

THE ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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ALABAMA PULPIT.

Paying Tithes.

A Sermon, by John W. Stewart.

"Honor the Lord with thy substance,"—
Prov. 3:9.

With these words as a motto text, I invite your attention to-day to the prayerful and dispassionate consideration of the use of your means in the service of God.

I know that the cry of hard times is heard on every hand; and the situation seems to grow worse instead of better. I am persuaded, however, that it is not because people are poorer now than they were in former years, but their wants are more numerous. It is not poverty so much as avarice that makes a people feel that they need more.

A young man once said to John Jacob Astor, "I envy you your wealth." "Indeed," said the rich man, "how would you like to sleep with a loaded revolver under your pillow? Not very much. Besides, I only have my board and clothing and lodging, and have all my estates to look after." How true the words of Solomon, "All is vanity and vexation of spirit."

I will not insist in this discourse, that God is in a great strait, and is dependent upon us for the support of his cause, but I put it on the plain and honorable ground of duty. It is the duty of every Christian to contribute to his means for the support of God's cause.

My discourse is directed to every member of this church. It has to do with the business of religion. If you will give me an undivided heart, and will put into practice the doctrine I preach, it will greatly help to relieve the embarrassment now on; and I believe will result in blessings on the contributor.

If we only had method in doing the Lord's work we would not need great ability than we now have.

The elevated street railways of New York City earn twenty-five millions of dollars annually, and this great sum is all paid in nickels.

With some of our members here the question is, "How little can I do?" Some ask, "What ought I to do?" While others, I am happy to say, ask, "How much can I do?"

The purpose of this sermon is to glorify God by suggesting to the members of our church a method by which they may regulate their contributions to religious and benevolent objects.

I believe that Christians ought to pay not less than one-tenth of their income for religious and benevolent purposes. In our religion work one-tenth as much to us as other things? What a question! Surely the Christian is not willing to see the ancient delusions of the pagan are more worthy of the support of their devotees than is the glorious gospel of the Son of God to be supported by us.

When Solon, tyrant of Athens, wrote to Socrates to return to Athens, he said, "Every Athenian gives a tenth of his goods for the offering of sacrifices to the gods." The Romans gave to Hercules a tenth of the booty they took from their enemies. Against these historic facts put the statement in Dr. Strong's book (Our Country) that the Christians in our United States pay only one-sixteenth of one per cent of their income for religious purposes, and you will see the contrast. But you are impatient to hear why you should pay the tenth. I will not urge the example of the heathen to which I have alluded, however much I think we owe to the provocation to good works by such devotion on the part of those who know not God. But I will urge it because it is in the Bible.

We have the example of great and good men for it. (1.) Abraham, four hundred years before the law was given, paid tithes to Melchizedek. It may seem to some that I am urging you to do something silly; but if the father of the faithful thought it not beneath himself to honor God by paying tithes, let us not fear we will appear childish when we do the same.

Jacob followed the example of Abraham, his illustrious grandfather, in paying to God a tenth of all the Lord gave him. So it is fair to suppose did all the patriarchs; for in giving the law to Moses, God says, "All the tithes of the land is the Lord's." Not shall be, but is. And this was twenty years before the Lord directed that the Levites should be supported by the tithes. Follow the example of these great men in honoring God, and the blessings of the Lord will crown your life as it did theirs.

But I have stronger reasons to urge for your doing this than the examples of godly men.

1. It is God's law. When God

brought out his people from the bondage of Egypt he gave them the law of Canaan and laws to govern themselves. In giving them the decalogue, or ten commandments, he reserved to himself one-seventh of time. This day God sanctified when he created all things. Man could not use it as a day in which to labor. When the ceremonial law was given to Israel, tithes of their increase were set apart for the use of divine service. This statute Israel could no more violate with impunity than they could that one that said "Remember the Sabbath day to keep it holy." So strict was God with his people that he demanded the first fruits as an offering to him. Israel could on no account redeem this tithing.

When people neglected to bring in the tithes the Lord was displeased, and considered robbery. Hear him all the while the closing words of the Old Testament saying, "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation." Many an individual Christian and many churches are under the ban of his displeasure to-day for precisely the same reason; because they have robbed God by withholding what they owe him.

See the similarity of the Levite to the gospel minister. "I have given the tithes to the Levites" Num. 18:24. The Levites were to give all their tithes to the ministry of the Tabernacle, and the other Israelites were to support them. Now turn to the New Testament and hear the Messiah say, "The laborer is worthy of his hire."

I, the member of churches, ought to give a tenth of their income for religious purposes according to the Scriptural plan, there would be no occasion for the pastor to go without his salary, while himself and family must suffer inconvenience because the small sum he so well earns is not paid. There would be no depleted mission treasury, there would be no ragged books in these pews, and the appearance of the house of worship would indicate that there was life in those who worship there. To the question "Who goeth a warfare at his own charge?" not a few pastors could answer, "I do."

Some of you are saying to your selves, "I wish the minister would show me from the New Testament that it is right to pay tithes." I will do it. You don't see any command in the New Testament to keep the Sabbath, but you profess to keep it. Our Saviour in reproving the Pharisees for their religiousness in one thing and neglect of duty in another, says, "Woe unto you Pharisees! For ye tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God; these ought ye to have done, and not to leave the other undone." There can be no stronger reason for observing the Sabbath found in the New Testament than this, that you agree that we are under obligations to keep the Sabbath. Add to this Paul's injunction, "Upon the first day of the week let every one of you lay by him in store as God has prospered him, that there be no gatherings when I come," (1 Cor. 16:2) and you have just the plan that will subserve your Christian purpose and, I believe, will be well pleasing in the sight of God.

It is not safe to give as you are inclined, for you might easily persuade yourself that you are inclined to give. I believe that Christians ought to pay not less than one-tenth of their income for religious and benevolent purposes. In our religion work one-tenth as much to us as other things? What a question! Surely the Christian is not willing to see the ancient delusions of the pagan are more worthy of the support of their devotees than is the glorious gospel of the Son of God to be supported by us.

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Tuskegee Association.

Dear Baptist: As I promised you a short notice of the meeting of the Tuskegee association, here it is.

The 48th session was held Oct. 10 and 11 with the church at Tuskegee. The association is rather small now, but what it used to be in numbers of churches or membership. More than half of its churches have withdrawn to form the Harris association or to unite with other bodies more convenient. Still, with its depleted ranks, under its active and efficient officers and workers it is doing much more than when its forces were larger.

They have only w. t. y. churches, several of them weak country churches, but every one was represented by its delegates, and with its money. Some of the churches did not come up to their apportionment, because of the financial pressure, but many did. The same officers were re-elected by acclamation, Eld. G. A. Hornsby, moderator, and Eld. C. W. Buck, clerk.

These brethren fit in their respective places so perfectly that it seems generally understood that they are to remain there if they will. One brother remarked to me, that the association will run itself they make Buck clerk, without moderator or minute money.

The introductory sermon was delivered by the young bishop of Auburn, J. W. Willis. The sermon was well received and highly spoken of. The missionary sermon was preached at night to a large and attentive congregation by Rev. A. S. Smith, of Roanoke.

Both of these young brethren impressed me as being "coming men," ready for usefulness and power. We are always glad to welcome our young brethren to the front rank to take the places made vacant as the old veterans pass away.

O the association, there were Lloyd, Roby, Cloud, Buck, and others, who a few years ago were the young men, now their white heads and faces scarred in many a conflict, mark them veterans—still they stand in the breach, while they rally around them their forces unbroken, to withstand every onslaught of the foe. And when they fall, as fall they must, they will be found still in the breach.

There were quite a number of visiting ministers and brethren present, from adjoining associations, among them Dr. Eager and Maj. Harris, of Montgomery. Bro. Harris seemed determined that the interest of the Alabama Baptist should not be neglected, and I think must have in mind the list of the members, and the pastor present to work up interest in himself and his undertakings. Also if the missionary were selected, appointed and sent forth, would a local church, in the vicinities that attend its life, be able to give him the constant support? These are grave questions which need to be carefully considered.

A. J. DICKINSON.

From Sylva, Ga.

There has been quite a revival spirit with Christians in this vicinity. Our pastor, Rev. C. S. Johnson, immersed 13 interesting girls, all between the ages of 13 and 18 years, and 6 manly boys, between 14 and 20 years of age, and all from our Sunday school, save one or two, as the result of a series of meetings closed three weeks since. The pastor had no ministerial aid. His sermons were powerful and convincing, yet simple and instructive.

The membership was revived and strengthened, as well as encouraged to go forward in the accomplishment of greater things for "our blessed Master." Our venerable brother, Dr. W. Wilkes, whose membership is with us, baptized his youngest daughter of seventeen summers on yesterday eve, in the presence of quite a number of friends. Total number increased by baptism 20; by letter, 2; by restoration, 2. May the Spirit continue!

