

THE ALABAMA BAPTIST

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A Short Sermon on an Important Subject.

Text: "Utilize the enthusiasm on hand."

The text is found on page 3 of the State Convention Minutes of Alabama in the report of the State Mission Board. "Awakened" was the word in the report, but the printers made it, "on hand."

It will not prove a serious blunder, if the brethren will take heed to the sermon from the text as quoted.

One may be successful, and not possess a great many gifts. Knowledge is a good thing and everybody ought to have it, but there are hosts of people prospering who have but little of it.

The farm laborer, the ditcher, the bootblack or hack driver may be a very ignorant person, and yet very successful along his line of labor. Men get along with but little money sometimes, and it is a question if they haven't more real enjoyment than many of those who are more fortunate.

Persons are to be found without gifts, others without *honesty*, and others still without *fort*, who are succeeding in business far better than many of those who are blessed with all these qualities.

But the Home and Foreign Board is not successful in its undertaking without *enthusiasm*. They must have it to succeed.

They may drag along without it, sinking out a miserable existence, but they are failures in life, all because they don't have enthusiasm on hand.

Where to keep it.

We may get up a fund and make a racket for a little while, but that won't last.

A holy horse is not desirable. He never carries you out of the mud with his hoofs. Sometimes he carries himself out, breaking the traces, but his load he leaves behind.

All this resolution business at New Year, or while you are sick or in debt, don't amount to a hill of beans unless it lasts. The resolution against such is in favor of a steady, honest, earnest pull all the time, getting better every jump. But this text, like some in the Scriptures, sets forth a task which is mighty hard to do.

Keeping things "on hand" isn't no easy task in some families I know. Most of you know how hard it is to keep money "on hand."

Enthusiasm is about as scarce as money, and it can get away from you just about as easy.

Did you ever look at the river during an overflow? Ain't it grand? But my! what an amount of water it would take to keep it up to that high mark.

To keep enthusiasm on hand, you must find out what you are filled for, and stick to it.

We read in the Bible, "Make your calling and election sure." Some times the brethren in spiritual warfare make it sure by the sword of the Spirit. Suppose I secularize this in the same principle, and explain it thus: Find out your calling, and be sure to elect your calling, and be sure to elect your calling.

During the celebration year, I mean "Train up a child according to his way, and when he is old he will not depart from it," when he said, "Train up the child in the way he should go," etc. That is, find out what business your child is inclined to follow, and let his training be in that direction, and when he is old he will not be found trying everything that comes along, but will stick to the business he knows and has been trained for. Whether the passage can be made to mean this or not, I cannot say, but I know there is good sense in the suggested meaning.

If you parents neglected this important duty, I would advise you to begin to train yourself, and if you have no "enthusiasm on hand" for the work which you are now engaged in, take it as a certain indication that you have missed your calling.

Everybody was made for some one thing. May be now and then, the Lord turns let it on the world a prodigy in the shape of a man who can keep up with a great many things, and keep them going, but the most of us are made on a smaller last.

The world is full of failures in the shape of men who tried to be everything, and succeeded in nothing. A man who tries to be lawyer, farmer, doctor and merchant in mighty age is full of all.

churches, farm, manage a saw mill and tan yard, and run for the legislature, can't have "enthusiasm on hand" for but one thing, and that is not likely to be their preaching.

What to do with it.

The text says "utilize it," which means use it, make it useful. What an amount of enthusiasm is frittered away! I have seen a great stir in a community about a fourth of July celebration. Everybody was into it. Mutton and beef and pork, and everything needful for a big dinner, was freely given by the people. Men volunteered their time and money to make it a glorious day. For miles around the people came, and they were there, all sorts and sizes, and ages. They came to have a good time.

A dance, a horse race, and a bonfire, the entertainment of the day. This over, all repaired to their homes without one thought of the great event the day was appointed to commemorate. If the managers had provided speakers for the occasion, the people would have learned in two hours more than they could have gathered from books by days of reading, and they would have gone to their homes proud that they were American citizens.

When I stand on the banks of the Chattahoochee at Columbus, Ga., and see the magnificent water power, not one-tenth of which is put to use, I have an illustration of the great waste of enthusiasm I am now talking about.

The centennial allows me to link this sermon to the great missionary movement now going on among the Baptists of the world—the Centennial missionary enthusiasm "on hand," is what we are exhorted to utilize.

But my fifteen minutes is out, and this is all the time the ALABAMA BAPTIST can allow in its pulpit.

Bible Distribution in Mexico.

BY REV. W. D. POWELL.

The prevailing ignorance of the existence and teachings of the Bible in Mexico, is heart-rending. Six or eight million of the inhabitants never heard of the Word of God, and would have no idea of what you alluded to if you spoke to them of its divine messages. The priests have kept the masses in ignorance of this source of light and life, because of their flagrant violation of its plainest and most fundamental principles.

We find great difficulty in persuading the people to buy or accept on any terms a copy of the Word of God. Many who overcome their prejudice, and accept the Bible, confess and own that it is the best possession they have.

purchase a copy soon become alarmed, as though they had a devil in their house, and deliver it to the church, who burns it in front of the church house amidst the rejoicings of the faithful.

In many cities containing from twenty to forty thousand inhabitants, not a Testament or Bible could be found in Mexico City, I venture to say, not a copy is for sale in any book store. A year and a half ago I entered the largest book store in the city, having branches in every leading city in the Republic, and asked to see a Catholic New Testament. The shelves were examined, and I was informed that they kept no such book. Then I looked at the shelves, and I was informed that they kept no such book. Then I looked at the shelves, and I was informed that they kept no such book.

Three weeks since I entered the second largest book store in the city, accompanied by one of the leading city pastors, and inquired if they kept New Testaments for sale. The clerk examined the shelves, then consulted the proprietor, when both looked through several catalogues, and finally, the proprietor, leaning over the counter, asked me in the most serious manner, "Who is the author of this book, the New Testament?" Appalling ignorance! When shall it be removed?

