

ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

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ALABAMA PULPIT.

The Beast that Gores.

A sermon by Rev. J. G. Towrey, delivered at Calera, Ala., on Sunday, June 4, 1893. By request, read before the Shelby association, Sept. 1st, 1893, pending the adoption of the report on Temperance and by a unanimous vote of that body requested for publication in the ALABAMA BAPTIST.

Text: Ex. 2:18, 29. Subject: The Beast that Gores.

Here we have a law that should govern in all our dealings one with another; a law from God, pure and unadulterated; a law of justice and equity. It was a law very necessary to the children of Israel, from the fact that at this time they were dwelling in tents, with their flocks and herds, and consequently would be exposed to the wrath of a beast that was inclined to gore, or push with the horn. Now it is such an ox goes any one that he dies, the ox shall be put to death. This is necessary for the safety of the people. But if the ox is wont or accustomed to push with his horns, and it hath been testified, or made known to his owner, and he does not keep him in, but lets him run at large, and a man is gored that the die, then both the ox and the owner shall be put to death. He knew the beast was dangerous, and yet did not shut him in; he is guilty of violating the law, and must suffer its penalty. This law of justice is recognized to-day. If a man owns a beast, and knows him to be vicious, and turns him loose upon our streets, and a man or woman should be gored by him, all the community would rise up and condemn the owner. If a man should unchain a lion, and turn him loose upon our community the people at once would become indignant, and would not only seek to slay the beast, but would hold the man to strict account for endangering their lives and property. You would say how wicked! how cruel! he knew the animal would do us harm, and yet he set him at liberty. If a man with contagious disease attempts to enter the town, you quarantine against him; the safety of the town and the best interest of the people demand it, and you agree with me in saying that he has no right to enter and endanger the lives of our people. The laws of God and man forbid it.

Now let us apply this law and these principles to the whiskey traffic. Here is a huge ox. He has no owner. Now the first question is, does he push with the horn? Is he accustomed to injure people or property? Second, does the owner know that this beast is dangerous when at liberty? Third, can he be kept up? Fourth, has he gored any one, or caused the death of any? Fifth, has he been slain? Let us look at this beast. See his gigantic form, with fire flashing from his eyes; death and destruction are in his path. None can resist his strength when once he lights upon him. He at once brings his victims to the mire; poverty and shame soon follow, and sorrow fills the home of a once happy family. Who is secure while he stalks abroad in the land? But, second, does his owner know that he gores? That he is accustomed to do harm? Most assuredly he does. He frankly admits it, he can't deny it. Ten thousand voices rise up to testify against the beast.

Wives with broken hearts, and disappointed hopes, the widow's wail, and the orphan's cry, tell the tale of woe and misery caused by this beast. Yes, more, the shrieks and groans of thousands of victims crying in thunder tones from the bottomless pit, where their worm dieth not, and the fire is not quenched, and say, Oh, how he gored!

But, third, can he be shut in? It is impossible. He has no right to roam at large. He is the enemy of God and man, and is opposed to all that is good. Fourth, he has gored thousands, and many are the lives he has destroyed. He has brought the gray hairs of many a mother down to the grave in sorrow. He has blighted every hope and hid every ray of light that glowed in the heart of a once happy wife, and oh, the bitter cries of children, the off-spring of a man who has been turned into a demon by this beast. Who can tell? Fifth, he is abroad. He has not been kept up, he has not been slain, neither has the owner been punished who set him at liberty. Then some one is guilty. Who is he? First, the brewers, who manufacture this beast, and turn him loose upon humanity, knowing that he gores, are guilty. They take that which God has made to bless humanity and turn it into a curse, and then send it out to curse the world, knowing and admitting that it is a curse. Second, the men who make the laws, who build the fences around our gov-

ernment, and fail to shut up this beast, knowing the evil that he does, are guilty. Third, the men who open bar-rooms and bring this beast in and turn him loose upon a community, when they know he gores, are guilty. Fourth, the men who vote to liberate and set him free among the people, are guilty. Fifth, the men who sign petitions to have him turned loose upon their families and neighbors, are not only guilty, but become partners in the work of destruction. Sixth, each and every man who makes no effort to shut in the beast, but willfully permits him to carry on his infamous work, is guilty. Like Pilate, he washes his hands and says, I am innocent, and meekly consents for the vile traffic to continue. Before God he is guilty. Seventh, the man who, after the beast has been arrested, and shut in, will disregard the law of God and man, and will in defiance of the law and the best interest of his country, his neighbors, and his family, turn this monster loose, is doubly guilty; and think you that he will escape the penalty? God declares that he shall not.

He not only knew the ox would push with the horn, but when he was shut in, he with impunity turned him loose upon the people; he is guilty before God and man. It is the universal verdict of every man and woman that this beast is dangerous. His appetite is insatiable; his greed knows no bound. He is sent from the region of Woe, by the Prince of Darkness, and he comes fresh from the Gulf of Despair with the fumes of brimstone in his nostrils. He is one of the most powerful agents for evil that ever entered the ranks of humanity. His path is strewn with human gore. The rich, the poor, the great, the small, the high, the low, the noble and the ignoble, fall before this mighty beast.

Look at Alexander the Great. After he had conquered the world, while yet in the prime of his life, he was overcome by this monster. He had dined the brain and turns men into demons and maniacs; he enters a happy home and turns it into an abode of wretchedness, shame and misery. What shall stay his progress? Who shall check his march? Think of his enormous size. In the United States fifteen hundred million of dollars are spent annually for drink. East of the Mississippi river, there is one rum saloon to every hundred and seven voters, and west of the Mississippi river, one saloon to every forty-three voters, and two hundred and fifty thousand of these dens of vice in these United States and Territories of the Union, waste annually enough hard substance to feed and clothe and pay the house rent of every family in the States.

The annual cost of the liquor traffic in the world, is over twelve billion two hundred million dollars. In the United States it costs each year sixty million dollars more to carry on this liquor traffic than all the expense of the government, Federal, State and Municipal. No wonder men cry hard times. The liquor distilled in the United States annually, would fill a canal fourteen feet wide, four feet deep, and one hundred and twenty miles long; and the criminals, paupers, maniacs, idiots, asylums, reformatories, penitentiaries, jails and law officers made necessary by the whiskey traffic, cost annually millions of dollars, besides the blood shed, the broken hearts, the cry of anguish and woe that fills the ears, and rend the hearts of our fellow beings. In these vile holes, calé saloons, where they have been enriched, decimated and made attractive by the price of blood, there are more than nine million daily customers. About one for every seven of the population of these nine million are annually impoverished, an expense of one hundred and sixty million dollars, while three hundred and fifty thousand children are orphaned, and two hundred thousand go down to drunkards' graves. And in addition to these legalized dens of infamy, with all their fiendish associations, there is a family whose name is legion, who comes forth under the title of Blind Tiger, and seeks, regardless of law, and contrary to the will of the citizens of the community, under the cover of darkness, ignores the law, which he as an American citizen, has pledged himself to obey, and help to enforce, and engages in the business of lowering the standard of morality, and bringing shame and disgrace upon the community in which he is permitted to live, and to whom he must look for support and protection; and this he does, defying God who has said, "Woe unto him that giveth his neighbor drink, that putteth the bottle to him and maketh him drunken." "Thou art filled with shame for glory; the cup of the Lord's right hand shall be turned unto thee, and shame fall spewing shall be on thy glory."

God's curse is set on this beast, this idol of men to which they bow down and worship, and acknowledge him their king. This traffic robs men of their money, for it takes it and gives worse than nothing in return, and then boasts of the transaction. Only last Monday night, while sitting at the supper table at a boarding house in one of our cities, I heard a man invite the family to take a ride to the college on the next evening, which was only two or three blocks distant, and when they said they could walk as it was not far, he boasted that he was a bar-tender, and could furnish conveyance, and while he talked I thought of the poverty, wretchedness and misery, in those homes that he was robbing, not only of peace and happiness, but of the actual necessities of life. A man who had been a liquor dealer, told me on one occasion, that a man came early one morning to get whisky; he

had spent all, had been reduced to extreme poverty, had no money, but wanted a pint of liquor. The dealer told him he could not let him have it, (see how they will do, rob a man of all he has and then turn him away). The man left, and in a few minutes returned bringing with him a small piece of meat, which the bar tender knew his wife had worked for, and he acknowledged to him that he had stolen it from his wife and children, and proposed to barter it for whisky.

The whiskey dealer had a heart in him, he saw the evil of the traffic, closed out his bar-room and engaged in the more honorable business of selling dry goods and groceries. Soon he was united with the church of Christ, and is to day a prosperous and highly respected citizen of the county in which he lives.

But, why do men engage in this business? Why do they lose the ox, when they know he is accustomed to push with the horn? Their only plea is the love of money, which God says is the root of all evil. Men can not argue that it is a necessity in order to a livelihood in this life. They dare not reproach God with a ch. a p. His laws never conflict, and he has said, in the sweat of the face man shall eat bread. Millions of the human family do earn a living without engaging in this vile traffic, and but for the curse brought on us by it, we would have a much more prosperous and happy people. All of the ills and evils of which this world knows any thing, are associated with the whiskey traffic. Who hath woe? Who hath sorrow? Who hath contention? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? And we might add, Who hath bloated faces? Who hath delirium tremens? Who hath broken hearted wives? Who hath sorrowing children? Who hath weeping mothers? Who fills a Christless grave? and the answer comes from the throne of God, They that tarry long at the wine, they that go to seek mixed wine. The man who offers the inducement and tempts his neighbor to drink, is like a man who digs a pit for his neighbor's feet, or the fowler who spreads his net for the bird that she may be taken unaware; and yet the half has not been told. The judgment bar of God alone can, and will open to the view of the human family the immense strength, the wonderful influence and the magnitude of the evil wrought by this beast. God has said, Woe to the drunkard, and woe to the man who giveth his neighbor drink.

My friends, I speak on God's behalf; I speak in the interest of our town, in the interest of education, of morality, of peace, and in the interest of our posterity. Can we not cage this mighty evil? Go to these dens at the midnight hour, and behold their doings. See the drinking and the drunken. See the fallen woman and the falling man and boys. Where is the future hope for the youth of our town and country? Have I overdrawn the picture? Go and see for yourselves, and your heart will grow sick.

Such vice as is permitted almost under the shadow of our homes, is a stain and blight upon our town, and we can fold our hands and remain inactive, and be clear in the sight of God? No, by no means. It is a stain upon our community, and we must act, and further, by our silence we consent to, and become partakers of these evils. Would a man who would stand and see his neighbor's house burn down upon him and family while they were asleep, be counted worthy the name of a human being? So the man who can witness the ravages of this foul fiend, clothed with the powers of darkness, and the fire of hell, and make no effort to slay his peace, and make no effort to hold his peace, and make no effort to stand in the name of the Creator placed him. And God has said that if we see the sword coming and fail to warn the people, if it takes them away in their sin, their blood will be required at our hands. There is no middle ground for us to occupy; we are either for or against; we can not serve two masters.

"Come out of her my people, that ye be not partaker of her sins, and that ye receive not her plagues," saith the Lord. Now, if a lion or tiger was loosed in our town or country, what would the men do? Would they stand and see him go to the slaughter? Would they let him kill him at once, when found about a year ago a colored bear entered our town and assaulted our citizens, what did our people do? They spared no labor or pains to try to capture him. But, no lion, no tiger, no burglar, has ever committed the depredations that rum has. Nothing else has made such inroads upon the morals of our country, nothing endangered so many lives and wasted so much property, and yet let him run at liberty. At the last he biteth like a serpent, and stings like an adder. Well may that man with sleepless eyes and aching heart, say, Somewhere to-night in this cold, dreary world.