H. G. D.

Bro. Foster in His New Home.

On beginning to feel at home here, and to realize the importance of the work to be done. We have had four additions to the church since I came, and are expecting more next Sunday.

The Howard opened well, and new boys are coming in constantly. A more orderly set of boys I never saw. The right man has been elected president. Bro. McGaha is kind, and the boys appreciate it. He means what he says, they know it, and act accordingly.

I think one very important step has been taken, and one which will result in lasting good. Dr. McGaha has charge of what I suppose, we may call the Bible Class. All the students are members of this class. This year they will study Old Testament history by lecture, by map, and catechetical. Next year the boys of this session will study New Testament history, while the new boys will take up the Old Testament. This will prove a valuable addition to the curriculum of the college.

Everybody seems pleased with the school as it is to-day, and with its prospects for the future. Let its interests find a place in all the Baptist hearts of Alabama, and the future of the college is assured, whether we affiliate with the Chicago University or not.

J. H. FOSTER, JR.

East Lake.

Nothing is so apt to demoralize a timid soul as slavish fear. Never look downward to thy fear, never around to thy foes—look solely unto "Jesus!"

more than his feeble health will allow very long. He has been serving seven churches the past year, in connection with the practice of dentistry.

Dr. D. I. Draughon, of this place, is one of the land-markers, but does not like to be called old. He is one of the oldest young men that I ever met, and one of the ablest and most forceful preachers. He is learned, being a good Greek and Latin scholar. But the Doctor serves no church at all, and preaches only occasionally.

Now, brethren, you see that the condition of this field is deplorable. Other denominations are cognizant of the fact, and are making use of the golden opportunity.

I am glad to say that the prospects for this country to be reclaimed by the Baptists, and for the accomplishment of a grand, glorious work are just as good as could be desired. The only thing necessary is to get some good men to come here, and to come here and preach to them.

"Brethren, come over into Macedonia and help us." They need help, and they must have it.

I went last Sunday to be with brethren Locke and Draughon in a meeting held Monday, but found it impossible to leave the meeting until yesterday, as the former was called to another of his churches to bury a brother, and Dr. Draughon had to return to his practice. I was with them four days, and there were twenty-four accessions to the church—seventeen by baptism, three by letter, one restored, and three under the watch care of the church, with six or eight more to come in soon.

It was indeed a feast to be there, and yesterday as I led fifteen bright young men and women, all grown, and an old brother and his wife, each about sixty years old, (these two coming from the Methodist church) I felt that certainly I am where the Lord wants me, and it is good to be here.

The church above referred to, Oak Grove, gave me a unanimous call, and I will accept. I have so far accepted the care of three churches, and three other calls pending.

These people are as good people as any, but they are not deeply interested in the different interests of our denomination as they should be. They have been doing but little for missions, and exceedingly few of them read the ALABAMA BAPTIST; but, brethren, "they are coming," and in a few months there will be more religious literature read by them than they are now reading, and at the next session of the association they are going to be heard from all along the line, by the sending of the dollars, consecrated dollars.

Brethren, we need your prayers, and we need more preachers of the consecrated order; can we get them?

S. P. LINDSEY.

Perdue Hill, Monroe county.

Notes and Comments.

If it be assumed that gaining a great reputation, and enjoying it during one's lifetime, is the chief end of man, it is not always easy to decide upon the wisest means to accomplish that end. On the contrary, even the ablest men may often err in this direction.

They are not always good judges of their own powers, nor yet of their own performances. Milton, for instance, held his "Paradise Regained" in higher esteem than his "Paradise Lost," but posterity has had not the least hesitation in reversing this verdict.

And even though a man should fix his heart upon posthumous fame, he may err as to the wisest means of securing it. Boswell's Life of Johnson is the greatest biography in the world. Indeed, it has no second. "It is Eclipsed first, and the rest nowhere."

And yet we are told that Dr. Johnson, upon being informed that Boswell intended to write a life of him, announced with characteristic fierceness and emphasis, that if he thought that Boswell really intended to write his life, he would prevent the calamity by taking Boswell's Carlyle, in commenting upon this circumstance, says, in his sketch of Jean Paul Friedrich Richter, "That great authors should actually employ this preventive against bad biographers is a thing we would by no means recommend; but the truth is, that, rich as we are in biography, a well-written life is almost as rare as a well spent day; and there are certainly many more men whose history deserves to be recorded than persons willing and able to furnish the record."

And in the same essay he says: "On the whole, genius has privileges of its own; it selects an orbit for itself; and it is never so eccentric, if it is indeed a celestial orbit, as we mere stargazers must at last compose ourselves; must cease to cavil at it, and begin to observe it, and calculate its laws."

In this view there is just truth enough to make it dangerous. What does the critic mean by that high sounding phrase, "a celestial orbit?" Can any orbit be more celestial than the one which God has ordained? When mere genius becomes so much an object of worship as Goethe's was to Carlyle, there is serious danger of ascribing "a celestial orbit" to a star which behaves altogether too much like Lucifer, the son of the morning; and Carlyle himself fell into this error, when he gravely pronounced Goethe "a good man."

J. C. HIXEN.

Central Committee.

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

Mrs. T. A. Hamilton, Pres., Birmingham, Ala.
Mrs. L. F. Stratton, Vice Pres., Birmingham, Ala.
Mrs. Geo. M. Morrow, Treas., Birmingham, Ala.
Mrs. I. C. Brown, Cor. Sec., East Lake, Ala.
Mrs. G. B. Eager, V. P. Ex Com., Montgomery, Ala.

PRAYER CARD—OCTOBER.

Missions in Southern States. State Missions.—"If any man provide not for his own, and specially for those of his own house, he is worse than an

Alabama Baptist

MONTGOMERY, ALA., OCT. 26, 1893.

RATES AND INFORMATION.

Subscription Price—\$1.50 per year, in advance. To ministers, regularly in the service, \$1.00.

The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.

Advertisements—Over 100 words in length are charged for at the rate of 3 cents a word. Remember this when you send one for publication. Count the words and send the money with the notice.

Advertisers—Will find it to their interest to write for terms. This paper has a large circulation in Alabama among the 100,000 white Baptists.

TO THE CLERKS OF ASSOCIATIONS.

BRETHREN: We are prepared to print the Association Minutes on short notice, and cheap as it can be done in this state. We solicit your patronage, and hope you will give us the printing. If you wish to know our prices, drop us a postal.

ALABAMA BAPTIST.

Two more Sundays between this time and the Convention at Greenville. How would it do to see how much you can raise for the Board of Ministerial Education, and then when Dr. Cleveland wants to hear from you, as he certainly will, instead of making an uncertain and probably embarrassing promise, you can simply report what you have done? This would please the Doctor, and it would be a happy thing for you.

We spent two delightful days last week with the brethren of the Eufaula association, and made it tell for the good of the ALABAMA BAPTIST. Many brethren subscribed and renewed, and promised to use their best efforts to increase the circulation. We were treated most royally. As a good brother has promised to write a sketch of the association, we will not say more now, but leave it to him. It was a very enjoyable meeting to us.

BRO. CRUMPTON'S last appeal, before his books are closed, will be found in these columns. What are the brethren going to do about it? It is a serious matter. The secretary informs us that some of our strong city churches have done but little. There has been almost no money in the country, and but little to be had in the cities for months. But nearly all the money in the state has been in the cities and towns. The failure of our churches in the centres to make regular collections for the Board is a more serious matter this year than at any other time, for the country churches, until the last few weeks, could not respond. Brother, when you read this, do something yourself and get your church to act promptly. Let all the fifth Sunday meetings take collections and forward promptly for the relief of the Board. If this can't be done, send the first Sunday's collection to Bro. Crumpton at Greenville by the hands of some delegate to the Convention.

OUR PULPIT.

Is occupied this week by Rev. J. W. Stewart. Bro. S. was born in Randolph county, this state. His father was a farmer of limited means and extensive family. When our preacher was quite a small boy the family removed to Tuscaloosa county; then after ten years to Fayette county, where the father died a few years since, but where the mother and the other children still reside. Bro. Stewart made a start toward an education in his ninth year by attending school for a term of eight days; but the next year he was more fortunate, and had twelve days schooling. This was about the average of his attendance at school up to his nineteenth year.

The first recognized religious impressions were received at about eleven years of age, and with them came a desire to preach, which remained permanently, and greatly stimulated the desire for an education. He remained on the paternal farm until he was twenty-two years of age, and then for thirty-eight days walked west and east miles to school in an adjoining neighborhood. After attending school at Jasper for a part of two sessions, he engaged in teaching and in plowing, digging and other manual labor, and obtained money with which to begin a college course.

