control and run its own paper, or start one independent of that paper. Some of the brethren, whose names are mentioned, as advocates of this proposition, I have long known and highly esteemed for their work's sake. Knowing that they are familiar with the past history of the ALABAMA BAPTIST and its connection with the Convention, I must confess to a feeling of surprise that they should advocate any such measure. I can only account for it on the ground that they have permitted their interest in the Bible and Colportage Board to absorb or swallow up every other interest, and that they have gotten themselves to believe, actually, that the very existence of that board depends upon its having a special organ to advocate its claims. In fact, so imbued are they with the idea of the importance of the existence of this board and its work and the necessity of having a paper for its organ that it is inferred that the existence and success of all our other denominational interests in the state, are dependent upon the success of the Bible and Colportage Board. I like to see brethren magnify their office, but I think this is a little too much of a good thing. I think I fully appreciate the work of the Bible and Colportage Board and the necessity for such work in our state. I do not underestimate its value, and the brethren to whom this work has been committed deserve the thanks of the denomination for the vigor and energy with which they have pushed it.

I think, however, they have made a mistake in making an attack upon the ALABAMA BAPTIST, and in agitating the question of Convention control of a state paper. I am truly sorry that such a question has been raised. It bodes no good to the unification of Alabama Baptists. As I think it quite probable that I will not be present at the Convention at Anniston, I wish, through the columns of the ALABAMA BAPTIST, to give my views to the brethren who may attend, upon this question and others connected with it. And I wish to say that these are my views, independently of any relation sustained by me to one of the present publishers of the ALABAMA BAPTIST. They would be my views, if I were a perfect stranger to me.

Why the Convention should not own a paper: 1st. Experience has taught us that it is not best for the Convention to own a denominational paper. The Alabama Baptist State Convention once owned the ALABAMA BAPTIST. Its editors were appointed by the Convention. If I am rightly informed, during the whole time that that paper was the property of the Convention there was friction and some hard feeling growing out of its management. And it never paid the Convention a cent, and those who advanced money to put it on foot and kept it going were not reimbursed by the earnings of the paper. It was only when it became the property of private parties that it became successful.

2. Whether they are actuated by the proper feeling in commencing such an enterprise. Is there more of the love of God and his cause in their hearts, or more of a spirit of opposition to others and a good deal of spite?

3. Will the existence of a second Baptist paper in the state, tend to the unity of the denomination, or will it have the effect to divide it?

4. Will it pay individually and denominationally? These are questions that I think should be well pondered before an enterprise of this kind is set on foot.

I should very much regret to see a newspaper war commenced in this state between two rival Baptist papers. Texas has taught us a lesson in this matter that we would do well to heed.

Now, finally, I do not believe that the Bible and Colportage Board needs any special organ such as a weekly newspaper; it might publish a quarterly, as the State Mission Board does—which will meet its necessities. Or better still, the Bible and Colportage work might be relegated to the State Mission Board, where it properly belongs. That board has now two secretaries. Let the board employ a clerk in addition, or two clerks if necessary, and attend to the whole work. Move the board to Birmingham, where it will be accessible from all parts of the state. And if the board thinks that a quarterly or monthly paper is necessary to advance the work of the board and it can be made self-sustaining, let such a paper be published in the interest of the board's work. This, I think, will be the wisest course for the Convention to pursue. The Colportage work and the mission work is the same, and they ought not to be separated. Let the paper question settle itself outside of the Convention. Let us have peace.

JOS. SHACKLEFORD,
Decatur, Ala., Nov. 3, 1892.

How Shall We Keep Them?

This is a question of vital importance. It is a question which has troubled the mind of superintendents and teachers, not a little during the past century. The question before us assumes that young men and women come to our Sunday-schools, but are not kept there. Now, if they are not kept in our Sunday-schools, there must be some reason or reasons why they are not. It may be that they get the notion into their head that the Sunday-school is not intended for grown up people; that it is intended only for children. In the case of some they may come to Sunday-school a few times, but through neglect or oversight do not receive as hearty a welcome as they ought to receive. The superintendent or teacher should see to it that the young men and young women, just coming into our school should be made welcome to all the privileges of the school. Somebody should take them by the hand, tell them that he is glad to see them, give them a hearty invitation to come again, show them the library, give them a good book to take home to read during the week, and in all probability they will be back the next Sabbath, if for nothing else, to return the books. In short, we must make them feel that we are interested in them, that we care for them, that we love them.

While the writer was attending college in Granville, Ohio, he was superintendent of a mission-school. He adopted the above plan. A little boy on his way home said to the teacher (I am very modest in saying it), "I like that man, he shook hands with me." The first principle, then, which suggests itself to my mind, by which we may retain the young people in our Sunday-schools, is, make them feel that we are interested in them.

The work depends very largely upon the teacher. Therefore I would say, in the second place, that the teacher must gain the confidence of those under his care. For example, a minister of the gospel who has not the confidence of the people cannot expect to do them much, if any good. They must believe in him; believe that he is worthy of his calling; they must believe that he believes what he is preaching to them, and that he not only believes it, but practices it just as nearly as he can. So also in regard to the Sunday-school teacher. The young men and women who are under his care, must believe him; they must believe that he believes what he is teaching, and in order that he may impress this more strongly upon their mind, he must live what he teaches. The minister, the superintendent and the teacher are looked upon as examples, as leaders, and it becomes them as such to walk that they may yield an influence over those with whom they come in contact that will tell to them that they believe what they preach.

