

Alabama Baptist

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Address all correspondence to
HARRIS, FOPS & DEWEES, JR.,
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RATES AND INFORMATION.

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This sermon on our first page was preached by Dr. Geo. B. Eager to his own congregation, and is given to our readers by request. The sermon should be read not only by preachers, but especially by church members.

"The cultivation of patience" is the way a brother puts it when speaking of a preacher who receives "callers" who have no business with him. A pastor's time is precious, and those who call on him should remember this.

Is the "majority rule" right? Then put it to a vote in Alabama and the saloons will be wiped from her borders. A few towns and cities will go for whisky, but the country will sweep away the small minorities in a flash. As in the past, the hope of the state lies in her honest citizenship.

It seems to be quite the thing now for preachers in our great cities, when determined to preach on the sins of their cities, to visit the slums and haunts of sin, so as to more vividly describe them. But in the capital city of Alabama a wide-awake preacher can see enough of sin and infamy to make his heart bleed as he walks the streets, whether by day or by night.

It is announced that the church of which Bro. Chas. A. Stakely is pastor, in Washington, has arranged to send out two missionaries, one under the auspices of the Missionary Union and one under the care of the Foreign Mission Board of the Southern Baptist Convention. If all our churches will move with the same spirit our centennial will be a grand success.

The world may at one time have had some show of admiration for the "time serving," "trimming" preacher, but if so the day has passed. The preacher who, having a clear conception of his mission and realizing the destruction wrought by sin, lays hold to save men as if they were already in the blaze of God's consuming wrath, will not only please God but win the respect of the world.

SINCE the great Chicago University has assumed shape, it does not appear to be quite as distinctively a Baptist institution in all respects as was at first published. And then, some one recently visiting the University found that there were both negro men and negro women in attendance. Thus it appears that the "Baptistic line" grows dim, the "color line" is entirely erased. This training of the races in the same school may suit some folks, but it will win no applause from the South.

Is whisky sold in Montgomery on the Sabbath, and do any of the grog shops open their back doors for this purpose? On several Sabbath evenings we have seen colored men reeling drunk on the streets, and no police near them. Are things going back to the "old way" of years gone by? Will not the chief of police put out his "watchers" for a while? Christian people are "closing ranks" and there is going to be a stir in our midst right soon. In unity there is strength, and we have right inscribed upon our banner. Watch and work.

A more unjust law has never entered upon our statute books than the one which allows twenty men to say whether or not whisky shall be sold in a community. There may be one thousand of the purest and best men and women of the community opposed to the presence of the saloon, and yet the law allows twenty men, it matters not how disreputable they may be, to speak in more potential terms than all the multitude who oppose the traffic. This legislature should see to it that this long standing disgrace is wiped from the pages of our statute books. We boast of our democracy, the majority rule, and yet so leagued in partnership are we with the despoilers of our country that we override the majority and let twenty men rule every community! The Baptists of Alabama have for years past asked the legislature for certain laws, the majority of householders and freeholders required for the sale of whisky being one. Other denominations have joined us in making this request. The Convention, which meets in Anniston, will renew the request, and we ask every church and community interested to make a similar report.

This State Convention will be fairly under way with its work before this paper reaches the delegates. We pray that God's blessing may overshadow each day's proceedings and that such action shall be taken relative to all our denominational interests as shall put us far in advance of the present. We trust that the Spirit of Christ shall so overcome the prejudices, ambitions or ill-will of the brethren that once and forever we may become thoroughly united, and determine, in the fear of God, to pull shoulder to shoulder, whether the plans are just as we wish or not.

The sentiment of the country is beginning to take shape in the action of our legislators. In years past it was not considered such a crying evil for a legislator to indulge freely in strong drink, and to take a hand at a game of cards with the boys, even though it was his sworn duty to see that such violations of law were punished. But the people have spoken out against such men longer filling these responsible places. The legislators elected last week by the legislature are nearly all Christian gentlemen, whose habits will enforce obedience to law by others. Praise the Lord! we are moving. Let the watchword be, "Forward!"

One of the members of the legislature has introduced a bill against "professional baseball teams," which is an excellent one. In our earlier days the sport was very fine, and ranked with "town-ball" and other out-door, deathful exercises. But since the "professional" has been added to the clubs in the cities it seems to be the plan to see which team can excel in trickery and distance all others in gambling propensities. The Birmingham News is about right in the following:

"If the gentleman from Bullock who wants the legislature to impose a \$500 license on all professional baseball teams, will add 'and sixty days to each professional player,' the *News* will advocate his bill."

So far as we could, for years past, with pen and tongue we have sought to lay upon the hearts of our brethren the supreme importance of the education of our young ministers. And we are glad to feel that the ministry appreciate our work in their behalf. Year by year the contributions to this cause have been growing, and the number of young men called into the ministry increasing. The demand for educated ministers is growing every day. Without well trained men for leaders we cannot keep pace with our opportunities. If any of our readers have been remiss in contributing to this cause, we beg them, as they value the importance of the spread of the gospel, to do something for fitting for efficient service those called of God to preach his gospel.