During his second term at Jasper a Baptist Sunday-school was organized in the court-house, in the absence of a Baptist church, of which Bro. Stewart was elected superintendent. During his stay at college this school sent forty-nine dollars to aid in paying his expenses. There is an impression that the North River association, to which he belonged, assisted in his education, but this is an error, as he received no help from the association. He attended Howard College three years, and graduated in 1884 with the degree of B. S. Then he attended the Southern Baptist Theological Seminary for two years, ending with 1886.

Bro. Stewart has been pastor of Providence church, in Dallas county, the Second church at Birmingham, and at Evergreen, where he now is. He was married at Evergreen to Miss Mary Leigh Crook. He has done much successful missionary work in the region around his present charge, and appears well adapted to the work of building up the waste places.

ENDOW HOWARD.

Through varying fortunes Howard College has entered upon the second half century of its existence. Its history is linked with some of the noblest names in Alabama Baptist annals: King, Bestor, Crane, DeVotie, Tarrant, McIntosh, Talbird, Henderson, Fowkes, and many others, who in different capacities have labored for its success, and have gone to their reward. Its salutary influence has been felt in all departments of our denominational work; and its prosperity has been one of the gauges of our success. To many of our people it is a cherished object. They have studied its welfare, given money for its establishment, put their sons under its tutelage and stood loyally by it in all its vicissitudes. Upon them the question of endowment forces itself.

However honorable the past history of the college, and however dear to many, can it hope for continued existence and enlarged usefulness without endowment?

In educational matters, as in other things, time has brought changes. Schools have multiplied. State institutions offer special inducements. Times are hard, and the demand for cheaper education imperative. Parents want the best things for their children. Pupils are looking out for themselves, and seeking the best available advantages.

Thoughtful brethren have felt that in order to keep abreast of the times and maintain its position among the educational institutions, the Howard must be placed on a better financial basis. At the Convention in Anniston last year, it was—

"Resolved, 1. That we raise \$50,000 for the endowment of Howard College; 2. That we procure 1,000 men who will give ten dollars a year for five years."

The matter was placed in the hands of a committee of eleven brethren. Just what steps they have taken will probably be reported at Greenville. We fear, however, that but few of the desired thousand men have been found; and in this we intimate no distrust of the brethren to whom the search was committed. But it may be noted that the chairman and one other prominent member of the committee have left the state. Let us hope that they are looking for those men in foreign parts.

The plan suggested seems reasonable. The figures work out all right. We all voted for the brethren to procure the thousand men. But if they have been procured, no account of it has come to this office. Yet somehow the work ought to be done. The Howard ought to be endowed.

There are some brethren among us who have been blessed with abundance. But upon them burdens already rest with considerable weight. They are the chief dependence in sustaining the local work. They must run up the missionary collections. They must champion the cause of repairs, and vote in dollars and cents. They must meet deficiencies in current expenses. And as they become known in charitable and benevolent work they must answer or ignore begging letters from all sorts of people for all sorts of things. They have many opportunities for doing good: But we do not believe it will do to depend on the select few to take the initiative in the endowment of the college. There must be a broader effort.

For missionary work we raise \$16,000 or \$18,000 a year by simply taking collections in the churches.

Now if Howard College is a denominational institution, if it has been a mighty factor in our progress in the past and is still needful for our success, if it has any claim upon the denomination and any place in our hearts, why not go at this work of endowment somewhat as we go at mission work? Why not take steps to have its claims laid before the churches at least once a year, receiving such free will offerings as rich or poor might bring? Why not settle calmly down to work at this enterprise until little by little the thing is accomplished?

At any rate, make the suggestion for what it is worth.

DIVINE INSPIRATION AND PRESENT NEED.

There are some people who would claim for prophets, apostles and saints of the olden time a monopoly of Divine inspiration. Is this reasonable? Is it Scriptural? Is it in accordance with God's order of things? We raise no question here about Holy Scripture "given by inspiration of God." It is granted that certain "holy men of old" "spoke" or "wrote" "from God," "being moved by the Holy Spirit," under a specific kind of inspiration which fitted them for uttering or communicating in writing an inerrant message. But is that the only divine inspiration known to human experience and to Scripture? Is there not a sense in which inspiration has always been and is now possible to man as man? Is there not a generic truth often lost sight of, as well as a specific truth which appertains to prophets and apostles?

The figure implied in the Word is suggestive of such a primary fact. The inspiration of air into the lungs is the physical act that lies at the basis of the Word. Does not this higher

application of the Word to man in his relation to God imply that the spirit in man is to the inbreathing of God as the lungs are to the health-giving air?

Indeed, may we not go a step further back? Is not the application of the word "spirit" in the Scriptures to man and to God alike—to designate, now some inherent capacity in man, and now the essential nature of God, evidence of something in common between God and man, affording common ground as a meeting place, and the possibility of personal intercourse and communion? Was the young man Elihu wrong when he asserted in his colloquy with Job and his friends: "There is a spirit in man, and the inspiration of the Almighty giveth them understanding?" Certainly he had no thought of such a limitation of the truth as some of our day would give it. He is making a claim for himself, and in doing so he is for man as man, for men in general. "The inspiration of the Almighty giveth them understanding." The human and the divine side of the doctrine are both presented. On the human side is the capacity to receive; on the divine, the ability and willingness to give, inspiration. Then the two words "spirit" and "inspiration," as used by him, are but different forms of the same word.

"There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Truth implies relation. Truth concerning man implies his relation to God. Is not the normal relation of man to God indicated in Elihu's words? If so, is there any other Scripture teaching—does it lie along the track of Biblical teaching anywhere—to contradict this? If not, then we may accept this as God's order—and we may believe that it is only because of man's disturbance of the divine plan and purpose that inspiration is so limited, so feeble or so interrupted. As there is always the possibility of beauty where there is an unsealed human eye, and of music where there is an unstopped human ear, is there not, likewise, of inspiration where there is a receptive human spirit? Does not this truth, moreover, lie at the basis of all religion? Is it not this germinal capacity for divine inspiration that establishes within us religious possibility? Is it not that which sets us in appreciative relation to God, as it is the ear, for instance, which sets us in appreciative relation to tune? And is not this faculty or susceptibility as much a part of man as man, as is the hearing ear, the seeing eye, the receptive mind, or the sympathetic heart?

Sin has marred, but has it utterly unmade man in this respect? Is it not as true to-day as it was in Elihu's time that "there is a spirit in man, and the inspiration of the Almighty giveth them understanding?" Is not God "the same, yesterday, to-day and forever?" Is human need of direct, divine inbreathing less real now than it was then? If not, have we not ample warrant to expect for the susceptible, obedient, appreciative soul, according to the needs of our time, "the inspiration of the Almighty"—to give us understanding, illumination, help?

Such questions are not idle or speculative. They have to do with the "living issues" of our times, and of all times. If the answers implied are true, they are tremendously true, and vitally concern every soul of us every day and hour of our life. If divine inspiration is a present need, and a present privilege, we should both recognize the fact and adjust ourselves to it.

We need nothing to-day so much as a divine life-force at the very core of our being, a holy impulsion from the very heart of God, that shall steady us, and kindle us and build up character within us, and impel us along lines of holy living with a momentum that has the very pressure of the Almighty in it. Does not this thought work itself out in all varieties of noble expression and deep suggestion in the Pauline exhortations to high Christian living and doing? And what is all this in human experience but a draft upon divine inspiration? O that we could see more much among us of inspired character—more that looked as though in our daily lives we were "constrained"—sweetly triumphantly onward by God's irresistibility at work in us!

Then we need fresh perceptions of divine truth. In his light only we shall see light. It takes two classes to make up a school of art first, those who have insight; great glowing conceptions of truth and beauty, and, in addition the artist's rare skill to convey such conceptions to canvas, or carve them in stone; and, second, those who, though lacking the lofty gift of invention, have the eye to perceive and the inner sense to appreciate the noblest creations of the artist soul when once they have found expression. And is it anything short of inspiration akin to that which kindled and illuminated and "moved" "holy men of old" to write the sacred Scriptures which enables men and women to-day to understand them? Our prayers and often our preaching imply as much. When the Psalmist would hold wondrous things out of God's law he cried, "Open Thine eyes." Our prayers often lie at a higher level than our practice or our philosophy.

It is as true to-day, surely, as when Christ taught or Paul wrote that "spiritual things" must be "spiritually discerned."

