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## The Model Preacher.

Read before Opelika Ministers' Conference,  
by J. W. Hamer.

The Apostle Paul in his charge to Timothy said: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after themselves shall they itching ears, desire to hear of themselves; and they shall turn away from the truth, and shall be turned unto fables." Hear what the apostle is speaking of "professed Christians," of persons in the church. The tendency of such as refuse sound instruction under a trained, regular ministry, is to the multiplication of teachers. Unstable, restless, they seek that which gratifies their fancy, caprice or passion; or which may chance for the hour to be new and popular. The thought is probably of frequent changes from one teacher to another, as by persons who, having no real love for the truth, are led away by novelty. Their preference for teachers is determined, not by regard for the gospel, but by their vagrant tastes and fancies—"after their own lusts." Their own pleasure, not God's Word, is the standard by which they choose their religious guides. Like Israel of old, they will say: "Speak unto us smooth things; prophesy deceits" (Isa. 30:10). O God's faithful preacher they will say, as did Shab of Maccabai: "I hate him, for he doth not prophesy good concerning us, but evil." (1 Kings 22:26).

greater error, and so, not seeking wholesome instruction, they are restless eager for that which is novel, or sensational, or popular, and which, instead of opposing, fall in with their own lusts.

The present age finds history repeating itself, and the injunction of the Apostle to Timothy applies to us. May it not be that this accounts not only for restlessness of churches, but also for inefficient teachers, if there are any such?

This brings us to consider the subject proper, "The Model Preacher."

I. The model preacher is a man, not a woman. The model preacher is the New Testament preacher, G. d's preacher, Christ's ambassador.

II. The preacher is a man—

- (1) Because Christ never sinned out any but men.
- (2) The Apostles were men; brave men.

(3) In all the history of the church there is no account of any departure from Christ's and apostolic custom.

- (4) Women are forbidden to teach men, or usurp authority over them; cannot even speak out in conference, or any other assembly of the church, without violating God's command. He who dares to teach men otherwise shall have added unto him all the plagues of Revelations.

III. The model preacher is a man—

- (1) Has passions like other men.
- (2) Subject to temptations. Some one has well said that even the apostles had their Judas Iscariot and their Peter.

(3) But the model preacher is a man born of the Spirit.

- (4) He is a man called of God. The impress of the Divine Spirit is upon him. Preaching with him is not a mere duty, but a privilege.

(5) He is a man learned or unlearned in literature, art and science; but is always learned in the Scriptures.

- (6) He is a father of men, and as such studies their habits, conditions, appetites, gets close to them and gives them with the Word of the Spirit.

(7) The model preacher is "wise as a serpent and harmless as a dove."

IV. The model preacher makes a model bishop.

- (1) He is blameless—a man of good character and conduct.
- (2) If a married man he is the husband of one wife.
- (3) He is vigilant of all his appetites.
- (4) He is sober; a man in other words of sound mind—is not a crank.
- (5) He is a man of good behavior.
- (6) He is given to hospitality.
- (7) He is apt to teach, or apt in teaching—is no blunderer—is not afflicted with a multiplicity of words and a destitution of ideas.
- (8) The model bishop is not given to wine—does not drink at all.
- (9) He is not combative—but controls his temper and bridle his tongue.
- (10) He is not covetous—does not covet other men's wives, other men's

houses, other men's wealth, other men's fame, other pastors' fields. He is glad of the greater influence of his brother preachers; glad God has made them great, and grand, and wise; glad to sit at their feet to learn of them.

(11) Moreover, the model bishop is not greedy of filthy lucre. He does not want more than is justly his own—is not begrudging nor miserly—whatever in the providence of God his lot may be, he "learns therewith to be content."

(12) He preaches the Word—is no sensationalist—does not shun to declare the whole counsel of God. He is "instant in season, out of season." He reproves, rebukes, exhort with all long suffering and doctrine. He rules his own house well, having his children in subjection with all gravity.

(13) He "studies to show himself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth."

## Bethlehem Association.

For the first time in my experience, I appear among the contributors to the columns of the ALABAMA BAPTIST. I want to speak of the Bethlehem Association in general, and of

Montgomery in particular. True, this is a poor association. Within its territory there is not a single city, nor even a town of any note; consequently no wealthy churches, viewing them from a monetary standpoint.