MONTGOMERY has dallied with questionable and even recognized sinful practices in the past, and many who followed them think it outrageous that Christian ministers should raise their voices in calling the attention of the people to the need of reform. Some of the members of our Christian churches take stock in and actively carry on the whisky business; others rent their property to men in which the sale of liquor and other vile business is carried on, while others still are movers in or supporters of the baseball and racing affairs, which, whether so intended or not, have turned into the veriest gambling in situations. All good people, after mature reflection, must commend the remarks of Dr. Eager and pastor Harris on last Sabbath touching gambling and gamblers.

So surely as that the blood of the martyrs was the seed of the church, so surely is it that the murder of prohibitionists in this country is a bugle call to rally temperance people to put down and out the infamous saloon and its advocates. The saloon has no arguments to advance in support of its traffic. It resorts to brute force, and nearly every week news comes that some man in his effort to have the saloon abolished is assassinated. Rev. J. R. Moffett, one of Virginia's most highly esteemed Baptist ministers and the recognized leader of prohibition in that state, was shot and killed by J. T. Clark, a lawyer who was leading the whisky element. Clark could not meet Moffett's arguments, so he shot him from ambush as the preacher was on his way to church. Will the American people longer tolerate such a death breeding institution as the saloon?

PASTOR HARRIS' suggestion of the formation of a Civic Center in Montgomery and in every community in the state is a most excellent one. In this organization every Christian denomination can unite and build up moral sentiment in the community. That we will all unite in the same creed in the future is a question that few believe; but in the Civic Center, as in England, every Christian can unite and make the organization the strongest and most formidable one in the land. When one pastor denounces certain sins and violations of the law in this part of the community, and another way over yonder in another community does the same thing,

it may call attention to the fact that such sins are common and that violations of the law are frequent, but with no organization to carry out our desires and purposes, our preaching against these things is almost in vain. There must be united effort on the part of the Christian people of the community if we would do our part in uplifting humanity and in saving the world. If the laws are violated, or if they are not what they ought to be, let the people determine upon a plan of action and all these things will be remedied.

There is no question as to the necessity for such an organization in Montgomery, and we hope to be able to report ere long that such an organization has been formed and that the Christian people of Montgomery have united in the grand work for humanity's cause.

Those in position to speak assure us that in a few months new life will be awakened in Alabama. Confidence seems to have been restored throughout the nation. Great political issues have been settled for four years, and monied men are seeking investments for their capital. Much of this money will be placed in Alabama. But whether we have such a financial awakening or not, surely the churches of Christ should awake.

Consciously or unconsciously, we have allowed the political questions and financial depression to interfere with our contributions, hence the cause of Christ is suffering, our religious papers are neglected; many who take and pay for them do not read them; our mission boards are crying out because they are neglected; our pastors are being driven from the pulpits into secular employment in order to live. This kind of thing cannot last. Surely those who have been bought by the precious blood of Christ will not be content to stand idle longer. The crisis is upon us, and we must meet it like men, or acknowledge, so far as we are concerned, that Christianity is a failure.

O FOR a higher standard of Christianity! The lines dividing the church and the world are nearly rubbed out, and the youth of our land especially are in a bad way morally. This is indeed sad, and yet fathers and mothers are largely responsible for this state of things. Parents have neglected the family altar, and "money and position" have taken the place of "the home and family for God."

Gambling in its different forms, from a cigar to a hundred dollars, has run religion out of the minds of young men, and the indications are that within the next few years we will verge into a nation of gamblers. We have known of parents who, so long as their sons were fortunate in winning bets, commended them for their sharp business transactions, never thinking that they were encouraging them to blunt their moral sensibilities, run their frail crafts against the rock of destruction, and finally die paupers and in character.

And so far has the gambling craze taken hold of the social life, even young ladies—not ladies, either, but some of the feminine sex—think it "just the thing" to say "I'll bet," and to make it "interesting," put up a forfeit of a pound of candy or a dollar or so. These things give evidence of a low stage in morals and impress us with the fact that the homes and home life of Christian people are not what they ought to be. It is time that we were trying to undo a great many things that we have so successfully (God pity us) done.

Parents have made gamblers of their children and have destroyed their influence for good, by encouraging them with the idea that to "get money" is the "whole duty of man." Society has sunk so low that it requires, as the proper recommendation to membership in its ranks, a full purse and an empty head. Instead of this, "Man's whole duty is to serve God and glorify him," we are confronted with this mean, grovelling and soul destroying sentiment, "Get money! but get honestly, then dishonestly; but get money!"

There is a vast amount of reformation needed to be done in the homes of a majority of the Christians of Alabama. It must be done before our churches become the power that they ought to be. As the homes are, so will the churches be.

THE Kentucky Baptists held their ministers' meeting and general association at Covington, Ky., beginning Nov. 10th and running through to the 15th. In the ministers' meeting the following subjects were discussed: "The importance of church discipline," "New Testament evangelism," "The present place and state of the pious dead," "The scriptural relation of baptism to salvation," "The proper training of young converts," "The best methods of promoting missionary interests in our churches." Dr. M. D. Jeffries preached the sermon for criticism on "sanctification." Text, Thess. 4:3. The sermon seemed to be so clear and scriptural as not to call forth any criticism.