In the third place, the teacher should strive to make the lessons as instructive as possible. In order to do this there must be thorough preparation. In order to make a success in any calling or profession of life, there must first be the necessary preparation. The man who wishes to enter some business profession, cannot successfully carry on his business unless he has had some experience in the special line of business into which he wishes to enter. The mechanic, the physician, the teacher in our public schools must each have a sufficient knowledge of those things which are required of them, before they can succeed in their special line of work. This is an age of specialists. Life is too short, and time is too precious for a man to think that he can know everything, and know just how everything ought to be done. The Sunday-school teacher is a specialist, and he must make his work a special study. The soldier going to battle cannot expect to gain the victory unless he equips himself. So also must the Sunday-school teacher equip himself. He must have on the whole armor of God.—C. F. Lusk, Rockford, Iowa, in *Chicago Standard*.

ful financially. I do not now that it has been a bonanza to any one who has run it. It has perhaps paid the present proprietors a small profit, but not enough to make the improvements, that doubtless ought to be made in it, to supply the wants of the denomination. Our own experience, then, teaches us, that we had better keep out of the publishing business as a Convention. We can not carry it on successfully.

The experience of Baptists in other states teaches us the same thing. The Georgia Baptist Convention once owned the *Christian Index*. It ran it for many years. It never did accomplish as much good, and was never as good a paper, as when owned by private parties. The American Baptist Publication Society once owned the *National Baptist*. It saw, however, that as a denominational paper, it was best for it to be owned and run by private parties, and so it was sold to Dr. Wayland.

I think from these instances, that experience has proven, that it is not best for our Convention to own its own paper. There will be friction and complications, where the Convention owns and runs its own organ, that do not tend to harmony. Questions will arise concerning denominational work, that the editor of the paper will feel it to be his duty to take sides. Whatever side he may take, will be used to his prejudice by those on the other side. If he is neutral he will be condemned by both. He will be hampered in the discussion of questions where there is a difference of opinion among brethren; because it is the Convention paper. Again, if it is run by the Bible and Colportage Board, it will be very natural for it to give that board the precedence in its columns. This will be a cause of complaint upon the part of the other boards and other interests of the Convention, and friction is bound to result.

We might ask the question here, and a very pertinent one: Why not let the paper be run in the interest of Howard College and by an editor appointed by the Board of Trustees of Howard College? Our educational enterprise is certainly one of the most important interests of the Convention.

Why not let the State Mission Board run the paper and have the editor appointed by that board? It is certainly equal in importance to the Bible and Colportage Board.

2. But there is another matter, that I think of very great importance, which ought to be taken into account. When the Convention considers the question of owning its state paper, and that is, where is the money to come from to start it? If it buys the ALABAMA BAPTIST, it will have to raise money to pay for it, or it commences the publication of a new paper it will take money to run it. Who is to furnish the money? The Convention has no money for this purpose. The money will have to come from those who are friendly to such an enterprise. Are there one hundred men in Alabama who are willing to give \$100 each to begin this movement and turn the paper over to the Convention to be run by it? I doubt if there are. Suppose there are, and the Convention enters upon the work, and a second Baptist paper is started, how can the Convention prevent the owners and publishers of the ALABAMA BAPTIST from continuing the publication of that paper, if they see proper to do so? Has it not already the advantage in being an old established paper?

The Convention can not coerce the Baptists of Alabama into the support of its paper. And if it should try through its accredited agents to drive the ALABAMA BAPTIST from the field, and put its own paper in, will it not seriously injure the very interests it seeks to foster and advance? This will be the first step to disintegration.

A denominational newspaper now is certainly to be avoided by all who wish for unity among our people in their denominational work. Our colleges, our State Mission Board, Ministerial Educational Board and our Bible and Colportage Board, all need the active, earnest and liberal support of all the Baptists of the State. We can not afford to be divided in our support of these interests. All of them may not be conducted just as we would have them, but let us stand by them, by word and deed. Hold them up by our prayers and by our voices and by our contributions.

Let not the Convention embarrass itself by newspaper complications. If any brethren in the state are not satisfied with the paper already in existence, and think they can, best glorify God by starting another paper, and have the money to spare to invest in such an enterprise, why, it is their right and privilege to do so. They can, if they wish, make it the organ of the Bible and Colportage Board, or of any other board, or of all the boards and of Howard College, and of all the Baptists of Alabama. At the same time, it is the right and privilege of every Baptist in Alabama to take it or not and any other paper they may wish to take. But I would suggest to the starters of such an enterprise, that before they part with their money, to consider several things, 1. Whether it will really be for

God's glory for them to do so under the circumstances.

2. Whether they are actuated by the proper feeling in commencing such an enterprise. Is there more of the love of God and his cause in their hearts, or more of a spirit of opposition to others and a good deal of spite?

3. Will the existence of a second Baptist paper in the state, tend to the unity of the denomination, or will it have the effect to divide it?

4. Will it pay individually and denominationally? These are questions that I think should be well pondered before an enterprise of this kind is set on foot.

I should very much regret to see a newspaper war commenced in this state between two rival Baptist papers. Texas has taught us a lesson in this matter that we would do well to heed.