The Bethlehem felt seriously the blow when several years ago a division was made and its wealthiest churches and most of its ablest preachers were embodied in the Co. nect Association.

It has never recovered, nor will it soon recover, its former strength. N. wisthstanding its tribulations and poverty, the Bethlehem, we doubt not, will compare favorably with any other association in the State. It is rich in spiritual things and, in proportion to its strength and ability, is pouring into the treasury of our Mission Boards as many dollars—"consecrated dollars"—as any other association.

Altogether, it is doing its duty with respect to missions, it is to be censured for not doing so. What is the object of our State Missions if not to send the gospel to the destitute and heathenizing souls who are not able to pay for it? There is not a single mission in this association. There are a few churches here—but very few—that are really not able to support a pastor. Now, if the Bethlehem Association is not doing its duty with respect to missions, it is simply because the churches are disheartened and

lacking the gospel to their people.

What does the money go that is paid into the treasury from year to year by this association? It goes to supplement the salaries of preachers in our "booming" towns and country districts, where the people are more able to pay for the gospel than are those in the wire-grass regions of South Alabama. The Bethlehem Association is taking the bread from its own people and giving it to those who are able to buy.

With few exceptions, we have good comfortable houses of worship, and for a church-going people, ours are not surpassed by any in the land. The Perdue Hill flock (also Brushy Creek) is without a shelter of its own, but the Ladies Aid Society has taken the matter in hand, and by the help of God we hope soon to see another Baptist church in course of erection.

We do need more preachers, there being only three active residents. We need just enough to supply the deficiency, and no more. It is a great deal better to have two preachers than too many, for there is nothing more detrimental to the growth and prosperity of our churches than a surplus of idle, secularized preachers. We want earnest, consecrated, active pastors like these we have—men who can bear the labor and heat of the day with unwavering faith and unflinching energy, and keep the "blood stained banner" to the front, regardless of the fearful odds with which they have to contend.

We regret very much the apparent loss of Bro. B. J. Skinner, who has recently been called to a pastorate in Texas. We hope he will not accept; but in case he should, we have Bro. J. Lindsey to fill the vacancy. Bro. Lindsey is a young man of earnestness and power, and we hope his influence will be felt not only in his particular field, but throughout the entire association.

The prospects of the Bethlehem Association are encouraging. New churches are being organized in different parts of the association, and the Lord is adding to these churches such as are added.

Southern Monroe can boast of a church built by the personal efforts of a Methodist lady, Mrs. A. J. Ferrell, and presented to the Bethlehem Association, at the next regular session of which body it will apply for admission into its fellowship. It is a neat and comfortable house, well seated and furnished with a handsome Bible and church lamps, and when ceiling, will be second to few churches in this association. This church was built in memory of Mrs. Nancy Boyles, grandmother of Mrs. Ferrell, and mother of Bro. J. M. Boyles, deceased, who for several years served in a useful sphere in this association, and is under the pastoral care of Bro. A. J. Lambert. A recent series of meetings held with this church, and conducted by Bro. Lambert, resulted in the reorganization of the old Baptist church at Little River, which was dissolved years ago, and the accession of

several others under the watch care of the church and by letter, with more yet to follow.

This is the second Baptist church organized in Monroe county during this association year.

Hamilton Hill, another one of Bro. Lambert's churches, has just experienced a glorious meeting, which began on the fourth Sabbath in October and continued for several days.

Bro. Lambert was assisted by Brethren Locke, Lindsey and Majors. The meeting resulted in eight accessions—six by experience, one by letter and one under watch care of the church.

The Lord is not forgetting his people in the Bethlehem Association.

## Report on Temperance.

Read at the recent session of Cahaba Association, and ordered published.

The use of this term has been restricted, so that in its application the reference is almost exclusively to the use of intoxicating drinks. No one who observes the state of society, and the extent of the most rigid discipline in the use of intoxicating drinks.

We need not portray the hideous vice of intemperance, nor point to its ruinous consequences on individuals and society at large. These are facts too well known to us all. There are few who have not felt in some way the sting of this fearful evil, and all have seen its terrible effects.