Wanders a boy that I cherish,
Treading the dark and the unbidden road,
Lending to misery, pain and woe,
On search for truth, not a sin to blot,
When but a babe he was my delight;
Pure as the snow, and as spotless white,
Yet, oh! my God, he's a drunkard to-night.

When but a babe in my arms he did lie,
Tenderly watching his slumber o'er,
Oh! how my heart with emotion would fill,
Dreaming sweet dreams that would come no more.

Silly the fool I can hear his feet,
Softly his voice comes in accents sweet,
As he, of old, would his prayer repeat,
Oh! can it be he's a drunkard to-night!

Father, give ear to a poor mother's prayer!
O, save my boy, in thy mercy save,
Show him the terror, the woe and despair,
Show him the curse of a drunkard's grave.

One difference between a fool and a wise man is that the fool loves to sit down and admire himself.

If it were not for the bread and butter question it wouldn't be so hard for some folks to be religious.

Give back my boy as he used to be,
Take all the world, it is vain to me.
Give back the child to his mother's knee,
That none can say he's a drunkard to-night.

Pity the boy, pity the boy! Angels might
Weep at beholding the sight.
Oh! how I loved him, the child of my heart,
Yes, oh! my God! he's a drunkard to-night.

And as that boy who has been the
object of so much love and care, goes
out from the old homestead, well may
that mother say, "O! where is my
wandering boy to night?" and then as
she lifts her heart to God in prayer
for the boy's safety, she remembers
that

Once he sat upon my knee,
Looked from a sweet eyes into mine,
Questioned me so wonderingly,
Of the mysteries of his life,
Once he fondly clasped my neck,
Pressed my cheek with kisses sweet,
My heart, weeps to think
Are his loving hands would, but
Where may roam the precious feet,
Once his laugh with merry ring
Filled our house with music rare,
Of his merry words and his
Wreaths of flowers or his hair.
Oh! the me, my happy spirit,
Constant, careless source of joy,
Made a party of every breath,
Wreaths of flowers or his hair.
Oh! the me, my happy spirit,
Constant, careless source of joy,
Made a party of every breath,
Wreaths of flowers or his hair.

Where, oh, where, did he go?
Mist the glitter and the glare
Of the room where death dwelt,
Scarce you'd know him, but he's there,
He who once so reverently
At my knee, and softly said,
Words into the ear of God,
O, my heart, 'tis so true,
Crammed I head beneath the load.

Oh, this curse that spilled my boy,
Led him down and down to death;
Robbed me of my heart's joy,
Made a party of every breath,
Wreaths of flowers or his hair.

Oh, the bitter groans, the pangs of
the heart, the floods of tears, the
wails of woe, that have been wrung
from the hearts and eyes of mothers,
wives, and children, by this dread
monster, "the whiskey traffic."

Whose words can portray? whose
pen can paint? In conclusion, I have
spoken plainly, but I have spoken
from honest convictions of duty,
and nothing but the love
of God and the love of
humanity has moved me, as I believe,
to utter the words which I have
spoken. I have spoken for God, and
for the good of our community
and to the honor of his name. Soon
we shall all stand before God to
receive according to our works. The
man who is unwilling to forsake the
business of corrupting the morals and
destroying the souls of men, can not
expect salvation here or hereafter; but
let the wicked forsake his way, and
the unrighteous man his thought, and
he will abundantly pardon.

Geneva Association.
The Geneva association met with
the church at Pleasant Hill, on Satur-
day, Oct. 21st. Rev. J. F. Register
preached the introductory sermon
from the words, "Occupy till I come."
The sermon was well prepared, well
delivered, and proved the key note to
the success of the association.

After a sumptuous dinner, Rev.
W. A. Cumbe, the former moderator,
called the body to order. Letters were
read, and Rev. J. F. Register was
chosen moderator, Bro. Chaney clerk,
and Bro. R. Mills treasurer.

Rev. D. C. Culbreth appeared as
the representative of the State Board
of Missions, Rev. M. Calloway, as
an agent for the ALABAMA BAPTIST,
and Rev. A. E. P. Parker added to re-
present the O. P. League. Several other
visiting brethren were present.

Our venerable brother Calloway
gave us a strong speech on temperance.
On Sunday a large crowd was pres-
ent, and Rev. D. C. Culbreth spoke
for the State Board of Missions, and
took a collection amounting to \$30.00
for one hundred and sixty million
dollars, which he placed in an indi-
vidual church box \$13.15.

Sermons were preached by brethren
Pinkard, S. Willford, P. M. Calloway,
and Culbreth.

On Monday, after much discussion,
the churches pledged \$300 for a mis-
sionary colporteur, and selected Rev.
J. F. Register for the place. The as-
sociation will work through the State
Board in the future.

All the reports received attention,
and the association adjourned. Calloway,
Register, Webb, Culbreth,
Cumbe, Willford, Pinkard, Canast,
and others.

This scribble did not learn what Bro.
Calloway did for the BAPTIST, but if
the brethren responded to his call as
well as they did to the call for mis-
sions, I am sure he did well.

The next session will be held with
Friendship church, six miles north of
Geneva.

Sulphur Springs Association.
This association met Oct. 19 1893,
with Mt. Zion church, Jefferson coun-
ty. Elected Eld. W. R. Fulmer,
moderator, J. M. James, clerk, and
W. R. Martin, corresponding clerk.
There was nothing of importance
done, as usual where there is no co-
operation.

There was quite a lively discussion
on the mission subject, and a vote
taken to co-operate with the State Con-
vention; but the nays out numbered
the ayes, and of course there is no co-
operation. A sad decision; yes, a
very sad mistake. Oh! when will the
great Baptist family be united as one?

Birmingham.
One difference between a fool and a
wise man is that the fool loves to sit
down and admire himself.

If it were not for the bread and
butter question it wouldn't be so hard
for some folks to be religious.

Second Quarterly Report

Of Treasurer of the Central Committee.

Birmingham Association.
Birmingham First church, W. B.
foreign missions, \$15; home mis-
sions, 15; Havana hospital 2 50;
Birmingham suffrage, 5; charity at
home, 7; Sunbeam, foreign missions,
2 50; Havana hospital, 1; Sunday
school; home missions, 15 South
side, ladies' circle; foreign missions,
2 50; Havana hospital, 1; church
aid, 48; Pastor's Aid; foreign mis-
sions, 3 66; Havana hospital, 1; church
aid, 12; Sunbeams; foreign missions,
50; Para Cova, 8 50; Havana hos-
pital, 1; Sunday-school; foreign mis-
sions, 12; Woodlawn, Sunbeam;
foreign missions, 2 50; Ladies' Aid
Society; Havana hospital, 1; East
lake, Ladies' Aid Society; church aid,
65; charity, 2 50. Pratt City, La-
dies' Aid Society; Havana hospital, 1;
Olive, Ladies' Aid Society; church
aid, 3 35. Mt. Pisgah, Sun-
beam; foreign missions, 2 50. Ely-
ton, Ladies' Aid Society; foreign mis-
sions, 2 50; church aid, 51 75; or-
phanage, 1. Green Springs, Ladies'
Aid Society; foreign missions, 5;
church aid, 14 50; home missions, 5;
Woodlawn, Ladies' Aid Society; Ha-
vana hospital, 1; Bessemer, Ladies'
Aid Society; Havana hospital, 1; for-
eign missions, 12 50; church aid, 43 50.
\$67 86.

Big Bear Creek Association.
Livingston, Ladies' Mission and Aid
Society; Havana hospital, \$5; church
aid, 3 75; orphanage, 1 75; Sunbeams;
state missions, 80. Demopolis, La-
dies' Mission and Aid Society; home
missions, 4 25; church aid, 5. Brew-
enville, Ladies' Aid Society; church
aid, 13 20. Epps, Ladies' Mission
and Aid Society; church aid, 4 50,
orphanage, 30. York, Ladies' Mis-
sion and Aid Society; orphanage, 20.
\$64 05.

Big Bear Creek Association.
Pleasant Hill, Ladies' Aid Society;
foreign missions, \$25.

Calhoun Association.
Anniaton, Parker Memorial, W. M.
S. home mission box, \$105; state
mission, 12 50. Oxford, Sunbeams;
foreign mission, 1 66 25; home mis-
sions, 1 66 25; state, 1 66 25. \$122 50.

Concord Association.
Evergreen, L. M. S.; foreign mis-
sions, Miss Kelley, \$15; Havana hos-
pital, 1. Brewton, Ladies' Mission
Society; home missions, 6; church
aid, 23 30; orphanage, 21 05; charity,
5. \$73 35.

Liberty Association.
Hill, home missions, 20; orphanage, 3.
New Hope, Ladies' Aid and Mission
Society; foreign missions, 1 10; home
mission, 3 70; church aid, 4 10. Cu-
seta, Young Ladies; foreign missions,
1 95; state missions, 4 07. 39 88.

Harris Association.
Girard, Ladies' Aid and Mission
Society; \$30.12. Owichee, Ladies'
Aid and Mission Society; home mis-
sion, 10; foreign missions, 10; or-
phanage, 5. Penix City, Ladies' Aid
and Mission Society; foreign mis-
sions, 25 cents; home missions, 15
cents; state missions, 50 cents; church
aid, 70. Seale, Ladies Aid and Mis-
sion Society; church aid, 4 95. 131 07.

Montgomery Association.
Prattville, Ladies' Mission Society;
orphanage, 87; foreign missions, 7. 94.

Unity Association.
Bozeman, Sunbeams; foreign mis-
sions, \$3; home missions, 3; state mis-
sions, 1 93. \$7 93. Total, \$822 89.

RECAPITULATION.
Home Missions, : : : : \$ 818 86 25
Foreign Missions, : : : : 160 78 25
State Missions, : : : : 8 56 25
Church Aid, : : : : 306 67
Grand Total, \$822 89

Respectfully submitted,
MRS. GEORGE M. MORROW,
Treasurer Central Com.
Birmingham, Ala., Oct. 1, 1893.

Trip Notes.
The Birmingham association met at
Woodlawn. I could be there only
a day, and was so indisposed I
could not be the strongest and most
progressive body in the state. There
are nine churches in its bounds hav-
ing services every Sunday, all of them
well manned with consecrated pastors.
Then there are quite a number of
other good churches with earnest
leaders. Add to this the college, with
its professors and ministerial students,
and a host of cultivated Christian men
in and around the city—all together,
makes a body, if united and deter-
mined, which would not be surpassed in
any state.

Bro. Waldrup has been the moder-
ator many years, and was again hon-
ored with the position. This brother
stood almost alone for many years
battling with anti-missionism in this
country before Birmingham was
thought of. He is now permitted to
see the territory almost wholly occu-
pied by the missionary forces, led by
young, strong and earnest men, doing
battle for the cause to which he has
given his life. And right in the val-
ley, every foot of which he knows so
well, he sees almost a score of young
men sent out from our state college
every year to join the forces in the
field. How much has been accom-
plished in one life! If these younger
men, with their splendid equipment,
labor with the same zeal and faith and
courage this old father in Israel had,
what results may be seen in the life-
time of some other man! In their
early struggles, the State Board,

helped by the Home Board, some-
times assisted the First, Second,
Third, Southside, Elyton, Pratt City,
Green Springs, Bessemer, Warrior,
Coalburg, Irondale, Avondale and
Woodlawn. Besides these, money
was expended at quite a number of
other points where churches were not
organized. I hardly think the great
body of Baptists who made contribu-
tions to state missions will say the
board did wrong to invest mission
money on this field. And as the years
roll on, and Birmingham becomes the
great city it is destined to be, and the
Baptists grow with the city, in num-
bers and wealth and influence, the
wisdom of the Board will become
more apparent. Birmingham and all
this region is down now—no section
of the state has suffered like this—but
no thinking man will say this depres-
sion is permanent. In all the South
there is a brighter future than Bir-
mingham.