Now, finally, I do not believe that the Bible and Colportage Board needs any special organ such as a weekly newspaper; it might publish a quarterly, as the State Mission Board does—which will meet its necessities. Or better still, the Bible and Colportage work might be relegated to the State Mission Board, where it properly belongs. That board has now two secretaries. Let the board employ a clerk in addition, or two clerks if necessary, and attend to the whole work. Move the board to Birmingham, where it will be accessible from all parts of the state. And if the board thinks that a quarterly or monthly paper is necessary to advance the work of the board and it can be made self-sustaining, let such a paper be published in the interest of the board's work. This, I think, will be the wisest course for the Convention to pursue. The Colportage work and the mission work is the same, and they ought not to be separated. Let the paper question settle itself outside of the Convention. Let us have peace.

JOS. SHACKLEFORD,
Decatur, Ala., Nov. 3, 1892.

How Shall We Keep Them?

This is a question of vital importance. It is a question which has troubled the mind of superintendents and teachers, not a little during the past century. The question before us assumes that young men and women come to our Sunday-schools, but are not kept there. Now, if they are not kept in our Sunday-schools, there must be some reason or reasons why they are not. It may be that they get the notion into their head that the Sunday-school is not intended for grown up people; that it is intended only for children. In the case of some they may come to Sunday-school a few times, but through neglect or oversight do not receive as hearty a welcome as they ought to receive. The superintendent or teacher should see to it that the young men and young women, just coming into our school should be made welcome to all the privileges of the school. Somebody should take them by the hand, tell them that he is glad to see them, give them a hearty invitation to come again, show them the library, give them a good book to take home to read during the week, and in all probability they will be back the next Sabbath, if for nothing else, to return the books. In short, we must make them feel that we are interested in them, that we care for them, that we love them.

While the writer was attending college in Granville, Ohio, he was superintendent of a mission-school. He adopted the above plan. A little boy on his way home said to the teacher (I am very modest in saying it), "I like that man, he shook hands with me." The first principle, then, which suggests itself to my mind, by which we may retain the young people in our Sunday-schools, is, make them feel that we are interested in them.

The work depends very largely upon the teacher. Therefore I would say, in the second place, that the teacher must gain the confidence of those under his care. For example, a minister of the gospel who has not the confidence of the people cannot expect to do them much, if any good. They must believe in him; believe that he is worthy of his calling; they must believe that he believes what he is preaching to them, and that he not only believes it, but practices it just as nearly as he can. So also in regard to the Sunday-school teacher. The young men and women who are under his care, must believe him; they must believe that he believes what he is teaching, and in order that he may impress this more strongly upon their mind, he must live what he teaches. The minister, the superintendent and the teacher are looked upon as examples, as leaders, and it becomes them as such to walk that they may yield an influence over those with whom they come in contact that will tell to them that they believe what they preach.

In the third place, the teacher should strive to make the lessons as instructive as possible. In order to do this there must be thorough preparation. In order to make a success in any calling or profession of life, there must first be the necessary preparation. The man who wishes to enter some business profession, cannot successfully carry on his business unless he has had some experience in the special line of business into which he wishes to enter. The mechanic, the physician, the teacher in our public schools must each have a sufficient knowledge of those things which are required of them, before they can succeed in their special line of work. This is an age of specialists. Life is too short, and time is too precious for a man to think that he can know everything, and know just how everything ought to be done. The Sunday-school teacher is a specialist, and he must make his work a special study. The soldier going to battle cannot expect to gain the victory unless he equips himself. So also must the Sunday-school teacher equip himself. He must have on the whole armor of God.—C. F. Lusk, Rockford, Iowa, in *Chicago Standard*.

Alabama Baptists

MONTGOMERY, ALA., NOV. 10, 1909.

When Jesus looked at the silver it was the same as saying good-bye to his Master. The same is still true with many people.

CONSUMPTION CURED.

Aoid physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this medicine, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Noves, 820 Powers Block, Rochester, N. Y.

Few are needed to do the out-of-the-way tasks which startle the world, and one may be most useful just doing common place duties and leaving the issue with God.

VIGOROUS HEALTH.

Can be had by using Dr. G. Jacobs' Nerve and Brain Treatment for mental, sexual and bodily weakness of every kind. Cures guaranteed. Address, with stamp, Jacobs' Pharmacy Co., Atlanta, Ga. See advertisement elsewhere.

We should measure our gifts in money by our receipts in grace. When the cause of Christ comes up for help we should think of what we owe to Christ.—C. S. Robinson.

If you feel weak and all worn out take BROWN'S IRON BITTERS

The man who is walking squarely in the footprints of Christ never looks round when the devil throws mud at his back.

TUTT'S PILLS cure Chills and Fever.

The father that does not put good reading matter into the hands of his children has never done any real praying for their salvation.

If you are bilious take Beecham's Pills.

The cords of love are silver; and he who begins with setting before himself the largeness of Christ's gifts to him, will not fail in using these so as to increase them.—McLaren.

It is not what his prophecies say but what Hood's Sarsaparilla does that tells the story of its merit. Hood's Sarsaparilla cures.

Get into the habit of looking at the silver lining of the cloud, and when you have found it, continue to look at it rather than at the leaden gray in the middle. It will help you over many hard places.—A. A. Willis, D. D.