It is thought by the observing that this evil is on the increase, especially among the young men of our country. This is a fact both sad and alarming to every true lover of morality and refinement. If the young men become drunkards, good society will be displaced by every species of immorality and degradation, and pauperism, worse than that which follows fire and sword.

What may be done, in the way of staying this evil, must be with the young, for old drunkards are seldom reclaimed. It has been ascertained by statistics that the habits of low men through life are usually formed between sixteen and twenty five.

N. w what is the remedy?

Let all good people practice rigid temperance and teach its importance, and thus impress the youth of our land with the necessity of sobriety in order to elevate themselves to the true dignity of men, rather than bring themselves down to the low level of brutes.

Let female society put their influence to work, and thus impress every young man who is known to be intemperate, from the sacred presence of their circle. This will be the best and only remedy for this evil. Other helps are good, but without this, will fail.

This is placing a great responsibility upon the mothers, sisters and daughters of our land. We may preach and lecture on the subject, and form temperance societies, but little good will be done, so long as intemperance is recognized in refined society.

That intoxicating drink is the great evil in all our land, we will not argue, but call upon the broken hearted wife whose husband has been torn from her society by the seductions of the barroom, as she at the midnight hour moves up and for in her solitary chamber, wringing her hands in the agony of despair; let her answer.

Let the little helpless, naked, starving children, whose bread has been filched from them by a drunken father, and received with eagerness and delight by the rumrunner; let them answer.

Let the bloated face, the trembling hand and the staggering steps of the inebriate as he reels out of one of these sinks of iniquity, answer.

Let the ghosts of the murdered victims of the dram shop rise up from their graves and answer.

Let the liquor seller himself, as he deals out the poisonous fluid to his fellow man; or as he passes the graves of those into whose hands he had daily and knowingly placed the instrument of death; ask his own conscience and answer.

And let your heavy taxes, your court dockets, your penitentiaries and the gallows answer.

Let all these answer, and then tell me, is there a church member in all our land engaged in this traffic? If there is, surely he has not reflected upon the evil tendency of his vocation; and upon the pain and misery he is instrumental in bringing upon his fellow creatures; and upon the "wo" pronounced against "him who putteth the bottle to his neighbor's lips and maketh him drunken." Surely he has not knelt before his Heavenly Father and asked him to direct him in his course. And surely he cannot go into the house of God, partake of the emblems of the broken body and shed blood of our Lord and Saviour Jesus Christ, and the next day tamper with this enemy of souls. Therefore be it resolved,

That the traffic of intoxicating drinks as a beverage on the part of church members is in violation of the spirit of the gospel.

J. B. POOLE, Chm'n.

Words are the seeds of deeds. They fall in hearts ready to receive them, and germinate in thoughts which grow up into life. Good or evil, they appear in kind in other lives.

Ex-Gov. Oglesby, of Illinois, recently remarked that he is more interested in potatoes than politics, and thinks there is more profit in them—that is in potatoes!

## Licensing Preachers.

From time to time may be found a floating paragraph from the religious press, announcing that some church has licensed some brother to preach. A recent notice of this character, has suggested a line of thought, involving vital principles.

The writer trusts he will not be considered as actuated by a spirit of criticism, but of Christian love, to his brethren, and faithfulness to his Master, in pointing out what he conceives to be an untenable and dangerous position—one subversive of the genius and spirit of church polity.

Since the apostolic age, the Baptist churches, known in succeeding ages under various names, have held this fundamental basic law, "The Bible the only rule of faith and practice."

For their steadfast adherence, hundreds of thousands of their members were martyred, and this grand principle is held with equal tenacity to-day.

It was departure from this vital principle that opened doors to the entrance of the man of sin, and the hydra-headed legions of satanic agencies arrayed against God, his word and his declaration, "One Lord, one faith, one baptism," as well as a devastating flood "the church of the first born," and leaving in their recoil before the impregnable bulwark of the Bible, the debris of error and mysticism.

He who said, "If ye love me, keep my commandments," also declared himself to be the Head and Lawgiver of his church. His laws define its organization, ordinances and government; and no earthly power may change or annul divine enactments. "The servant is no greater than his Lord."