And, lastly, we need divine empowerment for all kinds of holy doing. O the inkolessness and the perfunctoriness of much of our work, because we do not let the inspiration of God work through us! We show great vigor and strenuousness in maintaining with scrupulous conservatism the apostolic polity, ordinances and modes of operation, which is all well enough as far as it goes; but how little concerned we are that the machinery of the church be belted to the engineery of the sky, that our religious agencies and enterprises, no less than our industrial ones, be bound back to the dynamics of heaven and worked by the inspiration of the Almighty! It was no mere standing guard over ordinances or conserving of outward administrations which was the special aim and distinguishing glory of apostolic Christianity, but it was rather just that which reveals our chief point of poverty—the magnifying of the inward administration of the Holy Spirit. Church machinery enough? Yes. Train power enough? Yes. Orthodoxy enough? Yes. But, alas! a dearth of the Holy Ghost—too little, too little, of the inspirations of the Almighty!

FIELD NOTES.

The Baptist Sunday-school at Roanoke contributed ten dollars for the relief of Brunswick.

Rev. J. B. Powell has removed from Tinella, Monroe county, to Forest Home, Butler county.

The church at Columbiana expects to begin a series of meetings on the second Sunday in November.

The Clanton View says that the weekly prayer meetings at the Baptist church are growing in interest.

Rev. J. N. Prestridge, an Alabama boy, has been elected president of Williamsonstown Institute, Kentucky.

Bro. Dunaway has recently held a meeting at Mt. Zion, Bibb county, and we suppose will soon tell us about it.

Greenville Baptist church has recently received by baptism more than fifty members. The church has no pastor.

Rev. J. W. Hamner having resigned the care of the church at Ashland, Rev. W. J. D. Upshaw has been called to succeed him.

Have you sent your name to Dr. Job Thigpen, Chairman of Entertainment Committee, at Greenville? You ought not to forget this.

The paper on The Model Preacher will appear as soon as we can find room for it and do justice to other matter which had preceded it.

Rev. W. L. White and Miss Lillie Hildreth, of Pikesville, were married on the 12th inst. They will make their home at Clinton, Greene county.

We would thank Bro. J. M. Langston, or some other brother, if he would give us a short, new way account of the association recently held at Centerville.

Rev. J. M. McCord asks us to change the address of his paper from Verbena to East Lake. He will continue to preach at Bozeman and Wilcoxville.

Rev. W. H. Smith and wife, of Jacksonville, Rev. J. H. Creighton, of Whately, and Rev. W. M. Harris, of Montgomery, have gone to the fair at Chicago.

A woman preacher who claims to be a member of the First Methodist church of Rome, Ga., has been attracting attention about Hoke's Bluff, in Etowah county.

Dr. J. G. Bow, of Eufaula, is assisting Dr. Eager in the meeting at the First church. Dr. B. has given great satisfaction thus far, and the prospects for a successful meeting are quite good.

Northport Breeze: Rev. J. T. Beale has closed the meeting at Ft. Woods Baptist church, and on the Sunday afternoon he administered the ordinance of baptism to five candidates.

Blotson Courier: Since the revival at the tent the Methodist church has received over one hundred new members; the Cumberland Presbyterians about fifty, and the Baptists about one-fifty.

Oafoe News: There was a large attendance at the Warrior River association. On Sunday not half the people could get into the church. Elder May preached a fine sermon on the importance of missions.

Rev. S. O. Y. Ray has removed from Livingston to Marion. If the number of preachers counts for anything, Marion ought to be a pretty good town. In fact it is one of the best to be found anywhere.

Bangor Patriot: A new Baptist association is spoken of, composed of the churches from Jefferson county line to Cullman line. There are twelve or fourteen churches in this territory that would make a good, strong association.

D. S. Martin, Equality: I have made some changes in my field of labor for the next year. Will give up Shiloh and County Line, and accept Electric and Concord in their stead. As I go into this new field of labor I will not forget the ALABAMA BAPTIST.

The sad news comes of the death of the wife of Rev. A. L. Martin, of Abbeville. The Times pays a high tribute to her worth. We tender our sympathies, even though a little late, to her worth. We tender our sympathy to the bereaved brother in the great sorrow that has come upon him.

Troy Messenger: A presbytery composed of Dr. A. N. Worthy and Elders J. T. Yarbrough and J. L. Youngblood, constituted a church at Brantley last Sunday. Eld. Youngblood preached in the morning and at night. This is the first church to organize at Brantley.

Gadsden Times, 10th. Rev. H. W. Williams, pastor of the Baptist church in this city, finished his second year as pastor of the Baptist church last week and has entered upon his third year. He is an able and forcible preacher and has given universal satisfaction to his people.

The Baptist Record, of Meridian, comes to us with a pretty new head, and otherwise so greatly improved in appearance that we almost needed an introduction before we could recognize it. We congratulate the brethren, and hope to do somewhat as they have done before a great while.

Bro. C. H. Morgan, who lived for some years in Dallas and Autauga counties, and who has relatives in Lowndes and Dallas, has recently been ordained to the ministry. His home now is at Sylacauga. The Lord be with you, brother, and endue you abundantly with the Holy Spirit.

As nearly all of the delegates going to the Convention can leave home on Monday afternoon, and reach home, returning, on Friday before noon, why cannot all of us arrange to stay at Greenville until final adjournment? It would add much to the Convention if we would spend the three entire days at the work.

Universalist Herald, Natasulga: Rev. J. P. Hunter, who has served the Baptist church here for nearly three years, at the last church meeting was re-elected as pastor for the coming year. He is a pleasant, gentleman, and has many friends outside of his own denomination who will be glad to learn he will yet be with them.

Troy Democrat: The Ladies Aid Society of the First Baptist church gave an oyster supper at the former rooms of the Young Men's Christian Association Friday night. We go to press too early to learn the proceeds, but as great preparation was made for the occasion and all indications were favorable no risk is taken in reporting it a success.

Married—By Rev. J. J. Cloud, at Cross Keys, Ala., Oct. 18th, 1893, Mr. D. P. Port of Cotton Valley, and Miss Carrie May Simmons, step daughter to Hon. E. S. McWhorter. Their future prospects are exceeding bright and hopeful. May it ever be their happiness to walk in those ways which are ways of pleasantness, and in those paths which are paths of peace.

The vice presidents of the Associations are requested to consider themselves as delegates to the woman's meeting to be held at Greenville, at the time of the State Convention. If unable to attend, the privilege of securing an alternate is granted. Delegates will please send their names to Dr. Job Thigpen, Greenville, by 1st November.—Mrs. I. C. Brown, Sec. Com.

Wm. Harmon, Good Hope: My field of labor for the present associational year is with Pleasant Hill, Friendship, Sandwick and Bethlehem churches. These churches are connected with Central Association. The last session of the association named was a delightful one to me. As I think of the pleasant hours of that meeting, I feel glad that I was there. I am working for a large circulation of our state organ.

G. T. Greer, Birmingham: "Please explain to me about Miss Georgia Pope's address, as my wife wishes to send her stamps for the Orphan's Home. Bro. McCord says she is at Wilsonville, but Bro. Stewart says Oxford."—We had observed the confusion in the matter, and called Bro. Stewart's attention to it. He replied that Miss Pope wrote to him from Oxford. Now she will have to tell us where she may be found.

Bro. Geo. E. Burnett, of LaFayette, attended the association at Roanoke, and became specially interested in the Orphan's Home. He being a practical man, his interest took a practical turn, and the result is that the Sunday-school at LaFayette has decided to take a special collection for the Home. If this example is followed by all the schools, it will be an easy matter to take care of the orphans.

M. B. Neece, Huntsville, Oct. 18: Bro. Haywood, our newly elected pastor, arrived in the city last week, and preached his first sermon for us, as pastor, the 15th. The large congregation was treated to a fine sermon both morning and night. Five joined the church by letter at the night service. He has already won a warm place in the hearts of many people in and out of the church. He is a man

full of the work, and will no doubt build us up in the Master's cause. He will attend the State Convention, and I am sure our people will find in him a worthy addition to our state work.

Rev. W. J. Elliott reports a six days meeting of wonderful power at Mt. Gilead, Lowndes county, which closed Thursday. Failing to obtain the ministerial help which he expected, he did the preaching himself. There were twelve accessions by experience, some from other churches, and others still have expressed an intention of uniting with the church. The services were marked by a good degree of warmth, and there was a general rejoicing in the community. Mt. Gilead is among the best churches in the state, and we unite with the brethren and sisters in returning thanks to God for the rich blessings which he showered upon them.

Rev. J. G. Lowery recently visited Mulberry church, in Chilton county, to begin work as pastor. He did not find the ALABAMA BAPTIST there, so he went to work to persuade the members to read it. The next day he sent us a list of eleven subscribers. We would like to see some "one beat that, if he can, and he may have three days instead of Bro. Lowery's two. It is only right, however, for us to acknowledge the kindness of several brethren in talking and working for this paper. Bro. McCord, of Verbena, sent more money at one time than any other has sent, but he may have had the advantage of some others in the people to whom he talked. Bro. Bradley says he did forty dollars worth of talking at one association, for which we return fifty dollars worth of thanks.