Dr. Kerfoot was elected moderator of the association. Dr. Warder, the corresponding secretary of the State

Mission Board, made a most gratifying report. Seventy-two missionaries had been employed during the year, 1,997 conversions reported, 1,204 baptisms and 1,018 added by letter and relation. The work of religious visiting and the distribution of Bibles and tracts was equally as cheering as the report of additions. The entire indebtedness of the Board was liquidated and a balance of \$629.40 left in the treasury. The total contributions to missions in Kentucky for the past fiscal year were nearly \$38,000. Baptist growth in that state for the past ten years has been 32 per cent, and the increase in mission contributions 68 per cent; 808 churches contribute to missions, and 651 do not contribute.

This report cheers the heart of God's workers elsewhere. The plan so faithfully worked by Dr. Warder is now being tried on nearly every state, and it is gradually reaching the people and getting "something from every one."

It appears from the report in the *Recorder* that our Kentucky brethren have an aid society which gathers funds for aged and infirm ministers. Last year \$1,868.80 was paid out to the needy. It was resolved that a man should be put in the field to raise \$50,000 as a permanent fund for aged and needy ministers.

The Orphans' Home has received since its opening 727 children. It now has sixty within its walls. A new building has recently been completed at a cost of \$26,000, which provides room for 130 children.

The Seminary is near and dear to all Kentucky Baptists and they give enthusiastic support to its every call.

Bro. L. O. Dawson read the report on foreign missions, which was ably discussed by Rev. W. D. Powell.

The Sunday school and educational affairs of Kentucky were reported to be encouraging.

This is but a meagre report of what was a grand meeting.

NOW FOR TEMPERANCE WORK.

The legislature is now in full blast. Many of the present members are new men, some never before having been in public life, but we are glad to note that a large proportion of them are Christian men. Many are active temperance workers, and we are sure that if they are asked for temperance legislation by the different communities they will gladly do their part.

If you have prohibition, get up a petition at once to have the law renewed, or made stronger. If you have not a prohibitory law, by all means move at once to get one. The liquor dealers have some avowed friends in both houses, and will work any scheme the liquor men may desire. But if temperance people will be emphatic in the expression of their desires, putting before their representatives just what they want, there will be little doubt of carrying every measure over the opposition from whisky members and whisky lobbyists.

Some of the friends of temperance have feared that since Mr. F. L. Pettus was made Speaker of the House, he would use his influence to the detriment of temperance measures. But, while we know that Mr. Pettus is no prohibitionist, yet we believe that his sense of right and his desire to be just as an official will not allow him to use his position against legislation asked for by the temperance people of Alabama. The men from whom we have the most to fear are those professing to be Christians, whom everybody supposes to be friendly to the advancement of morality, and yet who, because of their inexperience with the tricks of the lobbyist, are liable to be misled into supporting measures which they are opposed to, or who, because of indifference, will allow measures passed without making a determined fight. We beg our readers to write at once to the representatives and senators of their acquaintance and urge them to help the cause of temperance.

FIELD NOTES.

Senator Bloch has framed a bill to establish "A Girl's Industrial School," which will be presented during the sitting of the legislature.—*Wilson Progress*.

Dr. B. F. Riley presented the legislature of Alabama with a beautiful gavel, made from the foundation timbers upon which the first state capitol stood at St. Stephens.

We congratulate our friend and brother, Judge R. A. J. Cumble, of Dadeville, on his happy marriage to Miss Fannie Bonner, of Fredonia. May the richest smiles of Heaven rest upon this union.

Rev. C. E. Smith reports some progress in mission work in Africa. The wars have ceased and opportunities for mission work are greater. He recently baptized five converts. He calls for workers.

R. M. Hunter, Jasper: Our Sunday-school was large yesterday—interest increasing—preparing for Christmas celebration. Large congregations morning and night. Collection at morning service, \$30. May the Lord bless the cause of missions and prosper the work he has given us to do. Am off to the convention.

Gambling in Montgomery in its various forms should be put down. Now let our people organize and it can be done. The gambling dens and houses of prostitution should be run out of town and out of the state, if possible—and it is possible.

R. E. Pettus, Huntsville: We are again pastorless. In fact there are two pastorless Baptist churches here. Our mission church will be completed in a few weeks. The church that was our former pastor, Rev. J. L. Thompson, will get a good one.

In reporting Dr. Eager's prelude last week, as explanation to it we suggested his reasons for adopting the innovation, as stated by him on the Sunday previous, but that portion was mislaid and the omission not discovered until the paper had gone to press.

Chas. J. H. Savage suggests a training school at Anniston. The *Hot News* is enthusiastic over it. The wife of Hon. Merit Street, of Clay County, gives 420 acres of land in that county, with money to erect the necessary buildings.—*Birmingham Herald*.