"Ye are my friends, if ye do whatsoever I command you." Obedience is the badge of discipleship—c. rdial obedience in spirit and in letter. To disregard or ignore Christ's supreme authority, to attempt to modify his laws, is arrogant presumption and brazen-fronted rebellion. Ignorance does not condone the offense.

See histories of Nadab and Abihu, sons of Aaron, and priests unto God; Uzzah, whom God smote, that he died; the people of Bethshemesh; Saul, in his departure from the divine commandment regarding the Amalekites.

Referring to 1st Timothy, we find described the qualifications of a bishop or pastor, also of deacons. Acts 14:23, we find "They had ordained themselves in every church."

Acts 6:6 we find the seven deacons chosen were set before the apostles, and when they prayed, they laid their hands upon them.

Our Lord has placed in his churches an ordinary ministry, having the care of the spiritual, and an ordained deaconship, having the care of the temporal interests appertaining to them, as executive bodies, official assemblies, authorized by his laws and command to obey his laws.

These offices are of divine appointment, unchangeable to the end. To create a superior or inferior grade in the ministry, to change the character of the deaconate, or establish ecclesiastical officers in the church unknown to the New Testament are most unwarrantable assumptions—a setting aside divine law.

Earthly plans—a substituting of laymen for the ordained, a changing of the proportions and grand simplicity of that glorious structure, a gospel church, ordained by Christ Jesus, to stand in his kingdom an enduring monument of his love for his people.

"Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God, which I command you." Deut. 4:2. E. S. ROBERTS.

"Whose Mouths Must be Stopped."

No service is so helpful to the spiritual life of the church as a good prayer-meeting. It is—ought to be, if it is not—the church's family gathering, and its atmosphere should be, of all things cheerful and homelike. Now one of the charms of a true home is its freedom. What sort of a freedom is that at which the voices of the children are never heard? So the social meeting of the church should be a place where all, young and old, rich and poor, wise and unwise, are free to speak the thought that wells up from the heart, without fear or hindrance. A "cut and dried" prayer-meeting, where none may speak or pray except by invitation, and none are invited save the grave and reverend elders—whose talk is not always of the most enlivening quality—may be immensely decorous, but it is rare ly attractive. How dismal, indeed, it often is! It is the liberty to give expression to the precious thought of God on which the mind has brooded through the week, to the burden that weighs upon the heart, to the emotion awakened by the spirit of the hour, that makes the prayer meeting a place of delight and refreshment to the Christian heart, and gives it attractive power even to the unconverted.

But even to this precious liberty, owing to human frailty, bounds must be set. Every pastor has had, we doubt not, woeful experiences with "rocks in the feast of love" on which many a promising meeting has been hopelessly wrecked before its voyage was fairly begun. In almost every church may be found one or more persons whose special function appears to be to kill the prayer meeting; whenever the opportunity offers; and how perseveringly they fulfill the end of their being! Sometimes they do it by interminable talking. Having nothing to say, they proceed to say it at intolerable length and prosiness.

We remember one conscientious rather who always spoke when present—and he was usually on hand—generally rising a minute or two before the hour for closing, and droning away in dull platitudes for twenty minutes or half an hour. The impression of the meeting was hopelessly gone the moment his dreary voice was heard.

In other instances it is the unconscious absurdity of the speaker's utterances that causes trouble. These are the people who have a divine call to "keep silence in the churches;" but how rarely they know it! We recall a case of a brother who was long a "thorn in the flesh" to one of our most learned and eloquent pastors. He was what Mrs. Partridge would call a "dild talker," and a long; but that was not the worst of it. He had picked up a miscellaneous assortment of "dictionary words" of whose meaning he had not the remotest idea, and then most ludicrous effect. On one occasion, for example, he solemnly explored his hearers "not to think of God as some great, big, infinitesimal being!" At another time he illustrated his point—if point there was—by a reference to the "two forces in nature, the centrifugal and the centripetal force." And this "nice derangement of epithets" was so constant, and the effect upon the meetings so disastrous, that forbearance ceased to be a virtue, and it was found necessary to make a martyr of him by putting a bridle on his tongue.