Clanton View: Prof. R. E. R. Hicks informs us that in conversation recently with Rev. Sam Adams that that gentleman told him he felt that he had thrown the last six years away, and that he now proposed to go home and give his attention to his preaching and his store. The many friends of Mr. Adams will be rejoiced to hear that he will quit politics, for considering his educational advantages we have not a preacher in the state capable of being more useful than he, and if he devotes his time to study and to preaching he can do great good.

The editor of the View had the pleasure of spending a day at Poplar Springs church near Clanton, last Thursday, with the delegates of Weogufus association. Rev. Mr. Nelson, of Coosa county, was elected secretary, Mr. Merrill, of Shelby, clerk, and Mr. Elias Kelly treasurer. Mr. Nelson preached the introductory sermon, followed by Mr. Seal, of Shelby. We regret not being able to remain with those kind people during the entire session. The visitors were loud in their praises of the good people of the community.

Amendments to Constitution.

The committee which considered the subject last year submitted the following recommendations, and action on the amendments will be had at Greenville next month:

"That Article I of the Constitution be amended to read as follows:

ARTICLE I. This body shall be known as 'The Alabama Baptist State Convention,' and shall consist (1) of one delegate from each Baptist District Association in Alabama, co-operating with this Convention, whose annual election or appointment shall be duly certified by the printed minutes, or certificates of an officer of the association represented by them; (2) of one delegate from each church co-operating with this Convention; (3) of persons who contribute funds, or are representatives of bodies contributing funds for the regular work of this Convention, on the basis of one representative for each one hundred dollars actually paid into the treasuries of the Boards of this Convention during the fiscal year preceding its assembling; (4) of persons present, who may be elected by formal vote of the Convention when assembled, to represent Baptist associations, churches, or societies whose full representation is not otherwise provided for, provided such persons shall be constituents of the body they are elected to represent. But in all cases must delegates to this body be brethren of Baptist churches in good standing.

That Article VIII be amended to read as follows:

ARTICLE VIII. The design of this Convention shall be to elicit, combine and direct the energies of the Baptists of Alabama in one sacred effort to encourage and promote (1) the propagation of the gospel in this state, and through the Southern Baptist Convention in the destitute parts of the world; (2) The education of those it believes called of God to the ministry; (3) The education of the youth of our country; (4) The publication and distribution of the Word of God and other literature; (5) The organization and usefulness of Sunday-schools and other religious and educational movements it may deem promotive of the interests of the kingdom of Christ and sanctioned by the Word of God.

That Article XIV be repealed.

Article XIV reads as follows:

"ARTICLE XIV. Any church, association or society, as prescribed in the 1st Article, contributing any sum through the Convention, to one or more of the objects specified in the 8th Article, may be represented in this body as follows: Each association may have ten delegates, and each Baptist church or Benevolent Society five."

WM. A. DAVIS, Sec'y.

The devil gets millionaires by making them believe money can do more for them than God.

Not a Dollar

For state missions, and only ten days to the close of the fiscal year. This would not be so bad if our missionaries had been paid. Some of our largest and wealthiest churches have done nothing for us, and others have given but little. I will hold the books open for two days after the month closes for the benefit of our belated brethren.

Will we hear from them?
W. B. CRUMPTON.

Convention Railroad Rates.

The railroads have granted the usual rate of one full fare going, and one-third fare returning, on the certificate plan, for delegates and visitors who attend the Alabama Baptist State Convention at Greenville on November 7, 1893, for points in Alabama.

It is important to notice that persons going from points off the line of the Louisville and Nashville railroad should purchase tickets to Birmingham, Montgomery, Calera, Decatur, or Attalla (as may be most convenient), and re-purchase to Greenville, taking certificates from both agents from whom tickets are secured. The certificate obtained from the agent at Birmingham, Montgomery, Calera, Decatur, or Attalla (as the case may be) will be honored at Greenville for the reduced rate returning to the point at which it was secured, and the other certificate will be honored for the reduced rate returning thence to the starting point, if presented on or before November 12, 1893.

WM. A. DAVIS, Secretary,
Ala. Baptist State Convention.

The Opelika Conference and Bro. Crumpton's Comments.

The Opelika discussion was not had to the prejudice of the Board, but in its interest. What was earnestly desired by all was that our plans and efforts be commensurate with the wants and possibilities of the situation. Years ago, when our population was rushing to the centers and crowding our towns and cities, and building new ones, the demand was upon us to meet the new demand thus created for the gospel by sending it to these centers. Now that the tendency is to rehabilitate the country, should not our policy change to meet the demand thus created? The forecast that apprehends these changes and directs effort in accordance with them is the highest wisdom. If the discussion contributes to this end I am quite sure the best purpose of the brethren will be thereby subserved. What we need now is to help the country churches and ministry, and effectively reach the highways and hedges of the whole state.

ANBURN. G. S. ANDERSON.

Notes from Dr. B. H. Crumpton.

Quite a fine meeting just closed at Bethel church, about ten miles southeast of Brewton. It is a newly organized church, and Bro. Jos. Thomas preached the dedicatory sermon last Sabbath, as I was absent at Greenville. Bro. Thames is growing upon the people very rapidly. He seems to be a docile young man, and his humility commends him to the churches. He preaches very simple sermons, as every man, and especially young men, ought to do.

Bro. Browning, of Alcoa, and old Bro. Phillips, of Florida, both serve this church. Several old persons joined the church.

There is a good Methodist meeting in progress in Brewton now.

The meeting in Greenville was of great benefit to the Baptist church and the entire city. God grant that noble body of workers, as they must be hence forward, a suitable man for pastor. No man need hesitate to go to Greenville who is a man. It is a splendid body now, and has always been a good one.

Brewton. B. H. CRUMPTON.

Our Plans.

The State Board of Missions has settled upon the following methods of work:

1. Supplementing salaries of pastors at important centers, it being understood that they are to extend their labors to the country around as far as possible.
2. Colportage work in the associations. It is desired to have one colporteur for each association.
3. District evangelists, whose duty it shall be to visit the pastorless churches, secure their co-operation and group them into convenient pastorates and put them in correspondence with preachers whose services they may secure.
4. Instruction of colored ministers by men supported jointly by the State and Home Mission Boards.

At the November meeting of the Board it will consider the following additional propositions:

5. A Sunday school evangelist, supported jointly by the State and Sunday-school Boards.
6. A campaign of instruction embracing four months, beginning the first of June, the expenses to be borne equally by the three Boards of the Southern Baptist Convention and the State Board. The meetings to be held in each association in the state.—State Mission Quarterly.

News Items.

Sugar cane is very fine about Columbus, Henry county.

A number of Macon county farmers think of moving to Texas.

Cotton seed is selling in Greensboro for more than 20 cents per bushel.

Potato and cane crops are not good about Abbeville. Corn also is short.

The branch railroad from the Midland to Abbeville is almost complete.

It is said that early frosts have injured cotton in North Alabama to percent.

The city authorities of Bessemer have ordered barber shops closed on Sunday.

Around Letohatchee, in Lowndes, cotton is three-fourths and corn one half a crop.

Warren Harris 90 years of age, has been picking cotton on his fine farm in Calhoun county.

A rolling mill for making sheet iron is about to be started at Bessemer on the co-operative plan.

The mortgage records of Lamar are often examined every day, and some debtors are gone away.

Two negroes were killed and two wounded in Lowndes county, in one week by other negroes.

Geo. Caloway, colored, 16 years old, in Chambers county, picked 460 pounds of cotton in one day.

The Bangor, Blount county, Patriot announces that one or two good merchants are needed at that place.

The U. S. Government has resumed work on the Colbert-St. Paul canal, Tennessee river, near Tusculum.

U. S. Senator Allen, of Nebraska, spoke fifteen hours in succession against the bill to repeal the Sherman law.

Gen. Wheeler is pressing the passage of bills by congress to admit New Mexico, Arizona and Utah as states.

Complaint is made that the Macon county grand jury refused to find true bills when they had plenty of evidence.

By the explosion of a boiler near Hester, Fayette county, Lundo Miles was severely and perhaps fatally scalded.

The ginners of R. J. Trammell, near Cusseta, was recently burned, with 35 or 40 bales of cotton, and no insurance.

Dr. G. F. Thornton, formerly of Greene county, died recently in California, where he had acquired wealth and prominence.

The Roanoke Herald says the farmers of Randolph are in better condition this year than usual, notwithstanding short crops.

Yellow fever at Brunswick is unabated, and supplies of food and money are sent in from all parts of the country, North and South.

The Newton (Dale county) Standard says: This country is over run with corn, cane, peas, groundpeas, sweet potatoes and fat hogs.

The recent storms have greatly injured the orange crops of Louisiana and Florida, and the rice crops of South Carolina and Georgia.