The distribution of the Bible is the forerunner and the basis of all Christian effort for the evangelization of the country. The Foreign Mission Board is earnestly striving at this time to subvert Mexico with the Holy Scriptures, through the agency of native preachers.

It is a wonderful thing to see a man in the state of Georgia, surrounded by many churches, societies and individuals throughout the country might support one or more native preachers, if they would only make the effort.

The Bible is decidedly a Baptist book. A Bible of large print fell into the hands of Edwards Lara about the time of his conversion, and I have baptized more than a hundred people and organized two churches as a result of its work.

There never was a time when there was such a demand for the Bible as at present. Specially is this true in the states of Chiapas, Yucatan, Tabasco, Vera Cruz and Sonora. One copier recently sold more than one hundred dollars worth during one month. We must push this work vigorously, and we call on our friends to assist us.

The same necessity that exists for the circulation of God's Word in Mexico is true of every other papal or pagan country. There can be no permanent success in any field until the Bible has had free course. It is a beautiful sight to see old men and women in Mexico, learning to read, that they may read the words which are "eternal" and which are "life."

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Thanksgiving Day in Italy.

The last Thursday in November gave us a bit of America here in Florence. The day was peculiarly bright and beautiful, something quite unusual.

Florence at this season, when Italy, wind and fog often combine to make us forget that we are in sunny Italy. Florence is one of the windy cities of Europe, and many persons coming here for the first time are sorely disappointed in the climate.

The Thanksgiving service in the Presbyterian church was well attended, and the discourse by the pastor, John K. McDougall, D. D., was instructive and stimulating, and peculiarly gratifying to Americans. The pastor is a Scotchman, but he loves and honors America. He was assisted by the writer.

President Harrison's proclamation was read, and the prayer which followed a special feature of the service. The service was well attended, and the discourse by the pastor, John K. McDougall, D. D., was instructive and stimulating, and peculiarly gratifying to Americans. The pastor is a Scotchman, but he loves and honors America. He was assisted by the writer.

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While comparatively few in Europe knew of Thanksgiving Day or cared anything about it, millions were following with deep interest our recent election, and now they are rejoicing that the low tariff party holds the reins of the nation.

Our Baptist Edition.

This Union of Baptist workers in Italy has been in existence for several years, and in spite of many hindrances something has been accomplished. When we come together there ought to be about fifty of us, though we never reach that number. We are able to meet only about once in three years, but in the mean time a committee manages the affairs of the Union. This committee has just held one of its sessions here in Florence. The two questions of special importance presented for our consideration were: "The Widows' and Orphans' Fund, and II Testimonio, our monthly paper. A plan has been devised by which it is hoped that our Italian preachers may be relieved, in part, of their anxiety concerning their families, in case they should be called away by death. To these brethren a real sacrifice to pay their monthly dues, but a beginning has been made, and our fund is gradually becoming a reality. For various reasons we consider this a very important matter, and we are hoping that some generous friends will contribute to its support.

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Now that the Jesuits have returned to power it matters little who wears the triple crown, for the policy of the Vatican will probably remain the same.

In spite of the sad experience of last year, when the tomb of Victor Emmanuel was insulted by French pilgrims, an effort is constantly making in Vaican circles to organize other pilgrimages for this season, though without any very great present prospect of success. I have seen it stated that a clergyman of the Church of England, who is making up a select party for a tour on the continent, "hopes to conduct his friends to the feast of the Holy Father." It does seem that in a certain section of the Church of England there is a very strong current towards Rome. O

with peculiar satisfaction at every advance made in England and America, for they cannot be blind to the fact that they are gradually losing ground in all other countries. An English Catholic church has lately been constituted in Florence, and the pentup sentiment of High Churchism is at last finding an outlet. That seems a hard saying of the Savior's to Matt. 23:15 but we sometimes see the same thing to day.

An Encouraging Visit.

I have just returned from the mountain town where my family usually spend their summers. This is my first visit during the winter season, but I hope it will not be my last. I did not find the mountains around me covered with snow. I had an unusually good opportunity to meet the people in their homes, and everywhere I received a hearty welcome. I cannot express the pleasure I experienced in seeking to lead the people to a knowledge of the simple gospel. How I long to see that mountain town thoroughly evangelized. And I do not despair, though such a thing has not yet happened in Italy. Will you not pray that this desire may be realized? As soon as I can, I will send you with the necessary material, and hoping to try the effect of some magic lantern exhibitions of Bible subjects for the children, which will give me an excellent opportunity to preach the gospel without appearing to do so. In this priest-ridden land we need every day the wisdom of the serpent and the harmlessness of the dove.

JOHN H. EAGER.

Closing a Prosperous Year.

Dr. Ernest Rejzels.

Last night the Sunday school board met for the closing of the year.

a delightful meeting. I have served on many boards, none of them inferior to some of them, and yet some times think this the model board to which the Southern Baptist Convention has entrusted its great interests. In organization is very compact and its business management very efficient. There are four committees: The Executive, one on Plans, Fields of Work, one on the Periodicals, and a Business Committee.

The reports last night showed everything in excellent shape. The receipts for this month are much in advance of any previous month, and the showing for the year is really remarkable. Any business man would give a great prize which the first Baptist entered self-supporting, and is able to keep its treasury in funds and that, too, when there is no source of revenue except the patronage given in the use of Sunday schools, Periodicals, and Halls.

Two things—three things, have wrought to bring in this success, viz: the able management which the Board has given, the kind and generous and genial support which has come from the people, and the marvelous blessing which God has given to us. I magnify all these with grateful joyous acknowledgment.

We are getting ready to make another move in the matter of appropriations for Sunday school missions. The board wishes to be both cautious and generous—so to conduct its business and methods as to win the confidence and approval of its constituency.

The denomination is beginning to realize what an immense power it has in this enterprise. The Baptists of the South can make it in less than ten years a business of over one hundred millions.

It is money power its chief end and its money power its chief end and its money power its chief end.