And this brings us to the point we wish to make. The prayer meeting is so valuable a part of the church machinery to be clotted and injured by the dullness or foolishness of any man who is open and free as the air to any one who can speak to edification—and sometimes the simplest and most ungrammatical utterances of a pious soul are the most helpful and inspiring—but the tediousness, the dull, the absurd, the laughter provoking, are among the number whose mouths must be stopped, if the prayer meeting is to be all that it should be and can be.

A single overlong or foolish speech may do no serious harm, but series of them from the same offender, like lead poison, a cumulative effect, and should not be permitted—

Examiner.

New Course of Study for Young People's Societies.

The American Institute of Sacred Literature announces its usual correspondence course for the year, in Hebrew, the New Testament Greek and the English Bible. This department has been enlarged and improved, and the number of students is increasing.

When he speaks of Jesus Christ, he cannot speak of him as a life-long friend. He does not learn to know Jesus Christ in six months. His faith is all right as far as he goes, but faith is largely a matter of growth. It begins small, it increases by exercise, by conquest. To-day we can trust God but for a little, to-morrow for more, until, by and by, we can trust him for all within the limit of the universe.

To-day we walk upon the promises of God with confidence and faltering step, not knowing if they will bear; but in time we walk forth upon them as upon the solid granite. The young man is naturally concerned with those aspects of truth which appeal to the sentiment and the imagination, and which attract the young maidens; the older man lays hold upon the fundamental principles of the Gospel, which are as the pillars of the universe.

The great advantage of this plan is that the time required is but fifteen minutes a day, and that the cost is but a few cents a year. Further, the course embraces four years of work, covering in that time the entire Bible under four great subjects, viz., The Life of Christ, the Founding of the Christian Church, Old Testament History and Prophecy, and Old Testament Legislation and Poetry. No books are required save the Revised Version of the Bible, and a small Bible Dictionary, everywhere available.

The work may be done by individuals or in clubs. No leader is required, as the Institute supplies all directions for work, question sheets, etc., and reports are made directly to the headquarters of the Institute. A specimen of the first month's work may be obtained by addressing the office of the Institute, Hyde Park, Chicago, Ills., William R. Harper, Principal.

Satisfaction Wanted.

The Church of Christ is a viable organization, which is affirmed by many Baptists, evidently we cannot enter into this church without being baptized, as baptism is the door into the church; then what will become of the thousands who have never entered this church? If there is but one church, evidently it was necessary; hence the way of entrance is also necessary. Then how can a man be saved in any other way? Again, we Baptists beg men to ask God to save them. How can we ask or do before we are baptized?

What about it, brethren?

October 23.

Our brother has worked himself into an unhappy state of mind without cause. It is not joining the church that saves the soul, neither is it baptism into the church. "We Baptists," if we know our business, teach people that they are saved by faith in Jesus Christ, and we beg them to accept Christ as a Saviour. We persuade them to believe and be saved, and then to join the church and be baptized. Our brother's conclusion may logically follow his premise, but his premise is false, and the conclusion is the further wrong in proportion as the more logically follows the premise. One is sure to be led astray by his logic, unless he has the foundation right.

Encourage Your Preacher.

Under the delusion that a word of cheer may turn the head of their pastor, many churches, however much they may be profited, never utter any word of encouragement. If he preaches a sermon that comforts your sorrow, or opens up a new revelation of your duty, tell him of it. Soft, meaningless adulations sicken a preacher, but positive statements of good done are inspiring to him. Now and then a minister may be so well pleased with his own sermons that his self-conceit and vanity applaud him so loudly any other praise would be supererogation. But most preachers, after preaching, feel a depression of soul. They think they have come short of the throne or the occasion. He feels after he is done, a desire to walk up some unfrequented street, so that he may see no one in what he feels to be the hour of his disgrace.

Encourage the saddest moments of his life are between ten and eleven o'clock on Sunday night, after the day's work is over. Once in a while he feels delighted with his own sermon, in which case he generally finds afterward that it was a failure, solely saved nor comforted. Preachers often suffer discouragements, from which a word of cheer, and a cordial grasp of a brother's hand might do much to relieve them. If a sermon was good, tell him it was good. Where one preacher is ruined by too much praise, a hundred are crippled and discouraged by too little appreciation.