Dairymen, stockmen, lively stable men and horse car men unite in saying that no other horse and cattle feed is so beneficial. Oil has been put upon the market. It should be kept at every stable and stockyard in the land. 25 cents.

"If you, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him."

It is too plain to need a demonstration by chart or diagram that Dr. Ball's Cough Syrup cures the most stubborn coughs, and for cure of bronchitis and pulmonary troubles. It is a sure cure.

The word "come" is found in the Bible six hundred and seventy-eight times, and yet there are people who tell you that God has never called them to repentance.

The Advertising

Of Hood's Sarsaparilla is always within the bounds of reason because it is true; it always appeals to the sober, common sense of thinking people because it is true; and it is always fully substantiated by endorsements which, in the financial world would be accepted without a moment's hesitation.

For a general, healthy, cathartic we confidently recommend Hood's Pills.

Whether you stay in town, or seek the farm house, or the sea shore, or the mountains, be faithful in prayer, in Bible reading, and in attendance upon Christian ordinances.

Many persons are broken down from overwork, household cares, Brown's Iron Bitters rebuilds the system, aids digestion, removes excess of bile, and cures malaria. Get the genuine.

If people would stop talking where they would know, half the evils of life would come to an end.—E. E. Hale.

"CORRUPTURE AND THE CURE."

It is a very singular thing that a disease of such significance as corrupture, etailing as it does so many inconveniences and vexations, to say nothing of the more serious and frequent dangers, should have been allowed to work mischief in the world all these years almost unheeded. Yet we know that it is not so, for probably since the world began fat men and women have been cursed by the face of it. Ancient Greece had her fat people; Rome, too, no doubt, had a certain proportion of corpulent citizens, and although the picture of an unduly obese individual of the 19th century struggling into the kindly costume of the ported terms to us a little incongruous, yet, as we have said, it is only very recently, when Mr. Russell took the bull by the horns, that the unpleasant and burdensome disease has been grappled with, or even challenged. This state of things is probably explained by the fact that corrupture is a disease not exactly painful or likely to be immediately fatal, but very interesting and recently published, "Corrupture and the Cure," by F. C. Russell, 27, St. George Street, Bedford Square, London, England, he shows how an immediate reduction of fat takes place in twenty-four hours, and in some instances as much as 30 lbs. in that short space of time, and solely by the use of a most pleasant and refreshing medicine, perfectly harmless, composed of botanical decoctions only. Our advice is, read the book for it would require too much space to do it justice. Free by mail for 25 cents (American stamps).

It is the property of love to bind us closely to that which we love; if we love the earth we are earthly, the love of God makes us divine.

The season of "Marrying and giving in marriage" is at hand. One of all your invitations from the Alabama Printing Company, Montgomery, Ala.

But for some trouble and sorrow, we should never know half the good there is about us.—Dickens.

Note paper and envelopes, printed or unprinted for sale by the Alabama Printing Company, Montgomery, Ala.

Complete set of Encyclopedia Britannica for sale for \$50 less than cost. Address, The Alabama Printing Co., Montgomery, Ala.

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SPECIAL NOTICE

Complying with general request, BEECHAM'S PILLS will in future for the United States be covered with a Tasteless and Soluble Coating, completely disguising the taste of the Pills without in any way impairing its efficacy. Price 25 cents a Box. New York Depot, 60 Canal Street.

PROGRAM FOR

Alabama Baptist State Convention, To Meet at Anniston, Nov. 22, 1909, 10 a. m.

Meet first day at 10 a. m., other days at 9 a. m.; adjourn at 12:30 p. m., meet at 3 p. m., adjourn at 5 p. m., meet at 7:30 p. m., adjourn at 9:30 p. m.

TUESDAY MORNING.

1. Devotional exercises for thirty minutes, conducted by E. B. Teague.
2. Enrollment of Delegates.
3. Election of Officers.
4. Address of welcome by S. C. Clifton.
5. Response by J. A. French.
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 Committee on Standing Committees.
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 Judson Trustees. Discussion opened by H. S. D. Mallory.
17. Report of Committee on Denominational High Schools by B. 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. F. 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. Pickett. Discussion opened by Virgil Bouldin.
25. 4:15 p. m.: Ministerial Education. Discussion opened by G. A. Hornaday.

WEDNESDAY NIGHT.

26. The centennial movement. Address in connection with reports on Home and Foreign Missions by John A. Broadus and J. T. Tichenor.

THURSDAY MORNING.

27. Miscellaneous business, 30 minutes.
28. Report on Sunday schools, by W. M. Barr. Discussion opened by W. M. Blackwelder.
29. Consideration of two pending amendments to the Constitution.
30. Report on Woman's Work, by S. W. Averett. Discussion opened by H. W. Williams.
31. Report of Trustees of Orphans' 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 D. 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.

JOE R. EAGER, WM. A. DAVIS, W. H. SMITH, T. G. BUSH, W. C. CLAYBARK, Committee.

PREMIUMS! PREMIUMS!!

For New Subscribers and Renewals to THE ALABAMA BAPTIST.