Recently completed a series of fifty articles for the syndicate of American papers, for which he received fifty thousand dollars. Besides the thousands of tourists who yearly visit Florence, we have a large permanent English and American colony. We have one Presbyterian and three Episcopal churches, and this winter the Methodist have opened a hall and stationed a preacher here. They have also done the same thing in Rome, where they seem to be concentrating their forces, and where they are soon to establish a college and open a theological school. They seem very hopeful about their work.

This Pope and Pilgrimage.

It was reported a few days ago that the Pope was very ill, though the report was afterwards contradicted. This old man is now eighty-three years of age, and all the world is expecting him to drop off at any moment. Some two or three years ago much was said about his probable successor, the late Cardinal Howard, Cardinal Lavigne, who has just passed away, Cardinal Gibbons, and others, being mentioned in this connection. For some cause the subject has been dropped in Italy, and just now no one seems to be concerned himself seriously about the successor of Leo XIII. Eighty-three cardinals have died since his election.

God's way of giving is daily strength for daily needs. He who would serve God wisely and well will use today's strength—and to day's strength only—for the duties of today. To him who thus walks and works in the plain path and in the loving service of God, the promise of God rings in never failing truthfulness. "My strength shall be as iron and brass, and my days shall I shall thy strength be."

Study School Times.

Letter to Bro. Anderson.

Bro. Anderson—

I have just finished reading in the ALABAMA BAPTIST your article about fraternal growth in a certain part of Alabama. You see fit to give the work of your two missions with the fifty employed by the State Mission Board. How often I heard you, when the report of the State Mission Board was under consideration, plead with the brethren not to judge of the report by considering one item, but to consider the whole report.

Nothing the work of the board is the proper thing to do. It always has been, by causing opponents, or thoughtful friends, to look upon the board as the board of our associations.

who can give as follows: 25 persons, \$250; 50 persons, \$500; 75 persons, \$750; 100 persons, \$1,000; 125 persons, \$1,250; 150 persons, \$1,500; 175 persons, \$1,750; 200 persons, \$2,000; 225 persons, \$2,250; 250 persons, \$2,500; 275 persons, \$2,750; 300 persons, \$3,000; 325 persons, \$3,250; 350 persons, \$3,500; 375 persons, \$3,750; 400 persons, \$4,000; 425 persons, \$4,250; 450 persons, \$4,500; 475 persons, \$4,750; 500 persons, \$5,000; 525 persons, \$5,250; 550 persons, \$5,500; 575 persons, \$5,750; 600 persons, \$6,000; 625 persons, \$6,250; 650 persons, \$6,500; 675 persons, \$6,750; 700 persons, \$7,000; 725 persons, \$7,250; 750 persons, \$7,500; 775 persons, \$7,750; 800 persons, \$8,000; 825 persons, \$8,250; 850 persons, \$8,500; 875 persons, \$8,750; 900 persons, \$9,000; 925 persons, \$9,250; 950 persons, \$9,500; 975 persons, \$9,750; 1,000 persons, \$10,000; 1,025 persons, \$10,250; 1,050 persons, \$10,500; 1,075 persons, \$10,750; 1,100 persons, \$11,000; 1,125 persons, \$11,250; 1,150 persons, \$11,500; 1,175 persons, \$11,750; 1,200 persons, \$12,000; 1,225 persons, \$12,250; 1,250 persons, \$12,500; 1,275 persons, \$12,750; 1,300 persons, \$13,000; 1,325 persons, \$13,250; 1,350 persons, \$13,500; 1,375 persons, \$13,750; 1,400 persons, \$14,000; 1,425 persons, \$14,250; 1,450 persons, \$14,500; 1,475 persons, \$14,750; 1,500 persons, \$15,000; 1,525 persons, \$15,250; 1,550 persons, \$15,500; 1,575 persons, \$15,750; 1,600 persons, \$16,000; 1,625 persons, \$16,250; 1,650 persons, \$16,500; 1,675 persons, \$16,750; 1,700 persons, \$17,000; 1,725 persons, \$17,250; 1,750 persons, \$17,500; 1,775 persons, \$17,750; 1,800 persons, \$18,000; 1,825 persons, \$18,250; 1,850 persons, \$18,500; 1,875 persons, \$18,750; 1,900 persons, \$19,000; 1,925 persons, \$19,250; 1,950 persons, \$19,500; 1,975 persons, \$19,750; 2,000 persons, \$20,000; 2,025 persons, \$20,250; 2,050 persons, \$20,500; 2,075 persons, \$20,750; 2,100 persons, \$21,000; 2,125 persons, \$21,250; 2,150 persons, \$21,500; 2,175 persons, \$21,750; 2,200 persons, \$22,000; 2,225 persons, \$22,250; 2,250 persons, \$22,500; 2,275 persons, \$22,750; 2,300 persons, \$23,000; 2,325 persons, \$23,250; 2,350 persons, \$23,500; 2,375 persons, \$23,750; 2,400 persons, \$24,000; 2,425 persons, \$24,250; 2,450 persons, \$24,500; 2,475 persons, \$24,750; 2,500 persons, \$25,000; 2,525 persons, \$25,250; 2,550 persons, \$25,500; 2,575 persons, \$25,750; 2,600 persons, \$26,000; 2,625 persons, \$26,250; 2,650 persons, \$26,500; 2,675 persons, \$26,750; 2,700 persons, \$27,000; 2,725 persons, \$27,250; 2,750 persons, \$27,500; 2,775 persons, \$27,750; 2,800 persons, \$28,000; 2,825 persons, \$28,250; 2,850 persons, \$28,500; 2,875 persons, \$28,750; 2,900 persons, \$29,000; 2,925 persons, \$29,250; 2,950 persons, \$29,500; 2,975 persons, \$29,750; 3,000 persons, \$30,000; 3,025 persons, \$30,250; 3,050 persons, \$30,500; 3,075 persons, \$30,750; 3,100 persons, \$31,000; 3,125 persons, \$31,250; 3,150 persons, \$31,500; 3,175 persons, \$31,750; 3,200 persons, \$32,000; 3,225 persons, \$32,250; 3,250 persons, \$32,500; 3,275 persons, \$32,750; 3,300 persons, \$33,000; 3,325 persons, \$33,250; 3,350 persons, \$33,500; 3,375 persons, \$33,750; 3,400 persons, \$34,000; 3,425 persons, \$34,250; 3,450 persons, \$34,500; 3,475 persons, \$34,750; 3,500 persons, \$35,000; 3,525 persons, \$35,250; 3,550 persons, \$35,500; 3,575 persons, \$35,750; 3,600 persons, \$36,000; 3,625 persons, \$36,250; 3,650 persons, \$36,500; 3,675 persons, \$36,750; 3,700 persons, \$37,000; 3,725 persons, \$37,250; 3,750 persons, \$37,500; 3,775 persons, \$37,750; 3,800 persons, \$38,000; 3,825 persons, \$38,250; 3,850 persons, \$38,500; 3,875 persons, \$38,750; 3,900 persons, \$39,000; 3,925 persons, \$39,250; 3,950 persons, \$39,500; 3,975 persons, \$39,750; 4,000 persons, \$40,000; 4,025 persons, \$40,250; 4,050 persons, \$40,500; 4,075 persons, \$40,750; 4,100 persons, \$41,000; 4,125 persons, \$41,250; 4,150 persons, \$41,500; 4,175 persons, \$41,750; 4,200 persons, \$42,000; 4,225 persons, \$42,250; 4,250 persons, \$42,500; 4,275 persons, \$42,750; 4,300 persons, \$43,000; 4,325 persons, \$43,250; 4,350 persons, \$43,500; 4,375 persons, \$43,750; 4,400 persons, \$44,000; 4,425 persons, \$44,250; 4,450 persons, \$44,500; 4,475 persons, \$44,750; 4,500 persons, \$45,000; 4,525 persons, \$45,250; 4,550 persons, \$