The churches are not giving to mis-
sions like they ought, but we believe
the "better times coming" we will
find a great increase in the contribu-
tions from this section. With such
pastors as they have, backed by an
intelligent membership, they can do
almost anything they undertake. If
Dr. Jones' place, where my home was
in my short stay, is a fair sample of
the homes where the delegates were
placed, Woodlawn did the entertain-
ing in fine style.

What's the Business Requires Haste.
"What are you in such a hurry
about?" is the question often pre-
sented to me as I hasten from point
to point. My reply is about this:
"Suppose you had a store and farm
and ginney, and some other interests,
and you should employ an agent to
look after these, do you reckon you
would ask the agent when he dropped
in to see you, why he was hurrying
so? I think not. I rather think you
would be delighted to have a man in
your employ who was always in a hur-
ry. So it should be with Baptists
who employ a secretary to look after
their mission interests. They ought
not to chide him when he stays at one
place only a little while, but presses
his way to another point.

I often wish I could take a little
more time, especially when I get in
to see the agent, why he was hurrying
so? I think not. I rather think you
would be delighted to have a man in
your employ who was always in a hur-
ry. So it should be with Baptists
who employ a secretary to look after
their mission interests. They ought
not to chide him when he stays at one
place only a little while, but presses
his way to another point.

It is quite a jump from Birmingham
to Clark county, but I made it in good
time to meet the South Bethel at
Whitley, on the M. & B. railroad.
This is the place that confidently ex-
pects to become the county seat, when
the South Bethel.

Hill, six miles away. I don't know
how many more places along the rail-
road have picked out a site for the
court house.

The people about Whitley didn't
seem to realize that the association
was there till the second day. Pastor
Creighton did everything in his power
to make the delegates enjoy their stay.
Bro. Cowan, former state senator from
Clark, was again elected after many
years of faithful service. The South
Bethel has a large membership. Most
of the pastors are earnestly mission-
ary in their labors, and most of the
churches make a good showing at the
association, but this year they are suf-
fering financially as other sections,
and this told on the contributions.

The pastors of this association en-
tered heartily into the Centennial
movement in the spring—probably
they excelled in zeal any pastors in
the State.

While discussing the question of
missions, most of us had dwelt upon
plans and methods. Bro. D. Witt
arose and said about as follows:
"Brethren, I want to urge that there
be more earnest prayer for missions.
A few years ago we passed a resolu-
tion here requesting the churches to
have prayer meetings, at least once a
month, for missions. One of my
churches kept it up, and that year we
gave more for missions than we ever
did before, and the people give be-
cause they love to. We have been
praying for missions till some of the
young women on my field went to go
as foreign missionaries." He said
much more than this, and we all felt
relieved for our forgetfulness of God
in our talks. Yes, yes, prayer for
missions! How much it it becomes
the missionaries need it; and we need
and secretaries need it; and we need
it as much in the churches. I
could not stay to the close, and was
sick all the time I was there, and this
accounts for this report not being
brighter than it is. Doubtless there
were many bright and shining points
which were not visible to a sick man's
eye.

Marion, Ala.
Huntsville Notes.
I never rains but it pours, it seems
During the past week we have had
with us quite a number of our promi-
nent ministers from different parts of
the state, among them, Dr. Jos. Shack-
elford, Rev. J. L. Thompson, L. C.
Conklyn, J. W. Hilliard, J. C. Hud-
son and Dr. A. W. McGaha. Even
Joe Monday came in for his share of
notoriety by delivering two of his lec-
tures. You will infer from this that
we are mighty mean or mighty good.
Last Wednesday night, at prayer
meeting, a most profitable and inter-
esting time was experienced. The
new pastor, Eld. Oscar Haywood,
said that he had to turn his duty to
the church in his sermon on Sun-
day previous, and now he wanted
time to tell their duty to him. Many
good speeches were listened to from

members of his church and from visit-
ing brethren.

Services were suspended last Sun-
day forenoon at the Dallas Avenue
church, and pastor Savell, with his
membership, attended the first church
to welcome their new pastor, who
preached a most eloquent sermon from
the text, "Follow me." I think pas-
tor and people are well pleased.

Our protracted meeting began yes-
terday at the Dallas Avenue church.
We expect a glorious time; had two
additions by letters, making a total
membership of fifty-eight.

The Ladies' Aid Society have just
had water run to the church, and a
pool put into the church, thus
evincing their faith in what will be
done during the meeting. They had
another entertainment last week, and
cleared twenty-three dollars more.
We challenge the state to show a bet-
ter working society.

Prof. Richard Taylor has organized
a class in vocal music, which he has
been teaching preparatory to our pro-
tracted meeting. So now we will
have better singing than ever before.

We have elected our delegates to the
Baptist State Convention, and in-
structed them to invite the Conven-
tion to meet in Huntsville next year.
So, brethren, all of you who want to
attend the Convention in a live, pro-
gressive city, get ready to come to
Huntsville next year.

The BAPTIST continues to improve,
and so does Crumpton's Quarterly.
No one can complain now of the high
price of either. Doubtless the breth-
ren over the entire state will see to it
that the subscription lists considerably
swell during the coming fall
months. We will up here.

Death visited the ranks of our
church membership for the first time
yesterday, calling away young brother
George Richie, son of deacon A. M.
Richie. George was a good boy, and
prepared to go. Happy thought!

Oct. 23. R. B. PETERS.
[These interesting notes came too
late for last week's paper.—Ed.]

Alabama Baptist

MONTEGOMERY, ALA., NOV. 2, 1905.

RATES AND INFORMATION.
Subscription price—\$1.00 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.
Circulation—Over 100,000 words in length. are charged for at the rate of 2 cents a word. Remember this when you send one for publication. Count the words and send the money with the notice.
Advertisements—Will find it to their interest to write for terms. This paper has a large circulation in Alabama among the 100,000 white Baptists.

TO THE CLERKS OF ASSOCIATIONS.

BRETHREN: We are prepared to print the Associational 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.

There is no biographical sketch of Rev. J. G. Lowrey, who stands in our pulpit this week. His strong sermon was sent for publication by request of his association, but nothing of the preacher's personal history came with it. We do not know when or where he was born, but we know that he is one of our most useful ministers, that he is a friend of the ALABAMA BAPTIST, and that he is gifted with the faculty of bringing things to pass in the service of the Master.

An exchange says: "The girl that yields to a desire to gad about, to cultivate the acquaintance of young men generally, and to act the simpering simpleton, is laying the foundation of a useless life. Ten to one when married she will develop into a gossipy mischief maker, unlovely and unloved. It is the girl of sound sense and quiet dignity that wins a model man and becomes an ornament to womanhood." And a little sound sense and quiet dignity does not detract anything from a boy's character either. If young men and boys, in country and town, would utilize their spare hours in striving for the graces of mental culture, they would stand a better chance to capture some of our many model girls.

THE MINISTRY.

Two recent editorials in this paper, relating one to expired calls and the other to the custom of licensing men to preach, for whose ordination there is no demand, have evoked considerable comment. Our people are alive to any question that touches so vital an interest as that of the Christian ministry.

Our remarks on expired calls were really intended to call attention to a fact rather than to offer a theory. Unless our sources of information are at fault, many men who have been solemnly set apart to the work of the ministry by prayer and imposition of hands, and have been charged before God to preach the word, have been impelled for various reasons to turn aside to other pursuits. We may say something on this theme later. For the present we simply express our agreement with Bro. Nall, that the ministry is the noblest calling on earth, and when undertaken it should not be lightly abandoned. The expired call of Jonah to the contrary notwithstanding. That fearful and melancholy brother is hardly the ideal minister. "The gifts and callings of God are without repentance."

As to the licensing of men, probably enough has been said. But we may offer a few words by way of summing up.

The license confers no new privilege or power. It gravely informs "whom it may concern that brother So and so is authorized to exercise his gifts," etc. But has not every brother a right to exercise every gift which the heavenly Father has bestowed? Indeed, is it not the solemn duty of every Christian to exercise his gifts? It is written "Let him that heareth say, Come."

The apostle exhorts the saints to "show forth your gifts as the offering of a living sacrifice, acceptable unto God, which is your reasonable service, to do the will of God, and to bring forth fruit unto glory, to the praise of God the Father by Jesus Christ our Lord."

A Free-Will Baptist church was recently organized by Rev. John Moore at Baldy's Rest, Fayette county, with forty-seven members, most of whom had just been converted under Mr. M's preaching.

J. W. Dunaway, Stanton: The meeting held with Mt. Zion church, near Centerville, was the best I ever held in the Cahaba Association. Baptized 12. Two of this number were from Centerville church.

J. W. Purifoy, Furman: The Sun beams of Bethesda Baptist church at this place gave a song service on Sunday evening for the benefit of the Brunswick sufferers, which resulted in a collection of \$16.50.

Butaw Whig: Rev. J. G. Apsey has been quite ill for several days with grip, but, at the present writing, we are glad to say, is some better. As grip has ceased to be fashionable, we hope Bro. Apsey will let it go.

J. W. Sandlin, New Decatur: On the night of 24th inst., the brethren and sisters of the First church gave us a "pounding," which resulted in our

as one who having put his hand to the plow and looking back, demonstrated his unfitness for the kingdom. Or if his experiences are not so severe, his influence as a layman is marred.

3. Rather than encounter the difficulties of retreat, he goes forward dragging a conscious burden of unfitness, endeavoring for a time to do a work for which he has no aptitude, and at last by the force of circumstances he falls by the wayside, and is numbered among the failures. But it is through no fault of his own. Instead of allowing him to be an active, useful and happy layman, injudicious brethren licensed him to preach. Probably he was not present when the action was taken—such things have occurred. And so he found himself a preacher in name, nothing more.

4. Probably this accounts for some of our preachers in name who are not preachers in fact. In Bro. Ellis' statistical table for 1890 three hundred and four licensed preachers are reported.

Unless some Scriptural reason can be adduced for this old custom why should not our churches drop it? If any brother feels that the Spirit impels him to speak for Christ, let him speak. If he wants to prepare himself by education for the work of the ministry, let him do it in the way suggested by Bro. Stewart. But let him not take any formal steps, until he knows what road he wants to travel.

THOSE BOOKS.

There are a great many pastors in this state who would be glad to have the two books which we have heretofore offered as premiums for subscribers. The books are, "Episodes and Anecdotes in the Life of Spurgeon," and "What Baptists Believe." They are good books, and would be helpful to any Baptist. The low price—one dollar—at which we offer the paper to pastors prevents us including one of the books for that amount of money. But we will send the paper for a year and a copy of either of the books for one dollar and twenty-five cents. Or we will send the paper and both books for one dollar and forty cents. Now, brethren, and especially the sisters, here is an opportunity to do your pastor good, and make him feel good. If you will ask a few other members they will willingly join you in having this paper sent to him for a year along with both of the books. If you doubt it, just try it and see.