The Abbeville Times says the hog crop is very fine, and that when "crown foot" grass is properly cured it is preferred by stock to timothy hay.

Wright Mims, a respectable farmer of Conecuh county, has been sentenced to the penitentiary for two years for sending a challenge to fight a duel.

A silk quilt made by Miss Lottie Duran, of Calera, was sent to a friend at Groesbeck, Texas, for exhibition at the county fair, and was awarded the blue ribbon.

Gov. Stone, of Mississippi, writes that the reports of the burning of gin houses by white caps in that state are false, and were started for the purpose of injuring the state.

Gov. Jones says no gins have been burned by white-caps in Alabama, and he thinks the threats made to do so were not serious, but were merely intended to create alarm.

A little boy 4 years of age, child of W. W. Gray, near Attalla, fell into a pit made by himself and other children in a pile of seed cotton and suffocated before assistance came.

Among the many wrecks on the railroads, a terrible one occurred by two trains near Battle Creek, Mich., on the 20th, in which 24 persons were killed and then burned in the burning cars.

A passenger train on the Kansas City & Birmingham road ran into a burning trestle, near Towle, on the 22d, and the two passenger coaches fell through, but no one was seriously hurt.

Marshal McMahon, the great French general, and second president of the republic is dead. He lived a long life and filled high office without a stain upon his honor. He was of Irish descent.

At one time it was thought the Senate would pass a compromise silver bill, but it now appears that an unconditional repeal of the silver purchasing clause of the Sherman law will still be insisted on.

Two young men named Gorman and Stewart, from Kansas City, played cards on the cotton platform at Sulphur, Lamar county, for which they were arrested and sentenced to 30 days each in the coal mines.

The great fair at Chicago will close October 30th. Many of the more valuable exhibits have already been sold, and some have been presented to the city of Chicago. A great many people are going in these last days.

D.puty Sheriff White, of Jefferson, arrested a negro who had a cow which the officer believed to have been stolen. He advertised the animal, but no owner came; then he turned her out and followed her all day, and at night, after traveling twenty three miles, she stopped at her owner's gate and lowered joyfully.

Alabama Baptist

MONTGOMERY, ALA., OCT. 26, 1893.

W. B. WATKINS, Bklyn., Ga., writes:
"I have covered my entire person and have intensely night and day. For several months I could not work at all. I commenced the use of *Beecham's Pills* and began to grow better each week, and am now sound and well, free from sore and itching and at work again."

Whenever we vary from the highest rule of right, just so far we do an injury to the world.

LADIES:
Needing a tonic, or children who want building up, should take *Beecham's Pills*. It is pleasant, cures indigestion, biliousness, liver complaints and neuritis.

It is a good rule never to do for the sake of gain what you would not do for love or duty.

For Over Fifty Years
Mrs. Winklow's Suffering has been used for children teaching, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Take care that no young person at any time sees or hears you say or do anything false.

FOR DYSPEPSIA.
Indigestion and stomach disorders take *Beecham's Pills*. All dealers keep it. 25 cents a bottle. Genuine has trade mark and crossed red lines on wrapper.

When some men tell us "the fools are not a bad lot," we record it as an honest confession.

Impaired digestion repaired by *Beecham's Pills*.

If you are a gentleman you will never find it necessary to say so.

"I can heartily say that any young man who is wanting good employment work for Johnson & Co., follow their instruction and you will succeed." So writes an agent of B. F. Johnson & Co., Richmond, Va., and that's the way all of their men talk.

If you want to learn how to become a cheerful giver, you can begin by being a systematic one.

Life is Misery
To many people who have the taint of scrofula in their blood. The agencies caused by the dreadful running sores and other manifestations of this disease are beyond description. There is no other remedy equal to *Hood's Sarsaparilla* for scrofula, salt rheum and every form of blood disease. It is a safe and sure remedy for all who give it a fair trial.

Hood's Pills cure all liver ills.

Patent leather shoes may be stylish at all seasons, but in summer they are the hottest things men can wear.

A man's worth is in himself, and not in the clothes he wears nor in his grandfather's tomb.

CONSUMPTION CURED.
An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this remedy, in German, French or English, with full directions for preparing and using. Send by mail by addressing with stamp, naming this paper, W. A. Novak, 250 Powers Block, Rochester, N. Y.

When a man has a stitch in his back, it makes him feel sort of uneasy.

It is only when the Christian feels himself weak that God can be his strength.

Horsford's Acid Phosphate
The Best Tonic Known, furnishing sustenance to both brain and body.

The *Maine Farmer* lays down the broad principle that "corn is a curse to the poultry grower." But what does biddy think of it? If the statement were modified to *too much corn*, etc., it might pass for a "wild chuck o' wisdom."

A bald gentleman has a wife who is clever with the brush, and who has recently painted a spider on his bald head. Her object is to scare away the flies and prevent them from disturbing the rest of her spouse.

Low Rates to Chicago, Ill.
A general reduction of rates to the World's Fair by the Richmond & Danville Railroad.

The Richmond & Danville railroad has issued a circular to all its coupon agents effective July 26th, making the World's Fair rates about five dollars less for the round trip than heretofore. This rate will be gratifying to the many patrons of the great system, and as a further evidence that they are always giving advantage of the lowest rates available. The R. & D. is a first class passenger line, and its agents are always ready and glad to provide tickets to all points at the very lowest possible rates.

S. H. HARDWICK, A. G. P. A.

FIVE DOLLAR REDUCTION
IN THE
WORLD'S FAIR RATES,
BY THE
QUEEN & CRESCENT ROUTE

In addition to the regular World's Fair Excursion rates we will sell first class excursion tickets, good fifteen days from date of sale for return, at \$5.00 rate. These tickets are good going via either Cincinnati or via Louisville. Through Cars to Chicago. Quick time. Most elegant equipment. Be sure to take the Queen & Crescent Route. For rates, schedules, sleeping car reservations, etc., call on any agent of the E. T. V. & G. R. Y. Queen & Crescent Route, or Louisville Southern R. R., or D. G. EDWARDS, C. P. A., Cincinnati, Ohio.

The School Agency,
Montgomery, Ala., is conducted by honest, faithful men of large school experience. If you need a teacher for any department of school work it will be their pleasure to select from their list of efficient teachers just the one or ones that are suited to the position you wish filled. They charge you nothing. Write them.

WOMEN & GIRLS A BOX OF BEECHAM'S PILLS
Cures all ailments of the stomach, bowels, liver, and kidneys. It is pleasant, cures indigestion, biliousness, liver complaints and neuritis.



Montgomery Churches.

First Church—Large attendance at Sabbath-school; meetings for boys and young men and for girls and young ladies appointed for the afternoon, with special reference to the series of meetings about to begin; some talks on the subject, and a tender feeling pervaded the school. Good congregation at 11 o'clock service. Pastor's text, 1 John 3:16. Two young men joined by letter. Good congregation at night; text, 1 John 2:15. Both sermons suggestive and pathetic, rather than argumentative.

Birmingham Conference.

Second Church—Services during the week; large audiences; good interest; 13 additions; meeting continues the week. Bro. Glenn is doing the preaching, and he is doing it well. Pastor Whitte is improving rapidly.

South Side—Pastor P. T. Hale preached at 11 o'clock on the "Atonement," and at 7:45 on "There is no difference." Church divided into four divisions to prepare for Dr. Wharton's meeting.

East 1st—Pastor Foster preached at the first church in the morning. Prof. Giles supplied at East Lake. The pastor preached at night. Large congregation at both services. Two additions at night; one by letter and one for baptism.

Patt City—Pastor Wood preached at both services. Subject at 11 a. m. Obeying God rather than man. At night "Journeying to Canaan." Sixty-eight in Sunday school.

Avondale—Pastor Lee has held a meeting during the past week. Nine additions to date. Bro. Lloyd preached twice. Bro. Bernard, of Howard College, preached on yesterday at 11 a. m., and assisted in the ordination of a deacon. Meeting will continue during this week.

Bro. James Hogan has been called for one Sunday at Longview, in Shelby county, under favorable auspices. One baptism there yesterday.

In Central Association.

Programme of the fifth Sunday meeting of the Central association, to be held with Bethesda church, beginning on Friday before the fifth Sunday in October, 1893.

Friday, 10 a. m. Devotional exercises, conducted by E. J. Bryant.

11 a. m. Introductory sermon, by Eld C. J. Bentley.

Afternoon session, 2 p. m. The duty of a church to her new members. Eld A. C. Swindall.

3 p. m. A church ask for the resignation of a deacon? Elds J. H. Colley, Geo E. Brewer.

Saturday, 9:30 a. m. Devotional exercises conducted by Bro. T. P. Moon.