J. H. Glazner, Nov. 14: Assisted by elders J. R. Ramsey and H. W. Roberts, we organized a church at Leesburg, Cherokee county, on Friday, the 11th inst. The object is now to go to work and build a good house of worship. Bro. Z. T. Nance is a live member. His motto is, "Onward, and he knows no failure. This is a new railroad burg, and should be held by Baptists."

The Baptists of Arkansas recently held a very pleasant session of their state convention at Ft. Smith. Rev. J. M. Hart was elected president. The State Board reported twenty-four missionaries under their direction last year, and an expenditure of some \$5,000 to those workers. One thousand dollars was raised to pay the salary of an evangelist. The convention organized a Sunday-school Board and put an active Sunday school missionary in the field.

We welcome to Montgomery our friend and brother, Dr. Charles A. Thigpen, who comes to practice as a specialist in eye, ear and throat diseases. Dr. Thigpen graduated from Howard College, then attended Tulane University, in New Orleans, and afterwards studied in the most famous institutions in New York, Germany and Austria, and comes thoroughly equipped for his work. He is a Christian gentleman whom we cordially recommend to our readers.

I have this to say, Mr. Editor, that if fifty thousand Baptists in Alabama would give their names as subscribers to the ALABAMA BAPTIST and their money to pay for it, and read it when they got it, and help you all they could in talking for the paper and writing new articles as they can gather them up, I feel that we could have as good a paper as anybody would need. I suggest that we do less fault finding and more work for our denominational paper and I feel that we would have a paper second to none, for we have the wealth and the brains and the consecration, and what more do we need for a first-class paper, if we had the cooperation?—*Subscriber*.

J. E. Wilson, Woodstock, N. V. 18: According to appointment, the delegates appointed met at Prude's Creek church, in Tuscaloosa county, last Friday, the 11th inst. The executive committee had called a presbytery, consisting of elders J. N. McFall, J. M. Markham and J. E. Wilson, the latter being selected chairman of the presbytery, we proceeded to organize an association consisting of eight churches. On motion, the constitution of the North River and the articles of faith and rules of decorum of the Tuscaloosa associations were adopted. The missionary question was duly considered and some short talks were made in its favor, to the editing of the brethren. A resolution was adopted that they would cooperate with the state, home and foreign mission boards. The name of the association is Mt. Moriah. The next session will convene with Liberty church, two and a half miles from Yeolander, on the B. M. R. R., on Friday before the second Sunday in October, 1893. After the association adjourned we found that the Lord had put it in the hearts of the brethren of Prude's Creek church to protract the meeting. They manifested great interest, as about twenty five or thirty families were camped on the ground, and to the delight of my soul they seemed to care for nothing but for the furtherance of the kingdom of Christ. This was a great revival of the church, as brethren bore witness for Jesus who had never spoken a word for him in public before.

I. A. White, Orrville, Nov. 19: We have not yet ceased to discuss the incidents and gracious results of our meeting here at Orrville. Though a month has passed since its close, a report of the results of the meeting may be of interest to some other worker. Bro. W. H. Smith, of Jacksonville, was with us and did all the preaching until the meeting closed. Good congregations waited upon his ministry night and day for nearly two weeks. Bro. Smith impresses his

hearers as a man of earnestness and deep piety, his delivery is pleasing, his spirit tender, and his sermons help full and instructive. While he is at work he does not get "in the dumps," nor fret, nor get discouraged, nor talk of quitting. He believes in the presence of the Holy Spirit, the power of the Word, and the resistless energy of sanctified hearts in bringing things to pass. And we had the results for which we labored. Hearts were moved that confessed that they had not felt the power of the truth before. There were eleven accessions to the church—three by letter, the rest by baptism, and we are impressed that the end is not yet. The wonderful quickening of the spiritual life of the church and of other Christians in the town and community, makes the pastor's heart to overflow with joy and thanksgivings to God. Bro. Smith assisted me in a meeting at Providence also, previous to our meeting at Orrville. Brethren P. L. Moseley and J. E. Barnes each gave us two very helpful sermons, preparing us for acceptable worship before the Lord, before Bro. Smith's coming among us. That meeting lasted one week, and was a season of refreshing from the presence of the Lord. Three were added to us by baptism and one by letter. The Lord has been very gracious unto us, and "in the name of our God we set up our banners." Bro. pastors, if you want an efficient worker in protracted meetings, and lasting results in your respective fields of labor, get Bro. Smith.

From Dr. Purser.

To the Baptists of Alabama:

DEAR BROTHERS—In taking leave of your state, I wish to express to you my thanks for your treatment of, and your department towards me during my sojourn in your midst. In all the relations that I sustained to you, as evangelist, pastor, and financial secretary of Howard College, my work was made successful, under God, by your earnest co-operation.

I trust all brethren and sisters who have subscribed to the building fund of Howard College will remember that I am no longer secretary of the Howard, but that their notes are in the Jefferson County Savings Bank, Birmingham, Ala., for collection, and that brother E. T. Enslin is authorized to receive the money and return their notes as soon as paid. Send money by P. O. Order, Registered Letter or Bank Check.