J. H. CURRY.  
Northport, October 10.

Past S. xiv.

While listening recently to a preacher little past xix years old, who spoke out of the depth of his own heart upon the great truths of the gospel, we could but wonder anew at the popular demand for young men in the pulpit. We love young men. We hope never to lose the spirit of youth. We would in every way encourage young men and young ministers; but we cannot forget that there are a great many things which can come only with years. A young minister, a young Christian, means well. He is entitled to our sincere affection, our confidence, our aid; but from the nature of the case there is a great deal that he cannot know. He cannot have a very long, and hardly a very deep Christian experience. He believes the truth according to his light, but he cannot know it in the sense that he will know it thirty years later. When he speaks of the sustaining power of God's grace in affliction, he has in mind

the Christ-life.

There are some truths which can be interpreted only by experience. The teacher cannot learn them in his study, nor expound them by philosophy; he must learn them in his own heart, and then utter as well as he can the secret of his own heart, in the confidence that other hearts which have felt the same secret will respond to his utterance. "For to me to live is Christ," is one of these truths. One cannot enter into it by the door of philosophy, or argument, or even of imagination. If we have not known what this Christ-life is, no one can tell it to us. But a familiar figure may possibly help to indicate it.

At a dinner given by a Grand Army post recently, a gentleman was introduced as one who had lost his leg in the war, and it was easy to imagine the cheering with which he was greeted when he rose to speak. But he began by disavowing the introduction. "No!" he said, "that is a mistake. I did not lose anything in the war; for when we went into the war we gave our country all that we had, and what we brought out was so much clear gain. That is the spirit which I say: For me to live is patriotism; if I can serve my country better with one leg than with two, if I can serve my country better buried under the soil of the South, unhonored and unknown, than coming forth from the known, that is what I want to do. For I have come into the combat for the nation, not for myself." "For to me to live is Christ," means just that.

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J. H. CURRY.  
Northport, October 10.

About an Old Preacher.

The Moulton correspondent of the Decatur News writes as follows about one of the old preachers of North Alabama:

Elder Jackson Gunn, of Trinity, filled his appointments in Moulton last Sunday—preaching morning and at night to small, but appreciative audiences. At the close of the morning sermon, which was strong and convincing, Brother Gunn was unanimously re-elected pastor of the church for the present association year. This being his third year as the under shepherd of the flock at Moulton, it was a high tribute to merit as a preacher, and in accepting the call he paid the church a compliment—stating that it was one of the best paying churches he had ever served as pastor. Though small in numbers, it was always ready to meet every demand upon it. However, it is his discourse at night that we wish to briefly notice.

"Let not your hearts be troubled; ye believe in God, believe also in me." These words were addressed by Jesus to his disciples, and will be found in John 14:1. There are many sorrowful features in the verse and throughout the entire chapter, but Brother Gunn left a stream of joy flowing through every heart when he had finished up his well-rounded sermon. Christ had been talking to his disciples in the preceding chapter of the shame that awaited him—of his betrayal and of the howling mob that was to drag him through the streets of Jerusalem to be spit upon and mocked by an excited populace—all of which must be read to fully understand the line of thought followed by his preacher. Peter was bold in his declarations of fidelity to the Savior, but Jesus tells him in plain words of the denial, and this no doubt saddened

know how soon some of them would be informed of the ill to befall them. Grief was pictured on their faces. Jesus sees it, and says: "Let not your hearts be troubled; ye believe in God, believe also in me." He knows what afflicts His people and how they are affected under the afflictions. He also offers a remedy for every ill, and this should be comforting to all who have taken up the cross. Jesus was going away—He was to leave those who had left all to follow Him—He was delivering a farewell address to those who had given up their tents and their nets to share with Him the glory of establishing a Christian religion in the world. They loved Jesus, and of course they were grieved, but the Savior says, "Let not your hearts be troubled." However much the wicked world may be troubled; however much the slanderer and seducer, the gambler and money changers may suffer, let not your heart be troubled; you are too good and too pure for such afflictions to trouble you. Though these words were spoken over eighteen hundred years ago, they are in full force to-day. "Ye believe in God," the great God who fills immensity and who spoke worlds into existence, ye believe in him, believe also in me, your Savior, your Redeemer, your King.