10 a. m. The necessity of harmony and unification in the ministry. Elds J. M. Johnson, T. A. Kelley.

10 a. m. A sermon by Eld J. D. Hughes.

Afternoon, 2 p. m. Exposition of Proverbs 11:24, by Elds L. H. Hastie and Wm. Harmon.

3 p. m. Relative duties of pastor and church, by Elds Geo E. Brewer, C. S. Johnson.

7 p. m. Sermon by E. W. Powell.

Sunday, 10 a. m. Sunday school. The best method of instruction. General discussion.

11 a. m. Sermon by Eld Geo E. Brewer.

The brethren, both preachers and laymen, are earnestly requested to prepare themselves and attend. The central committee will meet at the same time, and the question of missionary and colportage work will receive some attention. Come brethren, one and all.

D. S. MARTIN, Chair'n Com. Equality.

Eufaula Association.

Have just returned from the Eufaula association. The session was held at Ramah church, two or three miles north of the Montgomery and Eufaula railroad, but the nearest towns on this railroad are Midway, mine, and Springhill, six miles.

Rev. N. C. Underwood, of Clayton, was on the programme for the introductory sermon, and claims that he carried out his part of the programme, although by proxy in the person of Rev. W. M. Harris, of Adams Street church, Montgomery. Bro. Underwood, therefore, claims the effort as his own, but says it was decidedly the best of his life. The subject was "world missions," and was a magnificent appeal in behalf of the cause of missions; the association adopted a resolution to request its publication.

In the afternoon of the first day Dr.

Eager presented the Orphan's Home. Dr. Eager's appeal for this infant enterprise of the denomination was characteristic of him—heartfelt, loving, tender, persuasive. At its close Bro. Underwood offered a resolution to place the Orphan's Home permanently on the order of business, which was adopted.

The ALABAMA BAPTIST had an able representative on the ground in the person of Maj. Harris, who was not only kept busy entering cash subscriptions, but was pressed into service in several important instances where regular appointees were not on hand.

Bro. Harris' presentation of the paper and his claim upon the love and patronage of our people was done in such generous and Christian like manner that many new friends were made for "our paper," and all its old ones retained.

Dr. Bow, of Eufaula, preached the missionary sermon. Under this masterly effort the heart of every Baptist present was thrilled with loving interest and strengthened in the faith. Would that the rank and file of our denomination might often partake of such soul feasts as this truly was.

The association was at all times in the hands of that able parliamentarian, Rev. T. H. Stout, of Midway, and under his prompt judgments reached an adjournment at noon on the third day, Thursday.

The finance committee's report was a magnificent showing under the present financial stringency. Over one thousand dollars in cash and vouchers (including Centennial vouchers) and fifteen out of the nineteen churches composing the association, represented.

And now as I close this article, the dear faces of the brethren and sisters of Ramah church pass, as it were, in review before me, and I could fill a column with well merited eulogies upon every one of them. They are alive and at work, and the name of the Master is loved and honored among them; and though strictly a country church, a woman's society flourishes in their midst, and every department of the cause seems to be in safe and loving hands. We pray God's blessings upon them continually.

B. DAVIS.

Programmes.

The following is the programme of the ministers' meeting of East Liberty association, to be held with the church at L-banon, on Friday before the fifth Sabbath in October, at 9 o'clock a. m., 1893:

Devotional exercises by J. A. McCarty.

11 a. m. Introductory sermon by J. R. Goodrich.

Afternoon session—

The relation of pastors to each other. Discussion opened by C. J. Burden, A. S. Smith and R. A. J. Cumbee.

Duty of deacons to pastors. Discussion opened by J. P. Shaffer, T. B. Fargason and W. C. Rook.

7:30 p. m. Sermon by J. P. Hunter.

Saturday, 9 o'clock a. m.—

Devotional exercises by J. R. Goodrich.

Should pastors have a stipulated salary? Discussion opened by A. S. Smith and J. P. Hunter.

Should churches retain members who pay nothing for missions and nothing on pastor's salary? Discussion opened by J. W. Hamner, Jos H. Johnson and A. S. Brannan.

Afternoon session—

Is the anti missionary spirit in accord with the teachings of the New Testament, or is it the duty of all Christians to contribute to missions? Discussion opened by W. C. Bledsoe, J. L. Gregory and John Prickett.

7:30 p. m. Sermon by A. S. Brannan.

Sunday, 9 o'clock a. m.—

Sunday school addresses by W. C. Bledsoe, A. S. Smith, R. A. J. Cumbee, C. J. Burden, J. L. Gregory, and others.

11 o'clock a. m. Sermon by John P. Shaffer.

All are cordially invited to be present and take part in the discussion.

Geo L. BELL, Pastor.

Calhoun County Association.

The Calhoun is a new association, numbering, I believe, 35 churches, in Calhoun county. Some of them formerly belonged to the Coosa River, some to Boiling Springs, and some to Ten Islands associations. It convened in second annual session with the church at Piedmont, on Thursday before the second Sunday in October. The attendance was good, nearly every church being represented.

The ALABAMA BAPTIST was not represented, neither was Howard College, nor the Judson Institute, nor was Bro. Crumpton, or a substitute, present to represent the cause of missions. However, there were not passed over because there was no one from a distance, with a high hat on, to advocate them; but with native talent—and the Calhoun has got it—each in its place received a due meed of praise, and had words of commendation uttered in its behalf.

We organized a county Baptist Sunday school convention. A step in the right direction. And would not Baptists all over the state do well to come out of the union Sunday school convention when they have joined such, and organize Baptist county conventions? We are a peculiar people, and as such we can work much more to our liking by ourselves than we can by being mixed up with other teams

that go different gaits.

The next session will be held with Oxford church, beginning on Thursday before the second Sunday in October, 1894. And our brethren who are in the habit of visiting the associations, in the interest of the various causes fostered by the Baptists, are cordially invited to visit us at that time.

J. S. KELLY.

Cahaba Association.

The seventy fifth annual session of the Cahaba Baptist association was held with Centreville Baptist church, Oct. 12th and 13th.

The meeting was an interesting, instructive and profitable one. The "inner man" was bountifully provided for by the good people of that town and vicinity, and all denominations united in cordial welcome and unstinted hospitality to the delegates.

Some of our representative men, such as brethren Crumpton and Murfee, were conspicuous by their abscence.

Besides the regular mission contributions, twelve dollars and fifteen cents in cash, and one hundred and thirty five dollars in pledges were received for the Ophan's Home, at the solicitation of Eld Geo M. Parker, who represented that interest as well as that of the ALABAMA BAPTIST.

After talking with brethren present in regard to the Ophan's Home, I was led to the conclusion that the question of J. J. Taylor, of Mobile, in reference to the "rickety hotel," &c., was not considered a very "pertinent" one.

We hope, when all the movements inaugurated by the great Baptist denomination of Alabama shall have been completed it will stand ready to render the final account, and I trust and believe its works will stand the test.

W. B. ALEXANDER.

Alabama Association.

Dear Baptist: Presuming upon the kindness of Bro. W. B. Crumpton, who was with us representing the various interests of the denomination, "to write us up," the rest of us have been so far careless.

The association met with Steep Creek church, Lowndes county. Bro. J. E. Kibb was chosen moderator, C. C. Lloyd, clerk, and S. A. Satterwhite, treasurer. The session, which continued from Friday morning till Monday noon, was one of uninterupted harmony and good feeling. The introductory sermon was preached by the writer, and the missionary sermon by Eld J. E. Kibb.

The most striking and impressive feature was the collection for the Orphan's Home fund the sum of \$90.85. This, when we remember the fact that we have been recently reduced by the withdrawal of some of our churches, as well as the stringency of the times, we think does pretty well for the old Alabama. Sister Clara Ansley, who is in charge of this interesting orphan family, was with us, and in common with us all greatly rejoiced.

All outstanding obligations were promptly liquidated. And here we would not forget to thank our intimate and corresponding secretary for his personal efforts in our behalf when he took the floor and said this "Balance due" must be raised. Moreover, he is due our thanks for his instructive talk on missions, and many of us feel that we went away with broad minds and broader hearts for Christian work. Many thanks to the noble band of brethren, sisters and friends of Steep Creek and vicinity. Next session will be held with Antioch church, Butler county. Greenville.

C. C. LLOYD.

Good News from the Churches.

Last Saturday and Sunday I met with my church at East Boga. Considering the inclemency of the weather we had a good congregation both days. On Saturday they gave me a unanimous call to serve them another year. I accepted the call. On Sunday there was Sunday school at 9:30 a. m., preaching and communion service at 11; received one for baptism. We have received 25 additions since July, 15 of them by experience.

This church was in a bad spiritual condition last spring, but thank God she is now united heart and hand in the work. It is said to be in better condition than it has been for years. They have a live Sunday school, an interesting weekly prayer meeting, and often preaching twice a month. We hope to get the ALABAMA BAPTIST in some of their homes.