FIELD NOTES.

Pastor Underwood recently baptized seventeen new members at Clayton.

The pastor, and society of Alexander City Baptist church has been reorganized.

Rev. J. W. Dunaway's post office address is changed from Plantersville to Stanton.

Rev. J. C. Hudson, of Florence, was to preach at Central church, New Decatur, last Sunday.

Rev. W. Y. Adams, of Walnut Grove, was expected to preach at Guntersville last Sunday.

Rev. S. O. Y. Ray is announced to preach at Mt. Hope church, Wilcox county, Tuesday, Nov. 7.

The Baptists are repairing their church at Blountville, and are making it pretty and attractive.

Dr. Wilkes is announced to preach for the Baptists at Ashville on the second Sunday in this month.

Rev. T. K. Trotter has accepted a call to Texas, and has resigned his churches in Talladega county.

Rev. C. C. Lloyd proposes to preach a series of doctrinal sermons at Antioch church, near Greenville, beginning next Sunday.

The Publication Society takes another forward step in preparing a new quarterly for infant classes called "Two Years With Jesus." Many infant class teachers will be delighted at this.

Ozark Star: We learn with much pleasure that Rev. D. C. Culbreth, of Geneva, will very soon move his family to that town.

All Ozark will welcome him most cordially.

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J. W. Sandlin, New Decatur: On the night of 24th inst., the brethren and sisters of the First church gave us a "pounding," which resulted in our

receiving about \$10 worth of good, substantial provisions. Thank God for such noble-hearted people.

A correspondent of the Prattville Progress says that at Independence, on the Sunday before, Rev. J. M. Smoke preached a soul stirring sermon. Bro. S. is a good friend of this paper, and we are always glad to hear of his success in the Master's work.

Rev. Mr. Culpepper recently held a meeting in Tusculum which stirred the town, and the local paper says the people thought it a small thing to pay seventy-five dollars for expenses and give the preacher two hundred and twenty-five. They felt the money was well deserved.

Tusculum Abolition: Several persons were immersed at the Big Spring last Sunday afternoon by Rev. Mr. Burns, of the Baptist, and Rev. Mr. Jenkins, of the Methodist church. One would conclude that Bro. Burns is showing the Methodist brother how it ought to be done.

Ozark Star: Rev. P. L. Moseley has been called to the Baptist church at Geneva, and accepted. He will preach at Ozark on the second and fourth Sundays in each month, and at Geneva on the 1st and 3d Sundays. Brother Moseley is one of the best preachers of our acquaintance.

G. L. Fort Deposit: At the residence of the bride's father, at Fort Deposit, Oct. 22, Samuel Varner, of Letohatchee, and Miss Ella Belle Buchanan were united in marriage. Rev. S. J. Catts pronounced them husband and wife. Miss Ella is a young lady of many admirable qualities, and Mr. Varner is a young man of sterling worth and ability.

The Busy Workers of Adams Street church, of which Mrs. W. G. Yelverton is president, will meet at her residence, 213 South Decatur street, tomorrow (Friday) afternoon, at 4 o'clock, for the special purpose of making up a box of clothing for the Baptist Orphanage at Evergreen. It is earnestly requested that every lady who has garments which her children have outgrown, or for other reasons have laid aside, will send them to Mrs. Yelverton.

Rev. M. P. Reynolds, who recently took charge of our church at Seale, Russell county, has accepted the call of Midway church, Bullock county, and will remove to that place. He will preach there twice a month, and at Ramoth and another church. The Register, from which we get the information, expresses regret at the expected departure of Bro. Reynolds. It is unfortunate for the church at Seale to change pastor so often.

Carrollton Abolition: There was a large congregation at the Carrollton Baptist church last Sunday, at the close of the sermon, two young ladies offered themselves as candidates for baptism, and one gentleman was received by letter. The beautiful and impressive ordinance of baptism was administered in the afternoon in Mr. Latham's mill pond, and at the night service the applicants were formally received into the fellowship of the church.

Newton Standard: Rev. W. M. Burr, of D. than, came up Sunday and filled the pulpit at the Baptist church Sunday night in his usual able, concise and pleasant style. We are always edified when listening to Bro. Burr's able discourse and the town is indeed fortunate when he succeeds in procuring him as pastor. Not only is he powerful and impressive in the pulpit, but there is no more energetic worker in any new enterprise connected with spiritual labors than he.

W. G. Curry, Livingston, Oct. 29: We have just closed a good meeting at Livingston. Bro. Dawson, of Tuscaloosa, did the preaching, and did it well. I have seldom heard the gospel preached so simply and yet so profoundly. The church has been greatly revived and a new impetus has been given to every department of church work. Eleven were added to the church by baptism as the direct result of the meeting. Others were converted and will seek membership.

Jasper Eagle: The Baptists are putting a baptistry in their church, and will have it ready for use next Sunday night. Quite a number went down from Jasper last evening to be present at the supper given by Baptist Ladies Aid Society at Day's Gap last night, and all those who have put in an appearance this morning report it a grand success, financially and otherwise, and that they had a royal time. The ladies of Day's Gap never do things by halves and know no such thing as fail.

J. G. Lowrey, Calera: Last Sunday closed my first year with Big Sunday church. On Saturday received 3 by letter, at night about a dozen rose for prayer. On Sunday morning baptized 3 young ladies (sisters), and at night 15 rose for prayer. Thirty-seven have been added to the church during the past year, we have now 150 members. I expect to receive others. I feel like praising God for the blessings that have attended the labors of his servants during the year.

R. M. Hunter, Jasper: I am at home again from the World's Fair. Every preacher that can ought to see these great exhibits. To see the fair is to gain a rich store of valuable information. At Day's Gap last Sun-

day I visited the Sunday-school, preached two sermons, administered the Lord's Supper, baptized one man, and married a couple of young people. Our enterprising ladies of that faithful little church gave a supper last night on which they realized \$65. I am much encouraged in my work.

A few days ago a preacher wrote us that he is forced to discontinue his subscription to the ALABAMA BAPTIST because he is unable to pay for it. We do not know whether he is a pastor or not, but if he is, it looks very much as though there is something wrong about his church or churches that he is unable to pay even one dollar for his denominational paper. Brother, it may be that it was your pastor who wrote us that note. Ask him about it, and if he does not feel able to pay for it, make it your business to see that he gets the paper at once.

Troy Democrat: The oyster supper given under the auspices of the Ladies' Aid Society of the First Baptist church last Friday night netted \$40 and upwards. The ladies have decided to give oyster suppers regularly once a month until the season closes. At the First Baptist church last Sunday, collection was taken up for Mr. Joo Davis, the poor fellow who has long been suffering with a cancer in the mouth and who is now nearing his end. The church will take care of him and his family from now on. That looks like practical Christianity.

One of the editors of the Bangor Patriot attended the recent session of Sulphur Springs Association, in Jefferson county, and this is a part of what he says about it: One church sent up 92 cents for missions. The association is composed of portions of four or five of the richest counties in the state, and only raised this pitiful sum for the Lord's great work. It is sufficient proof that it is an anti-missionary body. However, enthusiastic speeches were made on the subject, and the messengers promised to talk missions in their churches and do something another year. What a pity they didn't vote "co-operation!"

The Huntsville Argus bestows such high compliments upon Rev. Oscar Haywood, the new pastor of the First Baptist church, that there is danger of him being spoiled if he is not firmly rooted in humility. Anyway we are glad to know that the young pastor has made such a favorable impression, and hope that he may not only hold what he already has of the good opinion of the people, but increase to the highest point of usefulness and good influence. The Argus also says that the First Baptist church has the best choir in the city. And further, that the Dallas Avenue church, which Bro. Savell is pastor, had up to the time the item was written received six new members as a result of the meeting then in progress. Huntsville Baptists are fortunate in having two young and able pastors. Now, brethren, will you keep them?

It is a coincidence worthy of remark that the articles of Dr. Gamble of Georgia, and Rev. F. D. Hale of Kentucky, both on one subject, should reach this office on the same day. We had no knowledge that either of the brethren intended to write about the Baptist Young People's Union, and we suppose that each was equally ignorant of the other's intention. But we are glad to have both contributions in the paper this week; and if some one had written an argument against the young people's movement we would have been pleased to let all three go along together. The subject will doubtless be discussed at the convention now soon to meet, as it was presented last year, and brethren who are still undecided whether or not it would be better for the convention to endorse the movement would no doubt like to have help in making up an opinion.

QUESTION: Has a brother who has his letter in his trunk any right to make a motion or to second one, or to vote in church conference? In other words, has he a Biblical right to a voice in the conference?

A. B. PINCKARD.

church letters, and so of course give no direction in regard to them. It is a curious custom among us to give a member a letter of dismission—which dismission is to be regarded as fully accomplished when he is "united with another church of like faith and order"—and allow that member to keep the letter in his possession, and still retain his connection with the church. He feels free, because he has a letter, and yet claims the privileges of membership when the time comes to vote. As he is regarded a member, no one can deny him the right of suffrage. It is sometimes objected to, however, on the ground of modesty; but the member who walks around with a church letter in his pocket is not often troubled by modesty. Now the question is, if he is in all respects a member of the church, why should he be allowed to keep a letter from one to six months? There is an absurdity about the whole matter which greatly needs correcting.

The man who loves his neighbor as himself will not sell him seven quarts for a peck.

An Arab had all his teeth knocked out by a Chicago policeman. He now talks gum Arabic.—Savannah Citizen.

Baptist Young People's Movement.

Ed. Ala Baptist: I notice with pleasure Bro. Crumpton's article in your columns, in which he refers to a private letter received from me. It pleases me that as cautious and conservative a brother as he is, thinks good will come of the agitation of the subject of the training of our young people. Encouraged by him, I beg to be allowed to say some things in furtherance of this cause. I write as a Southern man, as chairman of a committee to look after this movement in the South, and most of all, as a Baptist.

No great movement can go without difficulties; but Baptists, if they stick to their principles, can get along better with difficulties than any other people. Our weakness, as the world sees it, is our strength. We can go all to pieces and yet be together. The absolute independence of the churches is our safety.

The Baptist Young People's Union is formed on the most straight principles of Baptist churches. I can speak with confidence, for, from the first, I have been in it, and know whereof I speak. Loyalty to Christ in all things, against all odds, is its fundamental principle. Fidelity to the local church, as the only divine ecclesiastical body on earth is basal in the Union. All training is to be done in, by, and for the local churches. The unions raise money, but conduct no general benevolence. The contributions go through the churches to the objects fostered by the churches. The aim is to strengthen all the boards by training a great reinforcement of intelligent, wise Baptists to work with the churches. Their lines are of study, with doctrinal and practical courses. I am now, and have been from the start, profoundly interested in the movement for two reasons:

1. It seems to supplement and help all existing organizations. It fortifies us at the very weakest place along the entire line of forces. I agree with Prof. Whitsett, that it has as distinct a place as the Sunday school. It deals with our young people at the most difficult and critical period in their lives. It is a common experience that young people approaching maturity break away from the Sunday school. If we hold them we must adjust methods to their condition. We must employ them. This coincides with nature. There is a time for learning how to do things, and beginning to do them. If churches neglect this period and the opportunity it brings, they will continue to have what we have had, great loss. This movement comes in to supplement the Sunday school, to further the work, and give its pupils through a period of practical training into the work of their lives as church members. It is a well thought out plan, not perfect, but excellent.