- 2 New subscribers, Shakespeare's Complete Works.
- 11 New subscribers, A Teacher's Bible.
- 2 New subscribers, 10 copies Taylor's Book of Ordinances.
- 2 New subscribers, Wharton's Sermons.
- 2 New subscribers, The Infidel's Daughter.
- 2 New subscribers, The Word and Works of God.
- 2 New subscribers, Exposition of the Parables, J. R. Graves.
- 2 New subscribers, The Story of the Gospel.
- 2 New subscribers, The Apostle of Burma.
- 2 New subscribers, The Impregnable Rock, Holy Scriptures.
- 2 New subscribers, Life of Cleveland and Thurman.
- 2 New subscribers, Life and Work of John B. Pinney.
- 2 New subscribers, Pulpit, Pew & Platform.
- 2 New subscribers, What Bapt. Baptize For.
- 2 New subscribers, Immersion, by J. T. Christian.
- 2 New subscribers, A Short History of Baptists.
- 2 New subscribers, John's Baptism, Graves.
- 2 New subscribers, The Atonement of Christ.
- 2 New subscribers, Conversion for the Christian.
- 2 New subscribers, Life, by Wayland Flow.
- 2 New subscribers, Christianity's Challenge.
- 2 New subscribers, Origin and History of Baptism, by Dr. H. F. Felt.
- 2 New subscribers, Denominational Sermons by J. R. Graves.
- 2 New subscribers, Modern Infidelity.
- 2 New subscribers, Standard Manual for Baptists, Churches.
- 2 New subscribers, 1200 Marriage certificates.
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- 2 Renewals, Plain Theology for Plain People.
- 2 Renewals, Step by Step.
- 2 Renewals, Representative Men.
- 2 Renewals, Representative Women.
- 2 Renewals, Baptist Laymen's Book.
- 2 Renewals, The Baptists.
- 2 Renewals, Baptist Succession.
- 2 Renewals, First Baptist Church in America.
- 2 Renewals, Small Boys in Boots.
- 2 Renewals, Open Way. Good book for young folks.
- 2 Renewals, Sermons and Addresses, by Dr. John A. Broadus.
- 2 Renewals, The Campbellite Church.
- 2 Renewals, Three Reasons Why I am a Baptist.
- 2 Renewals, Behind the Scene.
- 2 Renewals, Middle Life, by J. R. Graves.
- 2 Renewals, Distinctive Principles of Baptists.
- 2 Renewals, Pendleton's Sermons.
- 2 Renewals, Peloubet's Notes, 1892.
- 2 Renewals, Theologia, Earnest, 2 vols.
- 2 Renewals, The Black Forge Mill. Good book for boys and girls.
- 2 Renewals, Pedobaptism; From Heaven or of Men?
- 2 Renewals, Christian Doctrines.
- 2 Renewals, A Day in Capernaum.
- 2 Renewals, Famous Women of the Bible.
- 2 Renewals, The Path to Wealth.

Respond quickly or somebody else will get your book.

The Alabama Printing Company are doing the finest grade of printing and book making anywhere in this country. They duplicate eastern and northern prices.

Birmingham Baptist Conference.

First Church—Sunday-school very largely attended; very large congregations at both services. The pastor preached morning and evening. The church is deepening its interest in all its work. One joined. The congregations at the First church are an inspiration. Additions at nearly every service.

Southside—Pastor Hale preached at 11 a. m. on "Jesus transfigured," at 7:30 on "Meeting Jesus." Large auditorium well filled at both services. Three received by letter, fifteen under watchcare and two baptized. Those under watchcare are from the Southern University. The ladies of the church extended a delightful reception Friday night to the Howard College faculty and students and those of the Southern female University.

Wanted to Sell—A copy of Anderson's Sermon Builder for fifty cents. Address Alabama Printing Company.

Wanted—Agents for "Picnic in Palestine." Write for terms and territory to Alabama Printing Company.

Wonderful success is crowning the efforts of some of our agents for "Character Sketches." You might do as well. Write Alabama Printing Company for terms and territory.

Montgomery Churches.

West Montgomery—Pastor Townsend preached to crowded houses at both services last Lord's Day. He preached in the morning from the text, "Sanctify them through thy truth; thy Word is Truth." John 17:17. His exegesis of the gospel as to sanctification was clear and sound, and greatly edifying to the true school of Israel. He did not think the unsanctified preacher or other disciple ever brought souls to Christ. He said they would fill the churches, maybe, but were powerless to bring them to God. His evening discourse was from the text, "Let the word of Christ dwell in you richly." Col. 3:16. The preacher said, among other things, that the churches had ever practiced the opposite of the teaching of the text, and the result was and had always been, the production of a race of sectarian bigots. Bro. Townsend adopted, when he first began his ministry, a very happy rule of speaking for a few moments just before preaching upon some local, or semi-local topic, which seems to "fit" better here than in the regular discourse or sermon. He recommends the idea to his brethren of the pulpit.

First Church—Last Sunday was "rallying day" at both Sabbath-school and church. An unusually large school greeted the superintendent. Many pupils who have been out for some time were present. After the lessons a brief consecration service was held, when many pledged renewed efforts for the cause. At 11 o'clock a large concourse of people gathered. Before each morning sermon the pastor will speak briefly on current issues, calling attention to the lesson to be drawn therefrom, upholding the good and denouncing the evil. It is a matter of congratulation that we have passed through a presidential campaign which has been practically free from personalities. This shows that we have reached a stage when principles must be discussed and men's reason appealed to. The morning sermon was drawn from the holding up of the hands of Moses by Aaron and Hur. The people can hold up the pastor's hands by co-operation, sympathy, regular attendance on services and falling in line with his plans. The night services were better attended than usual. The pews were free, the small organ and Gospel Hymns were used, thus encouraging congregational singing. The subject of the sermon was, "The secret of satisfaction." "I shall be satisfied when I awake with thy likeness." Ps. 17:15. The spiritual condition of the church is improving.