Alabama Baptist

MONTGOMERY, ALA., JAN. 19, 1932.

RATES AND INFORMATION.

Subscription Price—\$2.00 per year, in advance. To ministers, regularly in the service, \$1.50.
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ADVERTISEMENT—Will find it to their interest to write for terms. This paper has a large circulation in Alabama among the 100,000 white Baptists.

SENECA, in defining the reward of good deeds, says: "He also goes to another man, He also goes to himself, not only in the consequences, but in the very act of doing it; for the conscience of well doing is an ample reward."

COULD there be a more expressive, truthful and beautiful reply to the question, "What is faith?" than that given by a little child, "Doing God's will, asking no questions." Oh, that we could become as a little child!

LOVE your enemies, is a solemn injunction. This, to some, may seem a "most difficult matter." Not so, if we are truly born into the kingdom of God. If we are partakers of the divine life, we are Christ like in our nature, and hence strive to be more and more like him. "If these enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head," i. e., effectually melt and overcome him.

THERE is a Dutch proverb which says, "Nobody's sweetheart is ugly." Such is the very essence of love. Dr. Doddridge one day asked his little daughter how it was that everybody loved her. The little child replied, "I don't know, father, unless it is because I love everybody." "If you love me, keep my commandments," says the Master. The love of Christ constraineth us. If we love Jesus, the tempter will not overcome us.

A DISTINGUISHED divine, giving the practical definition of inconsistency, said, "Some men will not shave on Sunday, and yet they spend all the week in shaving their fellow men; and many folks think it very wicked to black their boots on Sunday morning, yet they do not hesitate to black their neighbors' reputation on week days. Many people weigh and measure Christianity by the inconsistency of its votaries."

WHEN Palamedes came to Ithaca to induce Ulysses to join in the expedition against Troy, the latter, unwilling to engage in the undertaking, betook himself to plunging the sand and sowing salt, on the pretence of being visited with insanity. There are multitudes as insane as Ulysses, who betake themselves to works as insane, and all in the way of pretense to excuse themselves from the duties to which God calls them. The path of duty is the path of safety. Find the path and walk therein.

PRAYER—earnest, fervent prayer—is the solace of the soul. It dispels cares that depress, sorrows that cast down, disappointments that overcome. It begets hope and strengthens faith. It brightens our pathway, and makes crooked paths straight. It creates cheerfulness, without which life is a burden. The question was asked by a devout Christian, "How are we to overcome temptation?" The reply came back, "Cheerfulness is the first thing, cheerfulness is the second, and cheerfulness is the third."

It will be sad news to the Baptists of the whole country, and especially of the South, that Dr. Burrows is dead. He had attained a national reputation for eloquence and efficiency in the pulpit. He died at the home of his son at Augusta, Ga., on January 2d, aged 79. Although practically retired from active work, he preached frequently, and had filled the pulpit the day before. His important pastorates were at Richmond and Norfolk, Va., and Louisville, Ky. A few years ago he wrote a valuable book entitled, "What Baptists Believe."

THE following recently appeared among the news items in the daily papers: "Bishop Manuel Arzquez, of the Tabasco diocese of Mexico, has issued an appeal to all Catholics of Mexico, United States and Canada for money to be used in the erection of a beautiful cathedral on the banks of Grigalva River, on the very spot where the first mass was said on the American continent. It is proposed to make the church one of the largest and finest in the country if an amount sufficient for the purpose can be raised. At present there is nothing to mark the spot where mass was first said."

It is very natural for the Catholic leaders to desire to commemorate an event of such importance to them as that mentioned. They would make a great display at the most favorable time, and make quite an impression on these people. The opportunity is now right upon the Baptists of the

South to do something that will in good measure neutralize the effect of any show and parade and sounding of trumpets that the Catholics in Mexico may indulge in. Let us give them missionaries and the Bible.