The sermon was full of pathos, and left a fine impression upon every one present. Brother Gunn has now reached his three score and ten, but is still an active man for one of his age—is full of zeal for the cause of Christ, and remarkably cheerful under family afflictions, but he finds consolation in the promises of God's Word, and in his obedience to the will of his Creator. He is preaching his life away, but some day the angels will come down after him and place an un fading crown upon his head.

Mrs. Arthur Powell Davis has evidently discovered one solution of the problem, "How to be happy, though married." She is the mother of three children, but her ardor for learning has not been dimmed by domestic cares. She has just been granted permission to pursue graduate courses in mathematics, astronomy and physics at Johns Hopkins University for the degree of doctor of philosophy. Mrs. Davis is thirty years old, and has already been graduated from Columbian University, in Washington. She married a class-mate, Arthur Powell Davis, a nephew of Major Powell, of the Geological Survey. Before her marriage she was employed in the National Almanac office, having passed an examination that roused the enthusiasm of the Board of Examiners.

One of our exchanges remarks, and with a good deal of truth: "It is remarkable that a good many wage-earners who deplore the want of bread find no difficulty in supplying their craving for beer."

The only strong people are those who are able to give up everything for Christ.

## Central Committee.

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

Mrs. T. A. HAMILTON, Pres., Birmingham, Ala.  
Mrs. L. F. STRATTON, Vice Pres., Birmingham, Ala.  
Mrs. Geo. M. MORROW, Treas., Birmingham, Ala.  
Mrs. I. C. BROWN, Cor. Sec., East Lake, Ala.

Mrs. G. B. EAGER, V. P. Ex. Com. Montgomery, Ala.

PRAYER CARD—NOVEMBER.  
Japan—"Let them give glory unto the Lord and declare his praise in the islands." Missionaries, 4; native assistants, 2; stations, 6; churches, 1; membership, 27; baptisms, 26.

Japan is situated relatively to Asia as Great Britain is to Europe. Instead of two large islands there are four in Japan, viz: Hondo, (sometimes erroneously called Nippon or Nihon), Kishiku, Shikoku and Zempo, and a great number of smaller islands. Japan contains 20,000 more square miles than Great Britain. The population in 1875 was 34,338,404 souls, slightly greater than that of Great Britain.

Only a tenth of its area is under cultivation. Bamboo thickets, pine groves, and rice fields are the principal objects in the Japanese landscape. Japan has many varieties of birds, but not many cattle, as the Japanese use neither milk, butter nor beef, and only a few horses or ponies of a peculiar breed. These are used to carry burdens.

Since 1875 there has been a wonderful development in the matter of public schools. Tens of thousands of public schools have been established. To-day more than two millions of Japanese children are being taught after the system in vogue in Europe and America.

One thing which has had a great deal to do with the recent progress of Japan is the use of kerosene oil and American lamps. No other light could have been given to the Japanese which would have proven so highly acceptable for general use. It has lengthened

The New Testament has been translated into the Japanese language in two versions; one by Dr. Nathan Brown

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

**TO THE CLERKS OF ASSOCIATIONS.**

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

**ALABAMA BAPTIST.**

SHALL Howard College affiliate with Chicago University, or not? It may be that the Convention will answer in the negative. It may be that after the brethren have expressed themselves pretty freely on both sides, the matter will be referred to the Board of Trustees. Who knows what is best?

We go to press this week a little ahead of the usual time, so that we may supply to the brethren at the Convention a goodly number of extra copies of the ALABAMA BAPTIST. If the Convention proceedings should become dull, (which we hope will not occur) the brethren can turn to these columns and have their thoughts quickened and their spirits refreshed.

The President has issued his proclamation suggesting Thursday, the thirtieth day of November, as a day of thanksgiving and prayer by the people of the United States. Assuredly we have a great deal for which to feel thankful, and to a great many people the day will be one of special interest. Many others, however, will be rather inclined to complain because they have been disappointed in some of their hopes and plans. Let us all give thanks!