Adams Street—Sabbath-school attendance good. Pastor Harris' opening sermon was from Eph. 6:11, "Put on the whole armor of God." Looking out of his prison window the apostle Paul saw the Roman soldier armed for the defense of his country. From his environments and surroundings he penned this spiritual thought. Notwithstanding he was bound to the side of a Roman soldier, he wrote letters to the Christian church which will live forever. The necessity and importance of the equipment of ourselves for the warfare. Examine the armor. "Stand therefore; the soldier must be bold and brave." "Loins gird about with truth;" "having on the breastplate of righteousness;" "that makes one feel complete in God." "Shield of faith;" the warriors of old had shields of leather which they moistened, thus being able to "quench the fiery darts" of the enemy. Wear the "helmet of salvation." A fact, "the sword of the Spirit is the word of God." The Lord's weapon in the wilderness. You can't wield this weapon unless you have it along with you. As did the Master when tempted, say, "It is written." "Put on the whole armor of God." Good attendance at both morning and night services. To-morrow (Thursday) night conference. A missionary reading circle will then be organized.

WHAT IS A COLD?

The Answer Given in a Lecture by Dr. Hartman at the Surgical Hotel, Columbus, Ohio.

A cold is the starting point of more than half of the fatal illnesses from November to May. A cold is the first chapter in the history of every case of consumption. A cold is the first stage of chronic catarrh, the most loathsome and stubborn of diseases. A cold is the legitimate parent of a large family of diseases, such as bronchitis, pleurisy, pneumonia, and diphtheria. To neglect a cold is almost suicide. To fail to provide against this well known inevitable evil is dangerous negligence. Peruna is a safeguard against a preventive, a specific cure for all cases of catarrh, acute and chronic, coughs, colds, consumption, etc., etc. Every family should be provided with a copy of The Family Physician No. 2, a complete guide to prevent and cure winter diseases. Sent free by the Peruna Drug Manufacturing Company, Columbus, Ohio.

Blank Books of all descriptions can be gotten of the Alabama Printing Co., Montgomery, Ala.

If you desire to become an agent for "Character Sketches," write the Alabama Printing Company, Montgomery, Ala., for outfit and territory.

The Alabama Printing Company will do its share towards putting good books into the hands of people of this country. No matter what book you need, order it of the Alabama Printing Company, Montgomery, Ala.

FOR SALE—Character Sketches, The Blackboard Mirror, Dr. Lofton's Great Book; 454 pages, 53 original engravings. Every home should possess this work, which so aptly explains Bible teachings. Fine Red Cloth, sprinkled edges, gold sides and back stamp, \$2.50; Presentation Edition, extra fine cloth, etc., \$3. Full Morocco, \$3.75. Agents wanted in every county.

ALABAMA PRINTING CO., Montgomery, Ala.

FIRST.

The Young Reapers was the first Sunday-school periodical issued by the American Baptist Publication Society, and ever since its first appearance, in 1857, it has steadily advanced in favor. It has no superior among the many Sunday-school papers. It goes like God's sunshine into our schools. It makes glad the hearts of our boys and girls. We get both excellence and cheapness in The Young Reapers. Its thirty-four years of honest work and honorable history entitles it to leadership, and it has it.

The Bible and Colportage Board.

I may not be present at the State Convention and take part in its discussions, and therefore offer a few words now on the subject indicated by the caption.

When the resolution was introduced by Dr. Roby, in the convention at Selma, proposing to organize and locate the Bible and Colportage Board as it is at the present, I took no part in the brief discussion that followed, partly because I was acting as secretary at the time, and was not prepared to speak on a new matter without notice; but chiefly because, on account of a certain fact, the expression of my opposition to the measure would have subjected me to a misinterpretation of motive which it would have been very unpleasant to me to discuss, or even to have it exist.

But brethren who may remember what I said privately from the first, will bear witness that my opinion has all the time been that it was a mistake to locate the board at Opelika. It is near one side of the state, and is little known to the people of other sections. This fact of location would be in the way of success, more especially when it would add to the cost and delay in the shipment of books to colporters working in other parts of the state. It is true that Opelika is situated at the crossing of two great railroads, but the business relations which those two roads sustain to other roads in the state, and the distance of the little city itself from other parts of the state, would make the cost in freight and the delay in transportation a hindrance that would count for something in the work of many of the colporters. This was my opinion at the first, and it was confirmed by my own experience last year. Bro. Collier was prompt and correct as to his part, but he could not control the other facts.

Omitting, for the present, other reasons which impelled me to think unfavorably of the act proposed by Dr. Roby, and which was adopted, I mention one more which occurred to me at the time, which facts have made more potent, and which is of itself sufficient to induce a great change in the situation by the approaching convention, viz: that where two different boards undertake to do work which is even in part the same, and in the same territory, and to draw their support from the same people, there will be jealousies, friction and confusion, and consequent weakness. To argue this proposition would make this article longer than was designed. Perhaps it does not need to be argued; the columns of the ALABAMA BAPTIST, and other evidence which need not now be mentioned, furnish the proof. It may be added, however, that too many wheels in a machine only increase

the friction and the probability of a break.