MILTON says, "The childhood shows the man, as morning shows the day." If the old bard be right in his conclusion, how watchful should parents be in detecting the bent of the child's mind. The first spark that falls into the young mind kindles a flame that will burn to honor or dishonor. Ideas are then caught quickly and live lastingly. During the first seven years of child-life, character is formed and destiny outlined. The first joy, the first sorrow, the first success, the first failure, the first achievement, the first misadventure, paint the foreground of his life. Let the training be by example and precept.

Cv course it is not really essential that a colporteur should be a preacher, but it would be all the better if he could preach. He ought, however, to be able to talk religion with the people, pray with them at their homes, and talk to them in public, if occasion invited. We know brethren who are not preachers, in some of our associations, whom we would not hesitate to endorse for the work of a colporteur. It is sometimes the case that no preacher suited to the work can be obtained in an association; then would it not be well to call out a brother who has the qualifications above mentioned, and put him to work, though he be not called a preacher?

SOME one has said, the honest man is naturally antagonistic to fraud, the truthful man to lying, the justice loving man to oppression, the pure minded man to vice and iniquity. These are eloquent utterances, full of splendid truths. Such men have in all ages represented the moral forces of the world. Inspired by benevolence and sustained by courage, they have been the mainstay of all social renaissance and progress. All the great reformers and martyrs were antagonistic men—enemies to falsehood and evil-doing. The apostles themselves were an organized band of religious antagonists, who contended with pride, selfishness, superstition and ir religion. Let all find the path of duty and pursue it, regardless of consequences.

CENTRAL Baptist (Mo.) "Christian activity can no more take the place of private devotion, than the burning of a lamp be made to supply the oil."

That ought to have been said long ago, if it was not so that it might have been repeated over and over before this. There are some very active church members who do not show the graces of the Spirit, and who consequently do not by their lives commend religion to those who behold them. It is because they have mistaken activity for piety—for godliness. And then there are some pastors who train churches well in work and financial liberality, but the members are far from being examples of brotherly love, or of religion pure and undefiled. "These ought ye to have done, and not have left the other undone."

FOR Dr. Teague to write on the subject of reform in our churches, as he does this week, strikes us as quite appropriate. Our readers will doubtless agree with us that the man and the subject have met. Those who have read after him, or who have heard him talk, know that he is not a "common scold," he is not a sour old man, as some preachers and other Christians unfortunately grow to be; but rather he has a large supply of Christian love and forbearance, and when he so plainly utters a lamentation over the condition of the churches and of individual Christians, we may well believe there is really something wrong. Let all who are guilty stand up and take their portion, and remain standing until they read next week's paper. May they then resolve to do their duty to God and man.

THERE is a little Methodist paper published at Guthrie, away out in the wild territory of Oklahoma, and of course it is named Christian Advocate. It is not yet a month old, but it has some vigorous thoughts on an important subject, as may be seen from the following paragraph:

"Many people have very strange ideas of supporting their pastors and paying into the treasury of the Lord. They say, 'after I have settled all my bills with the grocer, the dry goods merchant, and meet other outstanding debts, then, if anything is left, I will pay to support the gospel.' Shame on such miserable, perverted ideas of extending Christ's kingdom. The world first, your own selfish interest first, pleasures first, Christ last! Reader, is this the way you do? If so, you are far, far from being a Christian. Go down on your knees before God and ask forgiveness for your sin, then take a new start and pay God first!"

Perhaps every one would not have used language as strong as that employed by those wild Western editors, yet it would be difficult to say exactly where a change should be made.

Let every preacher who can, attend the winter session of the Institute at Calera, on January 23d.

A SUGGESTION AS TO COLPORTEERS' BONDS.

We take the liberty of offering a suggestion to our State Board in regard to the bonds of colporters.

Heretofore the colporteur has been required to make the bond in the sum of two hundred dollars—double the amount of his purchases at one time. Of course the bond was supposed by the board to be a good one. But would it not be better for the bond to be made by the Executive Committee or mission board of the association in which the colporteur is to labor? Then this local committee or board would be officially and personally interested in the settlement of the accounts. As to the local board and the colporteur, it would be, in many cases, if not in most of them, a business matter between friends and neighbors, and there would be less probability of loss from neglect or bad management. And then, in case of failure to pay the debt due to the State Board, would not the associational board or committee be a much more tangible and responsible party to deal with, even in the courts if needs be, than a single individual? Is there not much greater

probability that there would be ability to pay, and more property amenable to the debt, if the law must be invoked? True, the colporteur has heretofore given a bond that ought to have been good, but it has not always been good; and then we know that sureties are often tempted to evade the payment of a debt; frequently they do not recognize their obligation.

A bond signed by the chairman and members of the local board or committee would most probably be valid and solvent. The honor of the association would be involved in the failure to pay it. There would be no principal and sureties to try to shift the responsibility the one upon the other. And then the board or committee would be much more particular as to whom it recommended to the State Board, if the members were interested in money and in good name in the appointment of a colporteur who was in every way worthy and reliable as a man. And thus, too, some of the best men we have would be found doing the very important and useful work of the colporteur.

Lastly, it has not appeared to us as being in accord with the equity of things for an association board to say to a brother, "If you will make a bond of two hundred dollars to secure the pay for a hundred dollars worth of books, you may travel and sell books, and preach in our association, with our recognition." Would it not be more in harmony with the spirit of the work for the local board to say, "Brother, we have made arrangements for the purchase of books, and now we want you to go throughout our bounds and sell them, and preach and talk to the people, and pray with them, and do all the good you can? And let the board and that brother make such arrangements between them as might be deemed advisable as a matter of business prudence."

Two or three years of experience, with many more of observation, constrain us to think that the foregoing suggestion, with the reasons therefor, are worthy of consideration.

"EX-SENATOR EDMUNDS says immigration is the vital problem to day."