2. We are in an age of organization. Every form of evil is organized. People used to drop in now and then and play cards; now there are card clubs, etc. Most of us have not thought what organization means. It means mutual support, help, encouragement in any cause, good or bad. It means concentration of power. And it means at least the possibility of wise direction. Nearly every town is full of organizations, clubs, secret orders, and what not. By concerted effort, our young people are solicited to join these organizations. They do join. Their time, their money, their influence, all go to these organizations, and go, alas! in multitudes of cases for evil, and evil only. The pastor can't hold the young. He lacks leverage. He is at a fearful disadvantage. There are exceptions, of course, but I have drawn a true picture of the situation. Again, there are religious organizations, well meant, inter denominational or non-denominational. They bid for the training of our young people, and many bright young Baptists go with them, because there the God given desire for doing is allowed scope, and there is companionship.

Article XIV reads: "Any church, association or society, as prescribed in the first 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."

It is proposed to amend these two articles by consolidating them into the following: "This body shall be known as The Alabama Baptist State Convention, and shall be composed of delegates from Baptist associations and churches, and from missionary and other benevolent societies, and such brethren as may be appointed to official service at any session at which they may be present, provided that such delegates shall be members of Baptist churches in good standing."

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organizations, South and North, for the help of the young. These may be improved or supplanted, or left as they are, according to the powers that be. I am fully persuaded that many, no doubt a majority, of southern unions will never unite or federate with the American Union. There are practical difficulties of distance, money and some others in brother Crumpton's mind. Baptists can never be forced. Up to date, all of us do not like the same things. For myself, I have my notions, but it has come to me, if I never do the good that comes in reach of my power to do, till everybody agrees with me, I had just as well die and go on to heaven. I find myself bound to associate and counsel with brethren whose churches fellowship liquor dealers. It is hard on me, but it seems that we must work together and try to improve matters as we can. Then there are questions of taste and expediency without number. I never have felt like anything but just a tolerably respectable country Baptist, and when I go to some city churches and hear music that has the jim jams, there is nothing to do but to crawl into my shell and wait till the rain of discordant notes ceases to fall.

But there need be no difficulty about the North. Those who don't want to go into the American Union can stay out. Those who want to go in can do so, and nobody has any right to object. Some will attend the great convention, and will, as I believe, be greatly blessed. It will help them to see and feel the earnestness and loyalty of their brethren 1,000 miles away. It will ally prejudice—we all have more or less of it—and prepare for a better day. This is my personal conviction from some experience and observation. But I would suggest state unions, and let every local union federate with it if it will, but let no one try in any sense to force the unions to federate with any other body. In short, let the matter of federation be left entirely with the local unions to act as they choose under the counsel of the local churches. This puts the authority and power where it belongs, and removes all occasion of strife. This is the plan assented to by brethren Whitsett, of the Seminary; Harvey, of the Western Recorder; Bell, of the Sunday-school Board; Jones, of the Home Board; and many others at the Miss. Baptist Convention. I have found no one to dissent from it. Recognizing the absolute independence of the churches, the way is open to push the work everywhere without friction.

Let us suppose that two or three hundred churches in Alabama should come into the union, and that the union, with the brightest young Baptists in these unions present to hear the ablest men in the state discuss Baptist principles, Baptist history, Baptist work and emphasize the Baptist mission, would not a tremendous impulse be given to Baptist affairs in Alabama? Think of it. What would such a gathering be worth to Howard College, Judson, to missions, to the churches, to the truth? What a vertebra, what enthusiasm, what a send off for a useful life!

Let the brethren discuss the matter and good will result beyond doubt.

J. B. GAMBLELL,
Mercer University, Macon, Ga.

About the Amendments.

Allow me to call attention to the amendments to the constitution now pending before the State Convention. Article I. of the constitution now reads: "This body shall be known as The Alabama Baptist State Convention, and shall be composed of delegates from Baptist associations and churches, and from missionary and other benevolent societies, and such brethren as may be appointed to official service at any session at which they may be present, provided that such delegates shall be members of Baptist churches in good standing."

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It is proposed to amend these two articles by consolidating them into the following: "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 minute or certificate 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

elects 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 bodies they are elected to represent. But in all cases must delegates to this body be members of Baptist churches in good standing."

The above needs some verbal amendments to make its meaning clearer. These will suggest themselves to the reader. But besides these, it seems to me that the word "bodies" in the third changed to "churches." When I first drafted this amendment a year ago these terms were used to make room for representatives in the Convention for missionary societies, young people's societies, women's societies, etc. I then doubted the wisdom of going beyond the churches in providing for delegates, and am now thoroughly satisfied that it should not be done. It seems to me best and most Baptist to limit representatives to churches and associations of churches. If we permit societies to be represented independently from the churches, we encourage the tendency to form these separate and distinct from the churches, whereas our policy requires them to be subsidiary thereto. So I shall move this amendment to the amendment at the coming session of the Convention. Then the only bodies entitled to representatives will be churches and district associations. It is also intended in this amendment to change somewhat the basis of representation, as will be seen in third section by the addition of the financial to the representative feature. It is hoped by this not merely to represent the number of churches interested in the purposes of the Convention, but also the degree of their interest. The Convention being a body holding a trust, it is but proper that it should express not only all those interested in the trust, but also the extent of the interest of each. I am inclined, however, to think that the financial basis should be two hundred dollars instead of one.

It is also intended in this amendment to reduce the number of delegates invited to be present. As it now stands, it is possible for the Convention to consist of twenty or thirty thousand delegates. The only reason this number will not be present is due to practical hindrances. The Convention has provided for that number of delegates. Whether the Greenville brethren will or not, I have not been informed. For instance, the Selma church is entitled to at least twenty-five delegates, viz. five for the ladies' mission society, five for the young people's society, five for the men's society, and five for the Sunday-school; and if we were inclined to form any more societies, could have as many more delegates as we want. Now it would seem that this is too many to expect from one congregation. If the church saw fit, we might catch the rest napping, and send enough delegates to control the body. Now the amendment will cut off all representatives from the societies, and limit the church to one on a representative basis, and make them pay one hundred dollars for every additional delegate. Thus the weakest church, contributing its mite of anything less than one hundred dollars, will have its delegate, and the strong will have to merit their additional representation by increased interest.

The fourth section is intended to furnish a way to remedy any failure to be represented as provided for in the other three sections, which may arise from unforeseen contingencies. Bro. A. may be appointed to represent his association or church, and owing to sickness or other hindrance may not be present. Then Bro. B, who is a constituent of the same body, can attend, and the Convention has the power to recognize him as the representative in A's stead. If, however, Bro. B's title to a seat is defective, the Convention has power to either receive or reject his application.

The amendments of Article VIII are not so radical, and will be found with the others on page 32 of Convention minutes.

A. J. DICKINSON

PRESIDENT AVRETT wrote us a business note a few days since, and added the following information in regard to our Judson:

We have 90 pupils, including 50 boarders, with a prospect of increase Nov. 1. The numbers show that the Judson feels the effect of the financial stringency, in common with every enterprise in which our people are engaged, but they do not indicate any dissatisfaction on the part of its former pupils and patrons. The number of former students who have been enticed to other schools, away from home I mean, by flattery of its of any sort, is smaller perhaps, than ever before. On the other hand we have students who have refused to accept scholarships elsewhere gratis, visit to the World's Fair, and perhaps premature graduation from other schools, because these things would have been a bar against their attendance at the Judson the present session. When the results are considered, all round, at the next commencement, the Judson's faculty aspire to be found still in the lead in the South.

S. W. AVRETT.

News Items.

Crops are good; about May's Station, Hale county.

Gomrod, the great French music composer, is dead.

Birmingham proposes to become a large cotton market.

Robert M. Foster has been appointed postmaster at Marion.

Macon county recently sent nine convicts to the coal mines.

George Wheeler, of Coosa, lost a fine horse from hydrophobia.

The potato crop in Hale and Greene appears to be very fine.

Farmers about Gadsden are sowing much more wheat than heretofore.

D. N. Barrow, of Macon county, dug 17 lbs. of potatoes from one hill.

Hog cholera and white caps are now worrying the farmers of Henry county.

Contributions of money and provisions are sent to Brunswick from different towns in Alabama.

The fair at Greenville is regarded as quite successful in a practical way, notwithstanding the races.

There are indications i Coosa and other counties of a growing sentiment in favor of law and order.

A judge in South Carolina has decided the whiskey dispensary law in that state unconstitutional.

A thief raided a sleeping car on the Texas Pacific railroad near Dallas and got \$16,000 from one man.

The strike of the L. & N. employees is over, and a number of them at Decatur have returned to work.

Calvin Allison, a white cap who has been posting gin houses in Lauderdale county, has been caught.

Yellow fever still continues at Brunswick, but the situation was more favorable at last account.

Most of the cases tried at the recent term of Hale circuit court were those of negroes for stealing corn or hogs.

A car load of Birmingham negroes recently passed through New Orleans on the way to the sugar plantations.

The state pensions for disabled Confederate soldiers and the widows of soldiers will be ready sometime this month.

Gov. Northen, of Georgia, has offered a reward of \$200 for the arrest and conviction of men charged with posting gin houses.

The News says that not less than \$30,000 in cash has been carried out of Birmingham in the last month by visitors to the World's Fair.

Here and there in the cotton states a gin is burned by white caps. The general sentiment seems to be to kill the miscreants as soon as caught.

R. M. Gunter, who recently died in Brazil, possessed of a good property there, bequeathed it all to his sister, Mrs. Frank H. Elmore, of Montgomery.

A cotton picking machine is on exhibition at Selma, but the difficulty in showing its capacity about there is that the fields contain too much grass and too little cotton.

Six hundred farmers met at Acworth, Ga., on the 28th to discuss the suppression of the white caps. A number of gins in surrounding counties have been posted.

Bill Cartwright, a bad white man, killed widow Adams with a knife near Curry, Pike county, last week, without any known cause. When last seen he was thought to be on his way to Baldwin county.

J. C. Speed, of Boligee, Greene county, has dug and hauled about 150 bushels of the useless yam, a new variety of potato. He is so well pleased with it that he expects to plant it exclusively hereafter.

The Carrollton (Fl.kens county) Alabama says crops in that section are fairly good, the weather has been fine for harvesting, and there have been great religious revivals, for all of which the people should feel thankful.

Alabama Baptist

For Over Fifty Years

Mrs. Winkler's Sore Throat Syrup has been used for children teething, sore throat, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

A young lady having read a very long paper at a missionary meeting, the minister gave out the hymn, "Hallelujah, 'Tis Done," and then wondered why everybody smiled.

BROWN'S IRON BITTERS

Cures Dyspepsia, Indigestion & Debility.

Every hypocrite in the church has a dozen outside is hiding behind him.

Disordered Liver set right with Beecham's Pills.

It is better to have our paradise at the end of life than at the beginning.

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

As long as the saloon stays open, the gates of hell cannot be shut.

Do what you know God wants you to do, and you will not get in the dark.

S. J. CHANDLER, Richmond, Va., writes: "No one can afford to be without B. B. B. who wishes an appetite. I could scarcely eat a single biscuit for breakfast, but since taking B. B. B. I can eat the whole table, so to speak."

The poorest man's best wealth as much as God's scales as that of the richest.