Will not every one who has neglected the payment of his note or notes send the money at once as directed above, and thus help our college now in its time of need?

One other request I wish to make, viz: That if any of my friends who may read these lines, have now or may have in the future, any friends or acquaintances in this city who are Baptists, or inclined to be Baptists, that they write me at once, giving their names and places of residence, so that we may give such encouragement to them and receive such assistance from them as the cause requires of His people in this city.

Yours in Christian love,

D. I. PURSER.

Temperance.

Report read and adopted by the Pea River Baptist Association Nov. 7, 1892, and ordered to be sent to the ALABAMA BAPTIST for publication.

Our committee on temperance offer the following report:

There has been good and able reports made by good and efficient committees at nearly every session of this association for sixteen years, on this subject, and still the same old complaint remains. Occasionally we hear that a member has been drinking too much, and our reports have taken the shape of formalities. Now, therefore, your committee are impressed that the Roman Scriptures mean something, when they say, "No drunkard shall ever enter the kingdom of heaven," and that crime is put prominently in the category of abominations, we are likewise impressed that the Scriptures in Matthew means something when they say the "keys of the kingdom are given you." Now we believe that the crime of drunkenness is God dishonoring, and an abomination in the sight of God, and when a church member has so far lost sight of his duty and obligations to his God as to be continual ly violating his holy laws by tipping and drunkenness, and will not reform, your committee therefore declare that it is the duty of the church to which such a member belongs to prefer charges, and expel on such charges, as we believe it is their duty and would be in disorder if not discharged. Your committee is confident that the crime is by its insidious and stealthy steps gaining a popularity in the Baptist ranks. Social drinking is a curse to our churches of no mean proportions, and if there is no power in the churches to stop or check the crime in the membership, we see no use of these annual reports.

Very respectfully submitted,
A. J. Wise, Jr., Chm'n.

"There isn't gold enough in the world to make a discontented man rich."

Eld. G. G. McLendon.

On the "Old and Grayheaded" ministers in Alabama was written by Dr. E. B. Teague in the *Christian Index* a few weeks ago an article giving a partial list of those worthy who had "borne the burden and heat of the day," and though in senility, were yet on the stage of action. In many of those "there is still much good work yet," said Dr. T. In their early day and generation ministers were seldom afflicted with nervous prostration, minister's sorethroat, Bright's disease, heart failure, Mondayish debility, etc.,—those fashionable diseases(?) of modern times, so prevalent among the cultured clergy of this age.

Most of these must have two or three months' vacation in summer, and after a few years' labor(?) a trip to Europe or the Orient. Much of the increase and growth in their churches is commonly the result of spasmodic sensational efforts, in which some noted evangelist, with his claptrap methods figures for a season, improving easily upon the style of Christ, Paul, Peter, and early preachers of righteousness? Pardon this episode, brother editor, I merely picked up my pencil to call Dr. Teague's attention to an oversight in his article, which occurred to me while I read it, with pleasure, as I do everything that emanates from his facile pen, which he has suffered to lie comparatively idle too long. The many valuable facts and thoughts his well trained intellect has treasured up during his long experience, would greatly benefit the present and future generations. I am glad he writes frequently of late, and trust he may "redeem the time whilst life prolongs its favored light."

He omitted in the list of old ministers of Alabama the name of Eld. G. G. McLendon, of Basil, Pike county, who is, I presume, the oldest minister in the state. Having "by reason of strength" passed "four score years" without realizing unusual "labor and sorrow" (Ps. 90:10), this hale old servant of the Lord still preaches with "demonstration of the Spirit and power," as he did fifty years ago. The companion of his early middle life departed to that bourne whence no traveller ever returns three or four years ago, and realizing that "it is not good for man to be alone," Eld. McL. took unto himself another wife, some two decades his junior. He was a preacher and participated in the organization of Salem association in November, 1838, at Salem church, now called Brundidge, in Pike county. This body was then formed by the churches called Salem, Liberty, Bethel, Fellowship (now Orrville), in Pike, Iwinton (Eufaula), Mount Carmel, and Clayton in Barbour, Sardis in Macon, and Union in Henry counties.

The ministers in the body were Wm. M. Tryon, Jno. R. Smith, Joel Sims and G. G. McLendon, then a licentiate.

These churches withdrew from the Conecuh association because of anti mission sentiments in that body, but a few weeks previous to the organization of Salem association, as stated above.

Eld. McLendon, as missionary for the Salem, organized many of the churches in Pike, Ceffee, Dale and Henry counties. He was for many years the moderator of the body at her annual sessions, and has served as pastor many of the best churches in those and contiguous counties. Ps. 92:12-15. J. T. S. PARK.

A Right Start.

A young man recently graduated from a scientific school. His home had been a religious one. He was a member of a Christian church and had pious parents, brothers and sisters. His family was one in Christ.

On graduating he determined upon a Western life among the mines. Full of courage and hope, he started on his journey to strike out for himself in a new world.