My judgment all the time has been that the Bible and Colportage business should be under the immediate direction of the State Mission Board. It is a part of our state mission work, and cannot be so successfully carried on by a separate board, and with a widely different location.

The State Mission Board could appoint two or more of its members a sub-committee to take charge of this work, with Bro. Crumpton as a member ex-officio, and while only the board itself would be officially known in the matter. Yet the sub-committee (or whatever it might be called) would give its attention specially to the Bible and Colportage work. This plan would locate the State Mission Board and the Bible and Colportage headquarters at or near the same place—which ought to be done, even if this suggestion is not adopted.

I do not think the proprietors of the ALABAMA BAPTIST acted wisely in going into the book business.

There are other questions involved besides that of the legal or moral right to it. But the attack of the Bible and Colportage Board on the paper was unfortunate, and the manner of attack was equally so. The board's anxiety to obtain control of the paper, and furnish the editor, and also its organic argument to prove that our organ ought to be the property of the convention, have done it an injury with many brethren, and have helped to produce a breach in our ranks, while failing to contribute to the accomplishment of an object which we all have in view, namely, the editorial improvement of the paper. There ought to be improvement in the paper, but there is one way to do it, and there is one way not to do it. The board adopted the latter. And may we all be delivered from the burden and botheration of another newspaper war in the Convention, as in years past.

Evergreen, Ala. E. F. BARBER.

Our Washington Letter.

WASHINGTON, Nov. 2, 1892.

Another instance of the inability of the authorities of the District of Columbia to cope with the liquor power, under the present laws of the National Capital, was brought to light this week by a decision of the Supreme Court of the District, that the Commissioners have no authority to close unlicensed saloons, under the police regulations recently promulgated, and which were made the excuse for discontinuing the prosecution begun under an old law by the recently dismissed prosecuting attorney. The good people of the city will renew their efforts to have Congress pass the bill, regulating the liquor traffic here, which was passed by the senate and defeated by parliamentary tactics, not votes, in the house, at the last session, and as there will be no election pending the coming session, they are hopeful of succeeding. The temperance advocates who worked for the passage of this bill at the last session and who will do the same at the coming session regard it merely as an improvement upon the present laws, or rather absence of binding laws, and accept it upon the theory that "half a loaf is better than no bread." They believe, and hope and pray that eventually a majority of congress will believe with them, that the deadly liquor traffic should be absolutely prohibited, not only at the Capital of the nation, but everywhere else. Prohibition is the end sought, but so long as the traffic is recognized by taxation it should be controlled by stringent regulations, then the authorities will have no excuse for favoring the rum sellers.

You did ever pick up a newspaper at your breakfast table and receive a shock by reading of the death of some one you knew and loved, in a distant city? I had a shock of that sort yesterday morning when I read in the telegraphic columns of a Washington paper of the death of a life-long friend, Va., of Rev. Churchill J. Gibson, who had for more than half a century been pastor of one church, every member of the congregation of which loved him as a father and revered him as a spiritual guide. He built up his congregation from a mere handful, in the most equal section of his city, to one of the largest, and went through personal privations that would have disheartened any man not upheld by a higher power, to do it. His marked ability brought him during his long career many offers of large salaries, and at one time he might have been made a bishop, but he preferred to stay where he had begun his work, although there were days, early in his pastorate, many of them, when himself and his little family had no meat upon their table. Long before the establishment of missions to work among the criminals in prisons, and among fallen women and their children, he was a constant visitor to those of the latter class, and his actions were pointed out by many good but misguided people. This tribute is not based upon hearsay, but upon actual knowledge, gained as a scholar in the Sunday-school of his church. I never read or heard his words "Blessed are the pure in heart" that the benevolent countenance and kindly eyes of Churchill J. Gibson did not arise before me; he was my ideal of what a minister ought to be, and although this letter may seem out of place in a Washington letter, I should ever feel that a duty had been neglected if it had not been written. The last time I saw Mr. Gibson was more than eleven years ago, when he read the beautiful burial service of his church over the remains of a child—my own.

Albert Sidney Johnston's Story of His Boyhood.

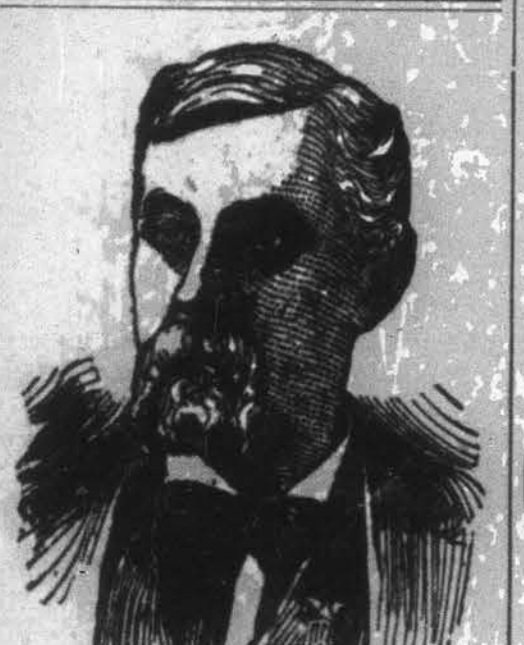
Gen. Johnston sometimes told an anecdote of his early boyhood, from which he was wont to draw many a valuable moral. Playing marbles "for keeps," a species of boyish gaming, was a favorite sport of his schoolboy days; and he was so skillful and successful a marble player that one time he had won a whole jar full of white alleles, "laws, potters, etc." It was then that the design entered his breast of winning all the marbles in the town, in the state, and eventually in the world. Filled with enthusiasm at the vastness of his project, he went about for days, and finally concluded, as the first step, to secure his acquisitions by buying them. He buried his jar very secretly, reserving only marbles enough "to begin life on." Purpose