N. Y. man can't find fault with his neighbor while he is closely watching Christ.

Cataract in the Head

Is undoubtedly a disease of the blood and as such only a reliable blood purifier can effect a perfect and permanent cure. Hood's Sarsaparilla is the best blood purifier, and it has cured many very severe cases of catarrh of the sinuses, leading to consumption. Take Hood's Sarsaparilla before it is too late.

Hood's Pills do not purge, but act promptly, easily and efficiently.

A fanatic is a man who takes a burning interest in something we don't like.

For Debility and Weakness

Use Hood's Acid Phosphate.

Dr. G. G. BREWER, Baltimore, Md., says: "The best results I have seen from it, was in a young man debilitated from malaria fever. I am myself taking it at night to get sleep."

Honor Roll of Howard College

For six weeks, ending Oct. 20, '93

Altman, Jones, E.	Brown, Montgomery
Brown, Montgomery	Carrington, Myrnat
Carrington, Myrnat	Donaldson, Prude
Donaldson, Prude	Elliot, Payne
Elliot, Payne	Fuller, M. Reeves
Fuller, M. Reeves	Gable, Rice
Gable, Rice	Ingam, Smith, J. C.
Ingam, Smith, J. C.	Ivey, Singleton
Ivey, Singleton	Irwin, Sneed
Irwin, Sneed	Watson, Watson
Watson, Watson	Weatherly, Stock, J. C.
Weatherly, Stock, J. C.	Owens, Owens

A. W. McGaha, President.
W. W. Lee, Adjutant.

The School Agony

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.

A Capital Suggestion.

The price of the ALABAMA BAPTIST has been reduced to one dollar and fifty cents. I don't see how the editor can afford to do this, but he thinks he does, and has made this reduction. Now, brethren, let us all get ready to support it. It is our paper, and we are proud of it. If it comes to our address in company with other papers, we always read it first.

B. A. JACKSON
Ramer, Oct. 30

Montgomery Churches.

First Church—Dr. J. G. Bow has been preaching in a series of meetings. The sermons have been all that could be asked—thoughtful, earnest and tender. Dr. Bow has special gifts for such work. The meetings closed last night. There were several additions to the church. Dr. Eger preached for Dr. Bow at Eufrata on Sunday.

Adams Street—Pastor Harris returned from Chicago in time to preach, but was not well enough to do so. His place was filled morning and night by Rev. E. F. Baber.

West Montgomery—Pastor Townsend preached at 11 a. m. upon The Holy Spirit as a Convincer of the World of Sin, Righteousness and Judgment; and again at night upon the text, "He will guide you into all truth." Congregations were good, and manifested the greatest interest in these discourses upon the office of the blessed Spirit. The song service of this church is remarked by all visitors as being exceptionally fine, and besides, all the leaders are volunteers. The pastor's new work in Seelye's Garden, near the factory, is moving along grandly. He is hopeful of great results in that portion of the Lord's vineyard.

The man who has a red nose is about the last to find it out.

The devil keeps close to the man who gets mad quick.

Men of great strength are always men of great consideration and overcome great difficulties.

WORTH A GUINEA A BOX.

STILL ROLLING

BEECHAM'S PILLS

For all ailments of the bowels and stomach. They are a specific for all cases of constipation, indigestion, biliousness, headache, neuralgia, and all ailments of the bowels and stomach. They are a specific for all cases of constipation, indigestion, biliousness, headache, neuralgia, and all ailments of the bowels and stomach.

Birmingham Conference.

South Side—Pastor P. T. Hale preached at both services. One baptized at night. Two large missionary boxes being packed. Prof. Snow training a large chorus choir to sing in the Wharton meetings.

Bro. P. T. Hale will deliver a lecture at the Baptist church in Greenville on Monday night Nov. sixth, the night before meeting of convention. Subject, "Sights and Incidents in Europe."

Pratt City—Ninety-eight in Sunday school, which gave \$13.70 to ministerial education. Pastor preached at both services. Young people had a good song service at 4 p. m. Col. W. C. Ward will address the meeting next Sunday afternoon.

East Lake Church—Pastor Foster preached at both services. Two additions by baptism on Wednesday night. Two by letter and one under the watchcare Sunday night.

Blanton—Pastor Harris preached to a large congregation at each service. Subject at 11 a. m. "A worldly family"—at night, "A pious family." Three additions, one for baptism; two by letter.

Second Church—Pastor Whittle is now himself again and hard at work. For the past two weeks Bro. J. A. Glenn, of Asheville, has been preaching some plain, practical, earnest and helpful sermons—he is a man of God and therefore a man of power. He is not a scholar, not even an English scholar, but he is powerful in the oracles of God. The Lord abundantly blessed his work with us. Our people bless the Lord for his coming. During the meeting, we have received 29 new members, some fine material.

Avondale—Pastor preached at both services, two good congregations; one received for baptism.

First Church—Pastor Gray returned from the World's Fair and preached to good audiences at both services. Many of the church work is hopeful.

About the State Board.

Dear Baptist: I have read with much interest the discussion going on of late concerning the workings of the State Board of Missions, and I am surprised at the stand taken by some of the brethren; but men we find everywhere who are always ready to criticize everything.

Now, while the workings of the Board may not be what they ought to be, still it would be hard to find a set of men who would accomplish more with the present capital stock than those who at present administer its affairs, are undergoing many hardships that we know not of, and to us it seems they are doing a grand work, accomplishing much good. Their endeavor "to reach the masses" by assisting the town and city churches has in most instances proved their wisdom. It is true they may get the wrong man in the wrong place sometimes (and who does not sometimes make a mistake?) but the first opportunity reparation is made. To substantiate what I have said I would like to cite one instance of an interest aided by the State Board, and that is the Dallas Avenue Baptist church here, which is located between the Dallas Mills and the city. Feeling that our cause demanded attention in this vicinity, a few of our best brethren and sisters, by self-sacrifice, built a nice church house, organized one of the most prosperous Sunday schools to be found anywhere, and with an increasing interest went into the organization of this church the first Sunday in August last, with forty-two constituent members, which has increased since that time to fifty-eight. Before we effected the organization we wrote the State Board for assistance, and begged that Bro. Crumpton come up and look over the field, which he did, and by the instruction of the Board agreed to help us, provided we would work the surrounding fields as much as possible. This we agreed to do, and to take up monthly collections for missions. Now the point I want to make is, that in helping the city church we have helped the country as well.

Every member of this church, so far as I know, was born and reared in the country, and since our recent organization our pastor, Bro. J. F. Savell, has assisted in four protracted meetings, and besides our regular prayer meeting at church, has held cottage prayer meetings each week in the homes sometimes of those who

were not able to attend church; and our first collection sent in for missions was four dollars and sixty-six cents from nickel and dime collections. The course I say emphatically for the Board to pursue is to stick to the center and cultivate the surrounding country; then shall the waste places blossom like the rose, and Zion shall prosper and our cause shall triumph.

Now, brethren, let's put our shoulders to the wheel for a long pull, a strong pull and a pull all together, for the Boards we must have, and the Boards need our sympathy and our aid.

R. R. PETTUS
Huntsville.

State Missions.

Amendment to Opelika Paper—The Secretary Localized.

As to the Opelika paper on the future of state mission work, in order to give a practical turn to the suggestion as to the ten district superintendents, let the following amendment be considered:

First, Make the present corresponding secretary a local officer, with a salary of not less than \$300, with expenses paid; and allow him to engage in pastoral work for half his time as a means of providing for his full support.

Second, Then appoint as district superintendents only such men as have a salary of \$1,000 or more, and let each of them, with the help of the corresponding secretary and the co-operation of the associational boards, organize a field for mission work, with monthly meetings at the pastorate (or as often as necessary) for consultation; with fifth Sunday meetings at different points in his field, when a full meeting of his district board can be had to appoint colporters and arrange for special work.

Third, Let the state board consist of thirteen members—the ten district superintendents, and the president, the treasurer and the corresponding secretary of the convention; with annual meeting during the sessions of the convention. This saving of expense in the mere matter of board meetings will help greatly towards paying the salary of office secretary.

Each district superintendent can attend the associational meetings in his district, and have his expenses paid by the district board, say of one member from each associational co-operating.

By this plan there will be ten men specially charged with duties now devolving upon the one secretary; and they will travel shorter distances. When it is specially desired to have the corresponding secretary visit any district, he will do so by invitation, and the district board will pay his expenses and pay him for special services as they would any other pastor or evangelist.

So long as Bro. W. B. Crumpton lives Alabama will not need to look for a more efficient corresponding secretary, so far as office work is concerned.

But the times demand a change of plan, and a refusal to change can but still more seriously jeopardize the missionary interest.

Could not the ten district superintendents be found at the following places: Montgomery 2, Birmingham 2, Anniston 1, Eufrata 1, Huntsville 1, Mobile 1, Selma 1, Tuscaloosa 1, Florence, Ala. J. C. HUSON.

Notes from Bro. Carter.

Dear Baptist: We are again reminded of the flight of time by the near approach of the meeting of our State Convention. I hope we will have a good meeting. We are delighted to see from Bro. Crumpton that our State Board of missions are alive to the situation, and like our good and far-seeing Dr. Roby, see the necessity of reaching and utilizing our rural territory. I tell you something must be done, some means employed to reach, enlist and enthuse the country churches in this onward movement of our forces, for with them is to be found the hope of spiritual power. Our good and wise secretary sees the point. He has been on the alert. The time was when we had to look to the centers, but now we should take the entire land in the arms of our Board, and we must raise more than five times the money we have heretofore raised. We need it, and our people will give more if they are asked for more, and often. Yes, we need the work to be done in some such way as Dr. Roby suggests.

The harvest in the state alone is truly great. Let us increase the laborers by increasing the gifts. We can and will give twice as much in the Harris association, and I believe we are up to any in the state. The churches are only playing at missions. Lord have mercy upon us, and send the spirit of missions among the churches everywhere.

We have no pastor yet at the First Baptist church, Columbus, Ga. We do so much miss Dr. Harris. But I am of the opinion yet that if that church will call W. H. Smith, of Jacksonville, Ala., our cause will be safe, and the good and efficient work done by Dr. Harris will be preserved and advanced.

Our Alabama side is holding up

manfully. Bro. Whipple is moving the house of worship of the Second church of Phenix City; has the frame up.

We did some marrying and burying last week. Mr. Porter Blake and Miss Carrie Lasiter, and Mr. Charles Green and Miss Nora Tippet. All good people, and well connected. Assisted in the burial services of Miss Mittie Gullatte and Mr. L. T. Brooks. Girard church is in good condition.

Girard. W. B. CARTER.

Kentucky B. Y. P. U.

Concerning the young people's organizations in this state, the General Association unanimously adopted the following resolutions:

1. That in each church where such organization is deemed expedient and helpful, we recommend that it be effected by the authority and under the direction of the local church.

2. That the messengers to the General Association be requested to report to a committee, hereinafter provided for, what is being done in their respective churches in the line of the young people's work.

3. That a committee be appointed among the regular standing committees of the General Association, whose duty it shall be to present a report each year upon the subject of the young people's work in the state.

4. That we recommend as a help toward securing the best results, in this line, the Young People's Paper, suggested by the Southern Baptist Convention at its last session, and to be issued by the Sunday school Board, at Nashville, beginning January 1 '94.