So says a paragraph in the newspapers. We were at first sight inclined to dissent from Mr. Edmunds' opinion, but on second thought it does not appear so easy to prove that he is not right. Immigration is a very important question if we look at it from a political standpoint, because the vast number of foreigners who are almost daily coming to this country will be more and more felt in the political sentiment and in the laws of the land. So that this country may, before many years, become largely foreignized in politics and laws. And those immigrants also bring their religious and irreligious views and immoral theories and practices, and there is danger that we may become foreignized in religion (or irreligion) and morals. And so we will not stop to dispute with Mr. Edmunds; but we would remind the Baptist hosts that the foreigners who are coming so numerously to this country—many of them coming to the South and to Alabama—need the pure gospel, and our own safety demands that they shall have it.

Christian Index (Ga.) "Permanence in the pastorate is even of more importance to the church than to the pastor, and churches ought not to suppose that a change of pastors is a panacea for the evils that afflict our church life."

Yes, that is all true, but you will not be able to convince many churches but that the first thing to do when they get wrong is to change pastors. Any pastor with a fair measure of grace and common sense will get along pretty well as leader of a church that is in good condition; but when a church gets crosswise, or upside down, about the first thing it wants to do is to get rid of its pastor and call another. At least two-thirds of the members will fail to inquire if the fault may not be in themselves. It may be, brethren, that your pastor is not all that he ought to be; possibly there

could be improvement; but stand before the God has presented to you—and see if you are right. Then go to your pastor, kindness, and help him. But very likely you will when you look at yourself, pastor is doing pretty well.

OUR STATE BOARD.

In a previous number, we called attention to the first meeting of the State Board under the new dress of the board to the State. The action of the policy indicated, strikes us as eminently safe and conservative. Indeed, all was done that could be. The board is necessarily restricted in its operations because of a lack of resources. It is wise in not beyond its ability either present or prospective. The members of the board recognized that there is work to be done, but its must depend upon the gifts of the churches. With one thing the board is impressed—that of our rural regions. Much as we

are of the importance of occupying the strongholds, a stubborn fact remains, viz: The Baptists are of the people in the most popular acceptance of that expression, and "the people" are in the country districts. At the same time we are far from discharging the work in the towns and cities. We should not discriminate against either. Intelligence and piety exist in the country as well as in the city. What we mostly need is an increase of our ministry. We need earnest, wide awake, broad and aggressive men in our pulpits. Many such we have, alike in the country and in the towns and cities, but we need many more. Capt. Ward did not far wrong when he said at the State Convention that the education of our ministry went beyond everything else. This can be done only by standing close beside Howard Crosby, which at last is the pivot upon which turns all our denominational interests.

The retention of the colporteur branch of the State Board at Opelika was wise and economical. We feel that this arrangement is only for the present, and that hereafter it may be brought to Montgomery.

Altogether the meeting of the State Board was pleasant, and paved the way for future profit to our cause in Alabama.

GROUPING THE CHURCHES.

A few weeks ago Secretary Crumpton published in these columns a short article, suggesting that an effort be made to get the numerous churches in the villages and country to combine in groups, and more and call a pastor. This has been a favorite scheme with us, and we are therefore quite ready to any assistance that we can to the undertaking. Of course the churches, first of all, must be willing; if not, it is an end of the matter. We feel their consent, it would be useless to waste even a postal card in the matter, and to accomplish anything on the line indicated.

But let us assume that the churches—or at any rate a majority—are willing to be assisted in coming to an agreement by which two or more unite and call the same pastor, and also, in obtaining that pastor and putting him to work. Then let it be borne in mind that each church must consent to make some concessions to the necessity of the situation, if need be, and accept as pastor some man whom it might not have called but for the exigency of the case. Yet we may get the man of its choice. We can't tell as to that. But it is impossible that we all shall have our own way in everything; and especially as we called upon to make sacrifices for the cause of Christ.

Now, supposing that we are all willing, then the next step is to have information upon which to begin. And to obtain this information we have fallen upon this plan: Let the pastor at the county-seat—or if there is none, then some other brother who knows—write a note or card to the ALABAMA BAPTIST in substantially the following form:

Give postoffice, and county.

Number of pastorless churches in this county—; number of churches whose time is filled—; number whose time is partly filled; number having no churches—; state how the churches are located as to each other. Then add your opinion as to whether of not two or more of the churches could support a pastor, and what part of a support they could give if they were united.

We will compile the information thus obtained, and then it can be seen what is to be done. Any other facts or suggestions that brethren may have can be added to the foregoing. Write at once, brethren, so that if anything can be done, it may be done as soon as practicable.

I even if more than one should write, and each give the name of his county, we can get the numbers approximately correct.

Rev. W. T. Cobb has removed from Jasper to Danville, where he has entered upon his work as pastor.

RELIGIOUS ENTHUSIASM.

There is quite a distinction between fanaticism and enthusiasm. One is the result of a disordered imagination, the other the highest aspirations of hope. Fanaticism is the impersonation of a dream that claims supernatural powers; while enthusiasm turns into channels of thought and activity resultant with success. Fanaticism never achieves any victory over the consciences of men. There may be a temporary and partial endorsement of fanatical ideas, but the effects soon give place to better judgment.

We need more religious enthusiasm in our churches, among our ministry and membership. Inactivity is death. Stagnant water is always unhealthy. So with the Christian; the less he does in personal Christian work, the less his Christianity. We can measure our religious fervor by our action or inaction. Whatsoever our hand findeth to do, do with all your might. This exhortation indicates very clearly that there should be no sluggards in the vineyard of our Lord. Work, work, is the command; work while it is yet day, for the night cometh when no man can work. Life is short and

but a few days are allotted to us to complete the labors assigned us. We want enthusiasm, says Mr. Moody, in God's work. "We find enthusiasm in the world. Men are desperately in earnest in business circles. Hell is in earnest. Why should not we be? We talk about infidelity, and all the isms that are creeping over the world. I am more afraid of cold formalism than anything else. Let the children of God but see eye to eye, and Christianity will overcome all the hosts of hell and death. There is as much power in the gospel to-day as ever. Man has been as bad as he can be. He was bad in Eden, he was bad for two thousand years under the law, and he has been bad these eighteen centuries under grace; but there is power in the gospel to save. When men are willing to give their lives to work for God, then he takes these men and uses them. One thing I admire about Garibaldi—his enthusiasm. In 1867, when he was on his way to Rome, he was told if he got there he would be imprisoned. Said he, 'If fifty Garibaldis are imprisoned, let Rome be free.' And when the cause of Christ is buried so deep in our hearts that we do not think of our selves, but are willing to die, then we will reach our fellow men." "Occupy till I come," is echoing through our souls, and this command carries with it the great fact that sooner or later the demand will come upon us with all its force. "Give an account of thy stewardship, for thou shalt be called."