lent steadfastness to his aim, so that again he had all his rivals "in the ring," and added daily to his store. Only one competitor stood against him, whose resources seemed to consist not so much in skill as in an exhaustive supply of marbles, that were sacrificed with a reckless and unrelenting pocket-money. At last he, too, succumbed, and the victor went with a jar larger than the first, to add it to his spoils. To his dismay, however, he found his hoard plundered, and his treasure gone. The infuriated victor watched him, robbed him, and then staked and lost his ill-gotten gains. The second jar contained the same marbles as the first, and larceny had contended for empire with ambition. Gen. Johnston said that he felt the lesson as a distinct rebuke to his avarice and rapacity; the plans he had built upon success vanished, and he learned that world-wide renown as a marble player was merely "vanity and vexation of spirit."—Ex.

DIED.—Mrs. R. G. Weldon, nee Eliza Adams, was born Oct. 21, 1857; was married Oct. 21, 1875; died after a short illness Oct. 21, 1902. She embraced Christ by faith in early life, and lived a most devoted Christian life. The husband and five children are bereft of a lovely companion and affectionate mother; Wilsonville church, of one of her dearest and most useful members. We sorrow not as those who have no hope. May the grace of God comfort the bereft. O. W. O'HARA.

Thy Will Be Done.

This is the prayer of every Christian. It is a lesson of a lifetime. It cannot be learned too soon; so we must keep repeating it from day to day and from year to year. Every repetition ought to deepen the impression made upon the heart, that God's will, not ours, is the thing to be done. Many a time we say, "Thy will be done on earth as it is in heaven," when we don't really mean it or understand fully what it means. How cheerfully those parents said in their morning prayer, "Thy will be done." At evening time, when a loved one



Comrade G. W. Hammond of Root Post, G. A. R. of Syracuse, N. Y. Wounded at Gettysburg.

"I was in the Army of the Potomac and in the great battle of Gettysburg was struck in the ankle by a musket ball, which smashed the bone. My leg was amputated in the field hospital, and lay for a long time in bed. I was discharged and went home. After 9 years

My Wound Broke Open again. Dr. Pease amputated an inch of the bone, and it healed. Four years later it came thro' again, and for eight years how I suffered! I do not believe it possible for a human being to suffer worse agony. During the time I had to go on crutches, being unable to wear a wooden leg. When ever possible I relieved my sufferings by taking opium, but when I was obliged to get without it, I suffered fearfully and thought I should go crazy. I tried every kind of medicine with my limited means. Physicians said I would never be any better. Finally my

Blood Became Poisoned and it broke out all over my face and on some parts of my body so that my face is all covered with scars now. One day I read of what Hood's Sarsaparilla would do. The first trial I got I sent and bought a bottle and began taking it. The week or two later my leg was dressing my leg, and it seemed to be improving, and after taking

Hood's Sarsaparilla a few months, thank God (and I say it reverently), the sores all over my body had healed, and now, four years later, have never shown any sign of reappearing." GEORGE M. HAMMOND, 219 Magnolia Street, Syracuse, N. Y.

Col. C. A. Weaver Commander of Root Post, G. A. R. himself a one armed veteran, fully confirms Mr. Hammond's statement, and J. L. Belden, the pharmacist, also endorses it.

Hood's Pills cure Sick Headache.

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WHAT IS DONE.

Colusa County, Cal., February 20th. I have worked two and a half days this week, and have sold seven "Character Sketches." W. H. COOPER.

Louisiana, February 20, 1902. I have worked two and a half days this week, and sold twelve "Character Sketches" and fifteen Bibles. J. D. FORD.

Gen. Johnston sometimes told an anecdote of his early boyhood, from which he was wont to draw many a valuable moral. Playing marbles "for keeps," a species of boyish gaming, was a favorite sport of his schoolboy days; and he was so skillful and successful a marble player that one time he had won a whole jar full of white alleles, "laws, potters, etc." It was then that the design entered his breast of winning all the marbles in the town, in the state, and eventually in the world. Filled with enthusiasm at the vastness of his project, he went about for days, and finally concluded, as the first step, to secure his acquisitions by buying them. He buried his jar very secretly, reserving only marbles enough "to begin life on." Purpose

has been taken away, how hard it is to feel submission to the very thing they prayed for in the morning. "Thy will be done" is easily said when everything is bright and cheerful in all our relations in the world; but when the beautiful flower is taken to bloom in a better land, far from the disturbing winds and storms of this life, it is hard to say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." But to say it in faith shows the Christian spirit,