The home prayers followed him as he went, he fell in company with older men. They liked him for his frank manners and his manly independence. As they journeyed together they stopped for a Sabbath in a border town. On the morning of the Sabbath one of his fellow travelers said to him, "Come, let us be off for a drive and the sights."

"No," said the young man, "I'm going to church. I have been brought up to keep the Sabbath, and I have promised my mother to keep on in that way."

His road acquaintance looked at him for a moment, and then slapping him on the shoulder, said, "Right, my boy; I began that way; I wish I had kept on. Young man, you will do. Stick to your bringing up, your mother's words and you will win."

The boy went to church. All honor to him in that far away place and among such men. His companions had their drive, but the boy gained their confidence and won their respect by his manly avowal of sacred obligations. Already success is smiling upon the young man. There is no lack of places for him.—*The Christian*.

Birmingham Baptist Conference.

First Church—Two hundred and forty in Sunday school. Morning congregation large. An address to the young men by Secretary F. L. Willis, of the Y. M. C. A. At night the house was utterly unequal to the accommodation of the audience. The pastor preached. Subject: "Forgetting God." Six joined—one baptized. Since this church was constituted it has not been so spiritual and so encouraging.

Second Church—Pastor Whittle in the pulpit morning and evening. Audiences large; interest deep. Two received by baptism. Many others are earnestly enquiring the way of life.

East Lake—Usual services by pastor; 188 in Sunday school.

Avondale—Pastor Lee preached at both services to good congregations. Two additions by letter.

Pratt Mines—Prayer meeting unusually interesting and well attended. Pastor Wood preached to large congregations at both services yesterday. The church is papering the parsonage and making other needed improvements.

Southside—Two hundred and twenty-three in Sunday school and collection \$5. Deacons Cabanis and Fowles conducted interesting exercises at 11 a. m. At night Rev. J. S. Dill preached an eloquent sermon. Two additions by letter. Pastor Hale goes to the convention this week. He returned Saurday from Nashville, where he aided Rev. C. S. Gardner in a meeting for ten days. The political excitement was high, but the meeting was a good one; several received by letter and twenty for baptism. Collected \$25 for state missions yesterday.

Montgomery Churches.

Adams Street—At 11 o'clock pastor preached from Phil. 3:20, "Our citizenship is in heaven." What does it require to make citizenship? Residence and allegiance. We are pilgrims in the earth, as our fathers were. The Christian is in heaven—his spiritual life. The believer is there, because he went to Calvary with Christ, to the grave with him, and is in him at the right hand of the Father on high; Christ's kingdom is not of this world. A time when we served self. This is true in the business and political world. Denying self doesn't mean only deny self sugar for breakfast and a feather for the bonnet. While true we are citizens of another world, it is none the less true that we are citizens of Alabama. "The powers that be are ordained of God." Civil government is God's. I hope to see the day when a gambling institution will not dare hang its sign across the sidewalk and invite and encourage men to gamble. We need men with backbone. We must understand this dual citizenship. We must use our influence, we must pray more, and we must see that we have clean ballots. God help us to be faithful citizens. At night, text, "The wages of sin is death," Rom. 6:23. The devil, as master, pays more than he promises—death. On the other hand, the gift of God is everlasting life. Large attendance at morning service and house full at night. Two hundred dollars raised at morning service, which pays all indebtedness of the church. A fine day and the church is happy. Pastor goes to the State Convention.

West Montgomery—Pastor Townsend preached at 11 a. m. upon the text, "The Light of the Body is the Eye," Matt. 6:22, to a full house. At night there was no preaching, the pastor turning out his congregation that as many as wished could go down and hear brother Davis, the new pastor of the Presbyterian church. The Presbyterians of the city have sympathized very much with brother Townsend in his work, and the good feeling is very much reciprocated by the West Montgomery Baptist church and their pastor. There was one acquisition to the church. The church is greatly prospering. Bro. Townsend says his prophecy to preach upstairs in the new church on the first day of January, 1893, will surely be fulfilled—the Lord willing. He invites all his friends and sympathizers out to worship with them on the first Sunday in January.

"Rottenness in the Bones."

Inconscient religious profession is far more dangerous than infidelity. The religious nature of man is a great wall about the faith. It must live because man must worship. But a dishonest, unfaithful, or unbelieving church member staggers the faith of the young and imperils many souls. The scoundrels we unmask every year have done us more harm than brilliant infidel lectures. The very men who hear the lectures and laugh loudest have something in them which makes them "believe and tremble." But the hypocrite makes the strained heart cry out: "Is there faith on the earth? Is all religious profession a cheat?" Our calling is not to profession—that goes before—but to practice, to clean, righteous, pure, manly living. Give the world that, and men will neither scoff nor laugh at the jeers of unbelievers.—*Western Christian Advocate*.

When the door of Paradise opens to let in any of our departing friends, delicious breezes blow in upon us from that abode of blessedness—Bengel.

Alabama Baptists.

MONTGOMERY, ALA., NOV. 24, 1908.

Christ is all in all to every one who believes in his name.

To enjoy life use TUIT'S PILLS.