Every now and then one of our preachers who had gone to another state, comes back and goes to work. It would hardly be appropriate, in these cases, to repeat the old adage about chickens coming home to roost; yet we are quite sure, if current opinion is correct, that the coming home of the wandering preachers or will have some sort of vital connection with the chickens on the roost. We do not undertake to state the case exactly.

Another, sister, please look at your name on this paper, and see if it is time to renew, and if so, let us say kindly and affectionately, that we are in great need of money. Now this is not a dun, but simply a reminder. All of us are liable to forget these little things. If convenient now, won't you renew? We are trying our best to give you a good paper, and want to make it better and better as the weeks go by. Can't you send us a new name? Try, won't you?

In adding another name to the long list already sent, Rev. J. B. Appleton writes: "I want to introduce the BAPTIST into as many families this year as possible, for I deem it one of the most important factors in our denominational work. We have had the hardest spell of weather the past month that we have had for eight or nine years." The weather may be cold, but brother A. has a warm appreciation of the importance of a religious paper in the family, and also of the fact that we are trying to do justice to our subscribers.

H. R. Schramm, New Decatur, Jan 9: I have resigned the First Baptist church, New Decatur, and accepted a call to the First Baptist church, Phenix City, Ala., and will leave here next Wednesday and begin my work next Sunday. Please ask correspondents to address me there. The church here will soon call a pastor. It is in fine spirit for work; we had one addition yesterday.

Dr. Eager handed us an article defining clearly his position on the subject of Sabbath legislation, but, much to our regret, it came too late for this week. Look for it next week.

A rare opportunity is afforded our preachers to get a course of training at small cost in the things they are greatly in need of—making and delivering sermons. Go to the Institute.

Brethren who wish to attend the meeting of the Institute at Calera will please inform me at once, so we may have a list of names for the session.

There is no telling how much any one preacher may be benefited by attending the Theological Institute at Calera. Would it not be a good investment, and a graceful act, for your church to send your pastor?

Cottontale, Ala.: Rev. L. H. Huff, has been called, accepted and entered on his duties as pastor. The prospects are very inviting in our little town, and we hope that the present year's work will prove a success.

Jan. W. Stewart, Evergreen: In little more than a year two ministers have found wives in the membership of the Evergreen Baptist church, and others may be spoken for now, and still others might do well to come.

Courses already arranged for in the Institute: Sermon making, G. S. Anderson; Voice Training and Delivery, W. H. Young; The Preacher Among his Members, D. I. Purser. Others will be announced as arranged for.

C. W. O'Hara, Columbiana: I hope to see a number of the "old guard" of the Theological Institute on hand at Calera, as well as many new ones. None know the value of this institution except those who have attended. Let us make this one a grand success.

Yes, brother, we know the times are hard; we feel it very sensibly, and we are doing the best we can to share the hardship with our subscribers; but you must not expect too much of us. Send us what you can spare now, and send the balance as soon as you can.

Brethren, in sending us checks or money orders, please make them payable to the ALABAMA BAPTIST. This will save us a little trouble, and it is just as easy for you. But if you have one already made out in some other way, you needn't hold it back—send it on.

We greatly regret to learn that the elegant residence of Dr. Letcher, near Shorter's, in Macon county, was recently destroyed by fire, with most of its contents. We really sympathize with our brother and his family. We once enjoyed their hospitality in that same house.

The church in Warrior, on the evening of Jan. 1, 1893, Mr. D. N. Smith and Miss Julia Bibb, both of the same town. The large attendance gathered to witness the ceremonies were entertained by the organist of the M. E. church, the Baptist organist being the bride of the occasion.

J. M. Thomas, Bessemer, Jan. 6: I am back to my old state, where I first learned to cry; landed here early this morning, and feel quite trim. I expect plenty of work, and hope the Lord may greatly bless us in our efforts. Please change my paper right quick. I love Campbellsville, Ky., but I am here to love Bessemer.

J. J. Pipkin, Soapstone, Jan. 3d: The church at Town Creek is in fine working order. The membership is gradually increasing, and they certainly know how to make the heart and home of a pastor happy. The ladies have just shipped another missionary box valued at \$50. The prospects are now good for a successful year's work.

Every now and then one of our preachers who had gone to another state, comes back and goes to work. It would hardly be appropriate, in these cases, to repeat the old adage about chickens coming home to roost; yet we are quite sure, if current opinion is correct, that the coming home of the wandering preachers or will have some sort of vital connection with the chickens on the roost. We do not undertake to state the case exactly.

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started at once. Brethren are requested to write Dr. Eager at once if they can come. Each has been notified privately, but this notice is added to "make assurance doubly sure."

Bro. John B. Mynatt, of Lincoln, who is one of our good friends in North Alabama, writes as follows: "Since you state the interests pointing to the ALABAMA BAPTIST as you do in the circular, I feel called upon individually to do what I can to sustain it and to increase its circulation." That is encouraging, and we hope many others feel as brother M. does about it. Bro. Mynatt closes his letter thus: "Inclosed are \$1.50 to cover a year's subscription. It would have been sent earlier, but—" We know what that black mark means, brother, and it may be that others of our friends have the same complaint; but we hope they will soon get well of the black marks, and write us a cheering letter.