This is the key to the situation in the South. This solves the problem of how, for the present, we shall manage the Young People's movement. Let thoughtful brethren, throughout the Convention, think through the whole subject, and be prepared to take vigorous hold of the matter at our next meeting in Dallas. A young people's organization by the authority, and under the direction of each local church. A committee to report on this work at the District and State associations, and also at the Southern Baptist Convention, as reports are made on the Sunday-school work.

No inter denominational affiliation. No state or national organization. This plan encourages the societies already organized, and takes away the prejudice in many churches heretofore opposed to young people's organizations.

FRED. D. HALE
Owensboro, Ky.

Death of Dr. Griffith.

The death of Dr. Griffith, Secretary of the American Baptist Publication Society, is an event of profound interest to Baptists all over the country. There are few who will not deeply regret it. And although a large number of Southern Sunday schools no longer use the S. C. S. S. Sunday school literature, the great majority of Southern Baptists entertained for Dr. Griffith personally great respect, and also had much admiration for his wonderful business tact and ability. We make the following extract from the *National Baptist*, of Philadelphia, Oct. 26:

Just as the paper is going to press, we are startled and shocked at the news of the death of Dr. Benjamin Griffith. On leaving the store Monday, he said that he was not feeling as well as usual. On Tuesday morning he went to the station in Chester on his way to the city, but had an attack which compelled him to return to his home in Oakland, where he died at about 9 o'clock.

It is the simple truth to say that we do not know anywhere among those engaged in religious and benevolent work, a man whose loss will be more severely felt.

Dr. Griffith was born Oct. 13, 1821, in Juniata county, Pa., in 1846 graduated at Madison, and was ordained pastor at Cumberland, Md. From 1850-58 he was pastor of the then New Market Street, now Fourth church. In 1858, he became Corresponding Secretary and Business Manager of the American Baptist Publication Society. To him more than to anyone else the Society is indebted for its very great advance in resources and in usefulness. He was the friend of missions, of education, of charity, the tender father of the orphanage, devoting every Sunday afternoon during the last five years of his life to the religious instruction of the children, many of whom he was permitted to lead to Christ. His last public service was his address, "Westward evening, Oct. 18 at the State Meetings, when he pleaded with unusual tenderness and power for bread for the orphan.

Bro. White's Report of Work.

We have at Beulah, north Greene, on last Tuesday, closed one of the most precious revivals of our holy religion. Not a happier time has the pastor realized since he buried in baptism the editor of the ALABAMA BAPTIST, also his accomplished wife and charming daughter, with many others at Livingston, only a few years in the past. At Beulah forty-three were added to the church; thirty-one by experience of saving grace and baptism. One of the happy candidates for baptism was an influential, amiable Presbyterian sister, and a lovely daughter of the same family.

Within the last sixty days I have baptized just eighty believers in the Church. Has any pastor, in the same length of time, done better? and will he let me hear from him?

Is this boasting? So be it. As the truth of Christ is in me, no man shall stop me of this boasting in the regions

of Bethel and Beulah. It has been several years since these two churches have been thus visited from on high. Never, I am told by the oldest members here, have these churches had such a revival in all their past history. "Nor is my boasting vain, since I boast only a Savior alive."

If, under grace, any pastor has gone beyond this measure of grace and of gifts, in so short a time, then when we meet, I will to him take off my hat and extend to him my hand and yield to him the palm, and pray for his further success.

It was a late political shenanigan, on the part of a very few, that cut me loose from a former field. But thanks be to the All-wise for politics, just in this connection. "All things work to gether for good" etc. In the last 35 years of pastoral work I have had no time to visit, for health, foreign lands, in the summer months, nor celebrated springs, nor kindred, nor high mountains. Who can beat that? All this, too, in the face of the fact that a well known practicing physician said, "White has not in his body a sound member except his heart." Well, I am thankful for a good heart, also. That physician lives in Marengo, and did he slander me? The Master was slandered before me. Nor have I been "beaten with rods."

Our meetings were not union, in the common use of that term; but Baptist meetings, in which were preached clearly and distinctly Baptist faith and practice and Baptist doctrines and discipline.

Of the countless gifts, through grace, God has given me all my children in Christ, and two ministers to preach his Word. The younger son, in the pastorate of four churches, aided me. "He was," by the Spirit, "at his best."

Let these two sons, like their two grandfathers, when on the earth, preach only Jesus Christ and him crucified.

Now, D. V. I shall soon be at Clinton in another protracted meeting. Of this good old church I had the honor of a pastorate eight happy years. The incumbent is my youngest son. Brethren, pray for us there, as well as rejoice with us. It will be my sixth meeting of late.

"And now," brother editors, "until him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; To the only wise God our Savior be glory and majesty, dominion and power both now and ever Amen."

J. E. WHITE

The clipping below is from the *Star's Mission Quarterly*, and is about as long as I have time to prepare. I will send it over to the Alabama, when met at Steep Creek, the Newton at Ozark, and the Tuskegee in the town for which it was named.

Broken down and almost sick, I must now go home to get ready for the Board meeting on November 6th, and the Convention a day later. For a time the Trip Notes will not appear in the paper. The people have been very kind to tell me they read them, and I hope they have done good. The year's work is about over. It has been a hard year on the Board and the secretary from every point of view; but the record is made, and God knows. We will know all about it before long Amen and amen!

W. B. CRUMPTON
Marion, Ala.

EPILEPSY OR FITS

Can this disease be cured? Most physicians say No—Yes, Yes, all forms and the worst cases. After 30 years study and experiment I have found the remedy—Epilepsy is cured by it; cured, not subdued by opiates—the old treatment, quick treatment, do not despair. Forget past impressions on your purse, past outrages on your confidence, past failures. Look forward, not backward. My remedy is of today. Valuable work on the subject, and a bottle of the remedy—sent free for trial. Mention Post-Office and Express address. Prof. W. H. PIERCE, P. O. 4 Cedar St., New York.

Hood's Pills are the best family cathartic, gentle and effective. Try a box. 25 cents.

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potent in the body. The young ministry gives promise of great usefulness in the coming years. Roanoke is a thriving town. Its people believe in the place and in their country. They have prohibition and enforce the law.

Have You Read It?

There is one of the "new books" now commanding attention which none of our preachers at least can afford to let go unread. It serves at once for recreation, education and edification. No intelligent Baptist, minister or layman, man or woman, especially in the South, should let the winter pass without reading it. A spicy writer in the *Standard*, of Chicago, says: "To commend a good book in such a way as to make one else want to read it is a happy and beneficent thing to do;" and then gives this testimony and commendation: "When Dr. J. C. Hiden told what a grand book the 'Memoir of James P. Boyce, D. D., LL. D.," by Dr. John A. Broadus was, he made me resolve I would seize my first chance to read it. I have done so. It is sprinkled all the way through with the most delicious bits of chaste and epigrammatic English by the author. The soul of the author is in constant motion. It is full of history, and full of the power of a great personality." Not only, but all who have read the book, I am sure, can say amen to these and all kindred words of praise and appreciation. You can get the book through J. V. Collier, Baptist Bible and Colporteur Depository, at Opelika, or through any bookseller.

Geo. B. RAGER.
Montgomery

Sad and Gloomy

Weak and Dyspeptic

Hood's Sarsaparilla Gave Strength and Perfectly Cured.

Now, D. V. I shall soon be at Clinton in another protracted meeting. Of this good old church I had the honor of a pastorate eight happy years. The incumbent is my youngest son. Brethren, pray for us there, as well as rejoice with us. It will be my sixth meeting of late.

"And now," brother editors, "until him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; To the only wise God our Savior be glory and majesty, dominion and power both now and ever Amen."

J. E. WHITE

The clipping below is from the *Star's Mission Quarterly*, and is about as long as I have time to prepare. I will send it over to the Alabama, when met at Steep Creek, the Newton at Ozark, and the Tuskegee in the town for which it was named.

Broken down and almost sick, I must now go home to get ready for the Board meeting on November 6th, and the Convention a day later. For a time the Trip Notes will not appear in the paper. The people have been very kind to tell me they read them, and I hope they have done good. The year's work is about over. It has been a hard year on the Board and the secretary from every point of view; but the record is made, and God knows. We will know all about it before long Amen and amen!

W. B. CRUMPTON
Marion, Ala.

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Hood's Pills are the best family cathartic, gentle and effective. Try a box. 25 cents.

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Highest of all in Leavening Power.—Latest U. S. Gov't Report.

Royal Baking Powder

ABSOLUTELY PURE

DR. C. A. HENTZ, QUINCY, ILL.
A Conscientious Physician Un-
trammelled by Professional
Ethics.

I had been in a state of decline for over six months; symptoms of heart disease that I had been suffering from more or less for a number of years had become greatly aggravated.

I was suffering with uneasy sensations about my heart constantly, my digestive organs were out of order and my whole system in a state of decline.

I was swollen with dropsy (anasarca) from head to foot, and had to bandage my legs from the body down daily.

A pulsating tumor was visible at the top of the breastbone constantly. My age is 65 years and have been a practicing physician since I was 21 years of age until about ten years ago, when I retired from practice.

I had no confidence, whatever in the Electro-pneum, but having exhausted in vain all the resources of my profession and hearing that an agent for the sale of the instrument was in town I sent for him and purchased one and began its use at once.

A marked improvement began from the time I commenced, progress was slow but sure, my swelling all left me, the tumor disappeared, my appetite, which was wanting, returned and has remained in vigorous activity, and my general health has improved in every way, and my strength has been steadily improving.

I was emaciated and pallid, and fatigued by the slightest exertion. I now look and feel like my old self again.

Besides my case we have found the Electro-pneum of remarkable use in our family.

One of our daughters, subject to violent attacks of sick headache, was confined to bed all day with cold extremities, agonizing pain in the head and vomiting. My wife has on several occasions applied the instrument at the beginning of these attacks; the patient dropped to sleep, awaking in an hour entirely relieved.

In other cases of sickness the success has been equally signal and remarkable. We feel that we could not afford to be without the Electro-pneum in our family now. You are welcome to do what you please with this.

Yours very truly,
C. A. HENTZ, M. D.
Quincy, Ill., Dec. 31, '92

SOLID TRUTH.

An Operator's Experience—Supposed He was a Case for Life.

Mr. Claude Toney, who is the telephone operator at Gurnee Junction, Ill., of Blocton, Alabama, and we have Mr. Hill's word for the truth of it, as well as dozens of other people who know Mr. Toney.

He says: "For three years I have been going on crutches on account of severe rheumatic pains from which I could get no relief.

In December last I purchased an Electro-pneum and at once began to improve from its use.

I have not used my crutches now for four months, and a few days ago I walked four miles without them, whereas before I began to use the Electro-pneum I could not walk four steps without them.

I attribute my improvement solely and alone to the use of the Electro-pneum, and money could not buy mine if it were the last one in existence."

For a 50-page book, describing the Electro-pneum, and giving testimonials of persons who have been cured of all kinds of diseases, write to
DUBOIS & WEBB,
1911 1/2 First Ave., Phone 1104,
Birmingham, Ala.
56 Cole Block, Nashville, Tenn.

Send for handsome color cards showing how beautiful shades, and for special price. This card will give you information, and the name of the nearest agent.

FOR FIRST-CLASS
JOB: PRINTING
At low prices send orders to—
Excelsior Printing Co.
Montgomery, Ala.

Estimates cheerfully furnished for any kind of Printing or Book-binding.

LOOK HERE!!
Whenever you build or remodel your church, don't forget to write to the
Birmingham Art Glass Works
BIRMINGHAM, ALA.,
For Prices and Designs for Your
STAINED GLASS WINDOWS
Which Will Be Sent
FREE OF CHARGE!