A. A. HUTTO.

East Lake, Oct. 16.

I closed the meeting at Compton last Sunday, with good results. Every body seemed to take a part, and the house would not hold the people. I also held a meeting at Bradford Mines (or near by) which is five miles from Compton, and at the two places I received 62 members, 42 by baptism, and others are coming.

I baptized 8 last Sunday; among them was one Campbellite, one Methodist, one Presbyterian preacher and one blind man. I will preach next Sunday at 11 a. m., at Bradford and at 3 p. m. at Compton.

Birmingham. Jno. H. POOL.

Meetings were held with Hopewell and Oak Grove churches, Perry county, in September. Eleven were added to former church, ten of which were by baptism. Ten united with

Oak Grove, seven of whom were by baptism.

Rev. J. G. Dickinson, aided at Hopewell, and Rev. J. W. Dunaway at Oak Grove.

Without any tricks to capture members, but relying on the simple presentation of gospel truth, accompanied by the "power and demonstration of the Spirit," they did faithful and effective work. Both churches were greatly quickened and strengthened by the meetings.

Marion. JAS. W. DICKINSON.

Other Sunday-Schools Heard From.

Bro. George Burnett, of L'Faye te Sunday school, writes me that his school paid to the Chapel Building fund \$74.05, which entitles them to be put at the head of the list on that score, as far as heard from.

Bro. Ellis, of Union Springs, sends me \$34.85 from the Sunday school for missions for the year. That is a good contribution. There are some that have gone beyond that. Let me hear from you, brother superintendents. What did your school give for missions up to the Sunday before your association? W. B. CRUMPTON.

Marion, Ala.

It is the day when the books of the state Board close. Send contributions in promptly. W. B. C.

Trip Notes.

The Bethel association met at Linden, the county seat of Marengo county. Fortunately for the visiting brethren, it was not the time of rain. Probably this county has more mud in the winter than any in the state.

The Linden people, besides furnishing comfortable homes for the delegates, treated them in royal country style, giving "dinner on the ground." If all our towns inviting the associations could do this, it would add much to the interest of the occasion and to the efficiency of the body. Most of the ladies say it is far less trouble, and they get more good out of the meeting.

The Bethel is not a large body now, having lost all the Clarke county churches which now form the South Bethel. Why don't our associations give up the old names and be called by names which will locate them? There is no reason why we should not have the Marengo, Clarke, Monroe and Dale county associations in the stead of the Bethel, South Bethel, Bethlehem and Newton. The change is coming, and the sensible idea will prevail after awhile. We now have the Selma, Montgomery, Birmingham, Calhoun and Cherokee county, and so it will go.

You have already printed a report of the meeting at Linden, so there is but little necessity of my mentioning the officers, etc. The colportage question received attention, and doubtless there will be books sold on the field another year.

A FOREIGN MISSIONARY, in the grounds of the Bethel, Miss Willie Kelley, now under the appointment of the Foreign Board to go to China, was born and raised in Marengo. She was present at the meeting, and it was touching to hear in every prayer mention of "the sister who is soon to leave us for the service on distant shores." If the brethren will continue their prayers, and will follow them up with contributions from their churches, this association can easily furnish the greater part of this sister's support.

Not many associations in Alabama are so honored by God, as to have a representative on the foreign field. The Cahaba has two, brother and sister McCollum; the Mobile has one, Mrs. Moseley; the Union has one, Mrs. Bostick. Sister Crawford is from Tuscaloosa, but the whole state claims an interest in her. Let the Bethel and South Bethel determine to support Miss Willie Kelley.

THE PRAIRIE.

As I travel over the prairie regions of our state and converse with the discouraged people, the question is continually recurring, "What will become of these beautiful lands?" The soil is worn, in many places washed into gullies; the white people have almost entirely abandoned it to the negroes; the roads are well nigh impassable in winter, and seldom worked in summer; failure in crops follows failure, partly because the negroes are left to themselves, and partly because the soil is gone—and yet, the day will come when these lands shall become, as they were, the most valuable in the state. The day of their redemption is near. The exodus of the negro is inevitable—either he or the land must starve, if the present system continues.

When these lands are trenched, to save them from washing, sowed down to mellilotus or clover, and turned into stock farms, for which they were intended by nature, it will be but a few years before the roads will be graded and built by public taxation, and the white people move back home where they can live like kings, instead of living from hand to mouth, as many of them are now doing, in the towns.

I charge nothing for this opinion, but will request the prairie farmer to cut it out and paste it in his hat. This prediction is certain of fulfillment.

W. B. CRUMPTON.

OBITUARY.

Mrs. Elizabeth Dismuke was born in Putnam county, Ga., June 9, 1809, and died in Russell county, Ala., Sept. 2d, 1893, being in her 85th year. For about 50 years she has been identified with what is known as the Primitive Baptist denomination. She leaves behind a daughter and grandchildren who are consistent members of Mt. Lebanon Missionary Baptist church. "Blessed are the dead which die in the Lord, from henceforth."

Phenix City, Ala. G. D. B.

Obituary.

Died, At her residence, near Ben Arnold, Milan county, Texas, Oct. 13, 1893, after an illness of eighteen months, of tumor of the stomach, sister Katie E. Hudson, wife of G. Hudson. Deceased was born in Monroe county, Ala., about 1810. Her maiden name was Blanton. In May, 1830, she was married to Mr. Gray Little. After her death she was married to Mr. Hudson, and departed at once for Texas, where she lived happily with her husband until death claimed her. She was born again in 1871, and joined First Springs Baptist church. Biting her letter with her to Texas, she joined Little River Baptist church, Milan county. Her whole life was one of constant fidelity to the Master. Her pastor (he writes) does not remember ever to have visited her and leave without being asked to offer prayer.

Until her afflictions became so great as to prevent, her sweet face was ever to be seen, and her gentle voice heard in the business we enjoyed of her church. For quite a while before her departure, she was aware that death was inevitable, but her eye of faith was fixed on Christ, and she feared not to go, but said many times to the writer, and others, "I am only awaiting my Master's summons."

With sorrowing hearts many loving friends followed her remains to burial at Little River church cemetery. Her pastor conducted the funeral services, text, Rev. 14:13. With loving hands we laid her down to rest, while in our hearts we said—

Servant of God, well done, Rest from thy loved employ; Thy sufferings on earth are done, E'er thy dear Lord's army.

J. S. SHELTON, Pastor. R. Kdale, Texas.

Resolutions.

Whereas, God, in his infinite wisdom, power and goodness has seen proper to remove from our midst Thos. G. DeLoach, a member of the Choctaw Corner Sunday-school, a good, moral, upright young man, loved by all who knew him;

Therefore, be it resolved by the Choctaw Corner Sunday-school—

First, That while we are on account of the death of Thos. G. DeLoach, yet we know that God doeth all things well.

Second, That while we will meet him no more on earth, his good character and exemplary virtues still live in the minds of the members of this Sunday school.

Third, That we extend to the family of the deceased our earnest sympathy and condolence in their deep bereavement.

Fourth, That these resolutions be published in the *Alabama Baptist Advocate* and the *ALABAMA BAPTIST*.

EMERSON TILSON, CARRIE DAVIS, C. E. EVANS, Committee.

Choctaw Corner, Ala.

The Orphan's Home.

Here is a letter from Bro. W. T. Smith, of Wilsonville, saying he intends to seed an acre of good land this fall in wheat, the product of which is to be carefully harvested and milled and sent, charges pre-paid, to the Orphan's Home. He suggests that a number of others be solicited to do the same, and that in the black belt the farmers plant an acre of corn, to be shelled and sent to the Home, freight pre-paid; and that farther south a number of farmers might plant each one eighth of an acre of land in cane, to be made into molasses and sent to the Orphanage.

This is an exceedingly practicable plan. Will not ten of our Baptist farmers in each belt of the state mentioned plant this amount of land in the way suggested for the maintenance of our Orphanage? That part of the wheat that will not make bread could be used to feed milk cows, and the corn that would not be needed for bread, could be given to pigs and chickens. This would give our children bread, meat, milk and butter, chickens and molasses. Brethren, this is a good plan.

Mrs. J. L. James, with her two or three children, have arrived, so we have twenty children now in the Orphanage. Our church is repairing another small house, which they will give to the Ophanage free of rent for the present, to be filled with children for whom there is not adequate room in the house now occupied.

Another little boy is expected next week. If the friends know of others still that are destitute, let us know about them here.

Six of the older children are going to school at the academy, and the others that are old enough to study are being taught by Mrs. Ansley in the Home.

We cannot but believe the Lord is blessing the Orphanage.

Evergreen. Jno. W. STEWART.

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