Now here is a brother who writes on a postal card to stop his paper; but he does not tell us where he lives. The postmark shows only that the post office is somewhere in Alabama. Surely this brother didn't think. He

is absent minded; he forgets things. And this explains his wish to have the paper stop coming to him. He forgets it. He frequently lays it down and leaves it between the post office and his home, and when his wife inquires for it, he is quite surprised that it is not in his pocket; and when she scolds him about it, he abuses the paper. This has occurred so often that he sits down and orders the paper stopped, but, true to himself, forgets to give the name of his post office. But we will stop it, brother, as soon as we can find out where you live.

There it is again! In a moment of mental and sympathetic weakness we consented to publish; last week, a lengthy account of a marriage. But the printer growled all the time he was putting it in type, and, shaking his head spitefully, said, "You'll be sorry for it." And sure enough we were sorry just as soon as the equilibrium was restored; but it was too late—the paper must go to press. And now, in truth, almost before the ink is dry upon the printed paper, here comes another long marriage notice! And they are our friends, too; and so is everybody that gets married, and all the attendants—every one, even the brother who sends the long account of the marriage—provided he will not do so any more. But brethren and friends, let's quit before it gets any worse. The fact is we must quit, because this is not a society paper. We raise the red flag, the white

flag, or the yellow flag—any color that will get us out of this difficulty. And now see who will be caught again.

The Baptist Congress.

Who can tell us anything about it? Tuscaloosa was chosen as the place. What time was fixed, if any?

Shall we have the meeting? If so, who will arrange the programme, and who will go? It is a preacher's meeting mainly. If a considerable number of ministers cannot be mustered, we had better not have it. Let all the brethren write a card to the ALABAMA BAPTIST next week expressing themselves in a few words about it.

Marion, Ala. W. B. CRUMPTON.

District Meeting.

Programme of the district meeting of the Cahaba association, to be held with Ocmulgee Baptist church, in Perry county, Ala., commencing Friday before the fifth Sunday in January, 1893.

Friday morning: Devotional exercises—reading the Scriptures, singing, etc. Rev. J. M. Hard.

Friday afternoon: The importance of each member contributing to the support of his or her own church. N. H. Thompson, J. W. Dunaway, W. O. Perry.

Saturday morning: The duty of the Spirit born man to himself, his brother, and the world in fulfilling his Father's will. R. Q. Pryor, E. P. Perry.

Saturday afternoon: The teachings of Jesus on the subject of prayer. J. C. Suttles, J. N. C. Brown, W. W. Stouderman.

Sunday morning: The teaching of the Scripture on the subject of divine revelation. Revs. A. M. Perry and J. M. Bolling.

Sunday, 11 a. m.: Preaching by J. G. Dickinson.

J. A. PRESTON, J. L. LAWLESS, T. T. DAUGHERILL, Committee.

The man who quarrels with the church, and leaves it on the plea that church members have not been helpful to him as they should have been, is unconsciously publishing the fact that his motive in uniting with the church was not the right one. Paul did not ask, "Lord, what wilt thou do for me?" but, "What wilt thou have me to do?" The man whose place in the church does not ask, "What can I get out of a membership in this church?" but, "What can I do as a member of this church, for Christ, and for the church?"—United Presbyterian.

Proceedings of Association Mission Board.

Editor Ala. Baptist: Please publish the following proceedings of the mission boards of the New River and Harmony Grove associations, and allow me space to congratulate the new association, the infant Harmony Grove, upon their selection of Bro. W. J. Killingsworth as chairman of their mission board. He reports having already collected nearly half of the \$150 subscribed for missions, and he anticipates no trouble in raising it all—why, he says, the good sisters in his churches will pay it in eggs rather than fail. Bro. K. has inspired me with new hope, and Bro. Crumpton may safely look to him for efficient help in his grand mission work.

J. H. McGUIRE.

FAYETTE, ALA., Dec. 15th.

There met to day in joint session, Mission Boards of New River and Harmony Grove Baptist associations. Present: W. J. Killingsworth, chairman of the latter, and J. H. McGuire, chairman of the former, and J. F. Holliman and James R. Gladden, members.

Minutes and resolutions of Mission Board of Harmony Grove association at their meeting, Dec. 2d, read and adopted, as follows:

"Executive Committee of Harmony Grove Baptist association called together by the chairman, Dec. 2, 1892, at Eld. J. I. McCollum's house. Services opened by reading and prayer. A. N. Reeves was elected secretary. Following resolutions read and adopted, viz:

(1) Resolved, That we, the Mission Board of Harmony Grove association, recommend that Eld. W. J. Akin stay in mission field for the next associational year.

(2) Resolved, That we will raise one hundred and fifty (\$150) dollars for Bro. Akin's support.

(3) Resolved, That we will co-operate with the New River association in this work.

There being no other business the board adjourned to meet with the New River Board, Dec. 15, 1892, at Fayette Court House.

W. J. KILLINGSWORTH, Chairman.

A. N. REEVES, Sec'y.

2. A resolution was adopted by the joint session that Bro. Akin be employed as Missionary to labor in the same field he did last year, at the same salary (\$25 per month), and under the same contract, with the necessary changes as to dates, etc.; the old contract being left with the chairman by which to prepare the new; and Bro. Akin, being present, was called forward, and accepted the field of labor upon the terms prescribed.

3. Bro. Akin submitted his report, showing that his salary had been paid up to the last session of the New River association.

4. Hearty co-operation with the State Board of Missions was recommended, and the churches of the two associations are urged to take up monthly collections for Mission work, and to co-operate with, and support the boards in their endeavor to carry forward the mission work and plant the standard of our Savior in the remotest corners of our land.

5. No other business before the meeting, it adjourned sine die.

J. H. McGUIRE, Ch'n.

News Items.

The anarchists are giving trouble in Spain.

There are twelve papers in Georgia edited by negroes.

Gen. Bate will succeed himself as U. S. Senator from Tennessee.

Rutledge and Luverne are disputants for the Crenshaw county court house.

A new coal mine is said to have been discovered near Oneonta, Blount county.

It is now stated positively that Mr. Cleveland will call an extra session of congress in the fall.