The past should be committed to God's mercy and the present to his infinite care.

Indigestion, nervousness, take Beecham's Pills.

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, Jacob's Pharmacy Co., Atlanta, Ga. See advertisement elsewhere.

A friend sharing my sorrow takes away half its weight; sharing my joy makes it double.—Wm. Taylor.

For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS.

Recipe for keeping faith from degeneration into hard bigotry: Link it always with a loving act.—Caroline Fox.

Do not allow yourself to be imposed on by the many low schemes, advertising new and untried so-called cures, but stick to the old reliable, Dr. Bull's Cough Syrup, the unfailing cure for all affections of the throat and chest.

If the Christian course had been meant for a path of roses, would the life of the author of Christianity have been a path strewn with thorns?—More.

Any one in possession of 25 cents can go to the nearest dealer in medicines and procure a bottle of Salvation Oil and be cured at once of rheumatism, neuralgia, or any pain or ache.

There is a fountain sending forth refreshing water and it was opened in the house of David for sin and uncleanness.

BROWN'S IRON BITTERS Cures Dyspepsia, Indigestion & Debility.

As you grow weary for it, somewhere or other you will find it, needful for you in a book or a friend.—Geo. Macdonald.

Rev. Sylvanus Lane.

Of the Cincinnati, Mr. E. C. Lane makes a good point when he says: "We have for years used Hood's Sarsaparilla in our family of five, and find it fully equal to all that is claimed for it. Some people are greatly prejudiced against patent medicines, but how the patent can bear a medicine and not a machine is a mystery of mysteries to me."

Hood's Pills cure Liver Ills.

Every day is a golden opportunity, which the Father of mercy has put into our hands for moral and religious purposes.—Bruce.

In this issue of this paper you will see an advertisement for the Birmingham Business College and Literary Institute. It is highly recommended by the business community.

W. A. Mason, D. D., pastor Main Street Baptist church, writes, enclosing a letter to the proprietors of the school:

Messrs. H. H. BROS.,

Bowling Green, Ky. My Dear Sirs:—

It is not only a duty to give you, but pleasure to me to express to you my satisfaction with the progress my son has made in the Commercial Department of your school. You have the art, which is invaluable as a teacher, of making the student's own mind, and then you have another faculty, not less valuable, of imparting instruction and impressing it on the mind.

I write this because I believe your conscientious, energetic devotion to the duties of your position deserves a recognition at my hands on account of the good you have done my son. Very truly,

W. A. MASON.

The world is but a vestibule of an immortal life. Every action of our lives touches on some chord that will vibrate in eternity.—Ch. Green.

CONSUMPTION CURED.

An old physician, 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 receipt, in German, French or English, with full directions for preparing and using. Sent by mail addressing with stamp, naming this paper W. A. Noves, 320 Powers Block, Rochester, N. Y.

Knowledge is the hill which few may hope to climb; duty is the path that all may tread.—Lewis Morris.

JUST THE HELP FOR THE LITTLE ONES.

A most excellent aid in the exposition of the lesson in the Primary Class is the Primary Quarterly, issued by the American Baptist Publication Society.

It contains the lessons for three months, with valuable helps and suggestions to teachers, and is illustrated with attractive pictures. The price is only 25 cents per quarter, 9 cents per year. It is a wonder to many how the Society can afford to furnish so excellent a help for so little money.

The reason of "Marrying and giving in marriage" is at hand. Order your investments from the Alabama Printing Company, Montgomery, Ala.

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

Don't send out of the state for your books, magazines and stationery, when you can get all at bottom prices from the Alabama Printing Co., Montgomery, Ala.

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.

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.

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

WORTH A GUINOA A BOX.

BEECHAM'S PILLS

TASTELESS—EFFECTUAL FOR A

DISORDERED LIVER

25 Cents a Box.

Take as directed these famous Pills will cure all disorders of the liver, and for all ailments of the stomach and bowels.

WILL CURE A wide range of ailments, such as indigestion, nervousness, and all ailments of the stomach and bowels.

Covered with a Tasteless & Soluble Coating, of all druggists. Price 25 cents a box.

Baptists and Civil Liberty.

Baptists in seeking to obtain civil liberty asked for the separation of church and state; for exemption from civil liabilities on account of private opinions and acts of worship; that the state should have no voice in the management of the churches and the churches no control in civil affairs. They did not ask for a Baptist government but for a government in which Baptists, and all others, should be untrammelled and free.

The history of Baptists, in their struggles for civil liberty cannot be separated from the history of freedom itself. Let us give all honor to Washington, Lincoln, Grant and other great men for their noble efforts in behalf of liberty. But back of them and far back in the centuries must we go and the heads of loyal Baptists must we crown for advocating principles which paved the way to the glorious liberty of our day.

Listen to the words of the Savior when he said: "Render unto Caesar the things that are Caesar's and unto God the things which are God's." He taught us to be loyal to government, human and divine. Behold him entering Jerusalem in triumph! Hear the Hosannas of the people as they would crown him King! Satan had offered him the kingdoms of this world; the opportunity was now at hand, but his kingdom was not of this world. Forever let church and state be separated, and men be free to think and act according to conscience and the teaching of God's Word.