You can save money by dealing with us, as we are manufacturers and not dealers. Try and be convinced!

Around the World—No. 9.

Concluded from last week.

I visited the most ancient of all the dead cities of Delhi ruins. A place whose subjects were earliest emigrants into India, Indrapur, founded 3000 years before our Lord came. Saw a remarkable mummified man, 7 ft. 7 in. long, and 3 ft. 6 in. in diameter, standing on an old foundation; on this pillar is the most ancient of Eastern writings.

I did not stop after leaving Delhi until I got to Bombay, having traveled about two thousand five hundred miles in the ancient country of ruins and magnificence.

Bombay is more modern, it is a city of about a million inhabitants, where the Mohammedans and Brahmans are fighting, one because of pigs, the other because of cows; for the Hindus respect the cow as they do their mother, and the Mohammedans will insist on killing cows in their presence.

The Parsec, the blue blood of India, men who are tall, broad, fine looking, who wear a peculiar hat that is simply a crown without a brim, and sit on the back of their heads, made of bronze satin. They are fire worshippers, and claim to follow Zoroaster, who is said to have been taught by Daniel in Persia. The Parsees say his religion is good thoughts, good words, good deeds; and he has a very proud Pharisaical appearance. He buries his dead in great round houses, about fifteen feet high, away on the hills, and the vultures eat the corpse while they are having the funeral ceremony. They are called Towers of Silence, and claim to let me go on the funeral pyre. They have also here a Hospital for aged and injured animals, but it is pitiful to see how they beat their poor horses to make them pull, being half dead. I got out and walked once, and told the heathen driver if he beat that worn-out horse again, I'd

We came to Aden, a little place at the foot of some bare, bold hills, with not a green spot to be seen, and passed the Straits of Bab el Mandel, where so many Arabian vessels were lost in the old time, giving them this name, and entered the long, hot Red Sea. There are several ideas as to why it is called Red. There is a peculiar after sunset glow over the Sahara desert that gives a tinge to the water; and the hills around it are red. Perhaps the true idea is that the old kingdom on the Arabian side was called the Red kingdom, and the sea took its name from this. It is a very hot place, and people who are weak generally die in passing through. We have had three deaths since we got to Aden, with a splash the corpse went foot-foremost into the depths. Very often vessels going out to India must turn around in order to cool off, and to save the passengers' lives. A gentleman who has made the trip seventeen times says he has seen a great number of quail fly over, chased by those down at the water, and the ship to rest. He has also seen a long string of locusts across it, where they had been driven into the sea by the strong desert wind.

We entered the Suez canal this morning, and are going about eight miles an hour, because the canal is only about 100 feet wide, and to go too fast would wash the sands in and the water would be lost. I got out at Ismailia for Cairo. "Moore's Wells" are pointed out in a green grove of trees, and a place is shown where the Children of Israel crossed. The hills are bare, with no soil, look red and yellow and submerge as a desert waste with the curse of nature over it.

Wm D. GAY

Ismailia, Aug. 21.

Curious American Houses.

Among the 65,000,000 people in the United States, there are probably not 500—outside of the locality—who are aware that at the mouth of the Mississippi there is a little village built upon wooden piles standing far out in the water. This village, which is called Balize, is reached from the mainland by canoes or boats, and its inhabitants have to climb a kind of pole-ladder to get to the doorways of their homes. This is probably the only place in the United States in which the "dwellings" occur, but all along the Venetian coast, and at the mouth of the Amazon estuary.

These strange inhabitants were first discovered by Columbus on his second voyage to this continent. In 1499 he undertook an independent voyage to explore the northern part of South America, and he took with him Amerigo Vesputi, who wrote a graphic account of the expedition. The following extract from a translation of Vesputi's work gives the origin of the name Venetians: "Proceeding along the coast, they arrived at a vast gulf resembling a tranquil lake, entering which they beheld on the eastern side a village, the construction of which filled them with surprise. It consisted of twenty large houses shaped like bells, and built on piles driven into the bottom of the lake, which in this part was limpid and but of little depth. Each house was provided with a drawbridge and canoe. . . . From the resemblance to the Italian city, Ojeda gave the bay the name of the Gulf of Venice (Venezia). The country itself was afterward called Venezuela, or Little Venice, the original Indian name being Guayana.

In Lake Maracaibo, south of the Bay of Venezuela, stands the beautiful city of Margarita, the capital of the island of Margarita. The city is built on a small island, and is surrounded by water. It is a very beautiful city, and is one of the most important cities in Venezuela.

Living in the Dark.
Mrs. Jefferson, the wife of a wealthy gentleman in New York, wished one day to send some directions to a seamstress.

"I will drive over to see her," she said. "It is easier to explain what I desire to be done by talking than by writing."

The girl was found in a little house by the roadside just outside of the city. She came out, smiling, to meet her customer, and as Mrs. Jefferson entered the house, the father and mother, white-haired old Germans, rose to greet her, their faces beaming with kindness and welcome.

The room was bare but clean. An open Bible lay on the stand; a fat, sleepy cat in the sun by the door. But Mrs. Jefferson's eyes were fixed with delight on the roses that climbed over the side of the house and the plants that filled the windows.

"How is this, Mary?" she said. "I am a dear lover of flowers and pay a skillful florist to attend to my plants. This rose never grows so luxuriantly under his care. It is actually covering the side of the house and the plants that filled the windows."

"We have the sun and air, madam," said Mary. "That is all."

As Mrs. Jefferson drove homeward these words remained in her mind. She was annoyed at her father's words. She had never considered the roses and the roses orchard, but their beauty soon faded. Money could not bring sunlight and fresh air into her stately dark palace.

It seemed to Mrs. Jefferson, as she drove on, that there were other flowers which would not bloom in her house. She and her husband and daughter lacked no luxury which wealth could command. They were people of culture; they had traveled everywhere, and were well received in society; yet there was little of brightness in their lives! A laugh was rarely heard, or a look of affection exchanged among them.

"The sun," she thought, bitterly, "does not shine into our house. There is no love there to make us happy and light-hearted."

It was only too true. Her husband fretted incessantly about his business; this man had made a fortune by a lucky chance; that one had succeeded in politics. He was envious and cynical. Her daughter found a gay life unsatisfactory and hollow; yet she sought nothing better, and passed her time in sleep or in complaints.

Mrs. Jefferson herself, in all her splendor, wearied of the morose old days.

Yet these poor people, in their meagrely furnished house, were healthy and happy. Even in old age they were glad to be alive.

Then she remembered the open Bible and the tears rose to her eyes. The sun shone into their windows, and she made their flowers grow, and God's sun was in their hearts to make their lives bloom and bear fruit.

Ruth and love! These are things which no money can buy, yet which make life a joy. The greatest responsibility of all is in having a clean record, a pure character not only in church, but at home. When harassed by the temptations and cares of life, and amid temptations and alluring vices, stand bravely upright, unblinded by sin of commission or omission. With the instinct of an animal we naturally find our people's faults; hence how careful we should be in every word and thought and action not to prove ourselves stumbling blocks where we profess to beacons to light and guide the erring. To teach the truth, to be true ourselves. To lie, to steal, to teach God's holy Word, is to bring a condemnation to the Lord, and when that awful judgment shall come, Sunday school teachers will be held accountable for example as well as precept.

BESSIE LACKY STAPLETON
Covington, Ala.

The Responsibility of Sabbath-School Teachers.

Read before Covington Sabbath-School.

To teach, implies to impart to others knowledge which we have gained. To what extent we are all teachers—each man, woman and child. Every day of our lives we are throwing our impressions on the minds of others. But teaching in a Sabbath school is a very responsible position, which we will treat from a three-fold standpoint.

1. Intelligently. Are we equal to this responsibility? It is not always the profoundest scholar who makes the best teacher. But the Sabbath school is a stepping stone to the church, and no one should be allowed to teach in the Sabbath school who does not thoroughly understand his denominational doctrine. Then if we are true to our creed, teachers of other denominations are not acceptable in our Sabbath schools. The responsibility is too great. If we believe we are right, we must stick to our principles, regardless of how near right others may be. We are not only responsible for what we teach, but for the manner in which we teach. Hence we should study, not only our lessons, but our pupils as well, and find the most effective way of impressing these great truths on each pupil, so that what we teach may be instrumental in leading them to Christ, and our Master may not be grieved by us as faithless stewards in his service. Where ignorance is reigning out our pupils, the light of the gospel, as intelligent teachers are responsible for that ignorance. Where envy, or malice, or prejudice, or in difference, or any other sin stands a barrier between our pupils and the religion we teach, we as intelligent teachers are responsible for that. Hence, my co-workers, you see our position. The world is full of these sins. Right in our own homes, in our neighbors' homes are all these evils. It is the duty of the Sabbath school teacher to be a moral influence in the home. It is the duty of the Sabbath school teacher to be a moral influence in the home. It is the duty of the Sabbath school teacher to be a moral influence in the home.

2. We are held responsible for the motive that prompts us to teach in Sabbath school. Is it for any worldly display or gain, or position? If so, our efforts are a failure; and worse still, will prove a curse. "Study to know thy own heart," was a lesson the Father gave king David. How necessary for us to apply to this lesson! Unless our hearts are set to ourselves, unless we are selfish, unless we are proud, unless we are vain, unless we are ambitious, unless we are greedy, unless we are envious, unless we are malicious, unless we are prejudiced, unless we are in difference, unless we are any other way, unless we are not fit for so responsible a position. And yet—aye, listen! a little rain, a little cold, a short distance, company, and duty, these things keep us away from duty. He who cannot make a sacrifice of time, talent, and self has no right to teach with such a responsibility as being a Sabbath school teacher. The Christian life is the only happy life, but it is full of great responsibility and self sacrifice.

3. Last but not least, my friends, we are held responsible for the result of our teaching. The greatest responsibility of all is in having a clean record, a pure character not only in church, but at home. When harassed by the temptations and cares of life, and amid temptations and alluring vices, stand bravely upright, unblinded by sin of commission or omission. With the instinct of an animal we naturally find our people's faults; hence how careful we should be in every word and thought and action not to prove ourselves stumbling blocks where we profess to beacons to light and guide the erring. To teach the truth, to be true ourselves. To lie, to steal, to teach God's holy Word, is to bring a condemnation to the Lord, and when that awful judgment shall come, Sunday school teachers will be held accountable for example as well as precept.

BESSIE LACKY STAPLETON
Covington, Ala.

Card Playing.

Twenty years as a card-player and thirty years of observation give me these answers: (1) It wastes precious time and leads one from recreation to dissipation. (2) It develops the gambling instinct, as a result of which society indulges freely in games in which a "prize" is offered, and easily tolerates poker playing for stakes. Judge Moon said in charging the grand jury recently, "In progressive culture an example is set that is in violation of the law and just as demoralizing as gambling. (3) It breeds gambling. (4) It breeds gambling. (5) It breeds gambling. (6) It breeds gambling. (7) It breeds gambling. (8) It breeds gambling. (9) It breeds gambling. (10) It breeds gambling. (11) It breeds gambling. (12) It breeds gambling. (13) It breeds gambling. (14) It breeds gambling. (15) It breeds gambling. (16) It breeds gambling. (17) It breeds gambling. (18) It breeds gambling. (19) It breeds gambling. (20) It breeds gambling. (21) It breeds gambling. (22) It breeds gambling. 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