In Germany, Hungary, the Netherlands, Holland, France, Italy, Great Britain and America Baptists fought unceasingly against the tyranny of the civil governments and struggled, not for toleration, but for absolute civil liberty. All nations and many denominations persecuted them. With bare heads and a firm trust in God, they continued faithful to the teaching of God's Word, and now look down from heaven, rejoicing with us in the victory they helped to win.

During the settlement of the colonies and the period of the Revolution Baptists sided more than all others in securing liberty to our American people. Great indeed, was the heroism of Roger Williams and his settlement in Rhode Island. Here for the first time Baptists had a controlling influence in framing a civil government. How wisely they wrought the history of our republic shows. A Baptist church served as a model for the national government. There was a Baptist church, and there were monthly meetings for business at a short distance from the home of Mr. Jefferson, eight or ten years before the American Revolution.

Mr. Jefferson attended these meetings for several months in succession. The pastor, on one occasion, asked him: "How he was pleased with the church government. He replied: "That is a question, which I have not had time to answer very much, but he considered it the only form of true democracy in the world, and had concluded that it would be the best plan of government for the American colonies."

We rejoice, that in modern times Baptists organized the first missionary society, the first Bible society, the first Sunday-school, and furnished the first public school teacher. Let us also rejoice that they were the first to advocate civil liberty. Above all things I rejoice to be called a Christian, for Christianity is the only hope of this sinful world. Next let me glory in the name of Baptist; for Baptist principles have made possible and brought about the splendid civil and religious liberty of today.

The principles for which Baptists have been persecuted, struck and afflicted, have been too horrible to describe, are being lived by millions of people who are now Baptists in name. Almost as plainly as we see the hand of God leading the children of Israel, during the past ages, do we see that same hand guiding the Baptists. The principles of the Baptists are those of the New Testament, and they are rapidly conquering the world. We have been called to be for being loyal to the truth, but but alone need not blush for having persecuted others for their beliefs or lifting a hand to destroy personal freedom.

The liberty for which Baptists have strived is all that we now possess, civil and religious, and more! It is the liberty of the gospel. May we attain to the liberty where with Christ Jesus makes us free.—Indiana Baptist.

THE PICTURE LESSON CARDS.

The Picture Lesson Cards for 1893, issued by the American Baptist Publication Society, Philadelphia, are by all odds the finest in the market, and will no doubt lead all competitors.

The designs are entirely new, and the chromo lithographic effects make them exceedingly attractive. The pictorial illustrations are larger than heretofore, and beautifully printed in colors. The card for the thirteenth Sunday forms a neat certificate, to be filled out by the teacher, commending the good behavior and attendance of the pupil during the quarter. The circulation of these cards has become so large that the present improvement has been made possible. Every card is a gem, and will delight the heart of the child who receives it. No school should be without a supply of these Picture Cards. The price remains the same—five copies or more, three cents each per quarter, or twelve cents a year each. Samples will be sent upon application to the Society, or either of its branches.

OBITUARY.

In Pensacola, Fla., at the residence of her brother, Mr. Jno. Wood, on the 17th of November, 1908, Mrs. Carrie Flowers, wife of Mr. F. A. Flowers, of Bowling, Ala., and a member of the Greenville Baptist church, died.

Mrs. Flowers was a daughter of Mr. and Mrs. John Wood, of Greenville, Ala., and a member of the Greenville Baptist church. She was born in 1848, joined the church in her sixteenth year, married in 1867; was the cherished and almost idolized mother of two true and devoted daughters—Mamie and Maud—and died under sad yet favorable circumstances, at the place

above mentioned. The writer of these lines, because of exceedingly intimate, endearing and peculiar relations, growing out of a former pastorate of twenty years and a fraction, when summoned to her funeral found it difficult to give utterance to the thoughts and feelings of his own heart under the personal bereavement, and more to find language and adopt measures adequate to the extreme and indescribable bereavement of a husband, sisters, daughters and brother, in the loss of such a member of the household. And even now, since I have taken my pen to record a tribute to her memory, my mind almost recoils from a privilege, which it would delight to enjoy could it feel its competency to perform. There was a magnificence and charm about her personality that found their way into the hearts of all who came in contact with her. If not all hearts that ever realized the influence of her personal presence; and yet so unobscured and unobscured by herself as to prevent a full crystallization until she ceased to be. I thought I knew and prized her while alive, but not until I had lost the inestimable treasure of such a friend, though undesired friendship, did I realize the value of such a possession. My regret is not a full crystallization until she ceased to be. I thought I knew and prized her while alive, but not until I had lost the inestimable treasure of such a friend, though undesired friendship, did I realize the value of such a possession. My regret is not a full crystallization until she ceased to be. I thought I knew and prized her while alive, but not until I had lost the inestimable treasure of such a friend, though undesired friendship, did I realize the value of such a possession. My regret is not a full crystallization until she ceased to be. 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