WHAT will be done about the Orphan's Home? Some thoughtful and substantial brethren have been giving this matter serious attention, and the Baptists generally throughout the state are becoming more and more interested in it. Perhaps the majority do not care so much where it may be permanently located, but they feel that it is a question of the highest importance, and they are taking it into the account as one of the objects that deserves their prayers and contributions. Where shall the Orphanage be located?

The following from the *Grove Hill Democrat* shows that our people generally are becoming interested in the Orphan's Home:

We are requested to say that the ladies of Grove Hill and vicinity who are willing to help the Orphan's Home at Evergreen, Ala., are requested to meet at Mrs. Council's on Friday afternoon at 3 o'clock to take action in the matter.

Friends, this is religion in its purest form. The weather is getting cold, and the poor homeless children over there need clothing and bed clothing to keep them warm. Help them, in some way!

This issue of the paper is printed while the Convention is in session at Greenville, so we will be unable to begin this week the publication of the proceedings of the body. But as the brethren will read the paper while they are in session, we embrace the opportunity to extend to them a cordial greeting, and to join them in the prayer for divine guidance in all that may be said and done. Questions of grave import are to be discussed and decided, and it is of greatest importance that grace, wisdom and moderation should control the minds, hearts and tongues of the members of the Convention.

**The Piedmont Inquirer.**

The churches generally are behind in their financial obligations in this section, and without an extra effort it is feared that the pastors of their respective churches will close their year's labors without just compensation. This state of things should be prevented, if possible, and it may be if every one interested will do his duty.

It is quite probable that the same facts as to the finances of the churches exist in many other localities. Of course the general scarcity of money is one of the principal reasons for such a condition, but it is also true that by far too many church members think too little of the obligation to pay the preacher and discharge other financial obligations of a religious character. It is not so much the need of dollars, as of "consecrated dollars." Brethren, do not allow your pastor and your missionaries to wait long for the money that is due them. You ought to make sacrifices as well as they.

The ladies of Calera have organized a weekly prayer meeting, which is held alternately at the different churches. Try and be convinced!

THERE is so much truth and practical common sense in the following paragraph, which appeared in the *Christian Advocate*, that we insert it in our columns and give it our most hearty endorsement:

The art of condensation is one which some men seem incapable of learning. Instead of expressing themselves in the fewest possible words, they string out their thoughts as if they were a string of beads. Do they not know that in this rushing age people will not read their tedious dissertations? It is the packed paragraph that commands attention.

It has been our aim to paragraph the ALABAMA BAPTIST so far as it could be done, without weakening the articles given. Some questions must of necessity be treated at length, in order to draw out all the facts and truths contained in them. When we group together the parables of our Savior, we find they do not cover many pages, but what wonderful truths and gospel doctrines are contained in the few paragraphs in each. Our readers do not want long, dry, prosy articles; they want the truth of the matter for thought, and then they will elaborate as they consider the principles involved. When a reader applies his own thought and analysis to the elucidation of any problem, he becomes interested and performs his part in solving such problem, and hence in proportion to his efforts to find out the truth, will he be benefited. Short, pithy, pointed paragraphs on many subjects or incidents are suited to the taste of our readers and in keeping with the times.

A BROTHER in the ALABAMA BAPTIST, whether writing sarcastically or not we cannot say, prophesies: "Be fore many years the Sunday-school, I believe, will be the mode of the Sunday morning services," and adds that when that day comes the minister will not have to waste his strength and vitality every week "sermonizing." One wonders what their strength and vitality are to be used in if not in preaching the gospel.—*Western Recorder.*

The *Recorder* would rather make a sharp criticism than see the meaning of a suggestion, especially if the suggestion hints at progress. Our brother has a morbid fear of "progress." It is a spectre in its path. The meaning of our correspondent is plain. Doubtless many pastors have thought, as they saw the great majority of the children and young people leave for home or elsewhere at the close of the Sabbath school exercises, that the opportunity for preaching to them was lost, but might have been saved if the preaching had been a part of the exercises of the school. And they have doubtless also felt, when the lesson and the exercises were unusually interesting, and the pupils were in right frame to receive instruction, that it was a pity to dismiss the school just then, but that right there and then the superintendent should give way to the pastor; that the pastor, keeping his formal sermon for another time, should embrace the golden opportunity to enforce and apply the truth in which all had become interested—and thus, with suitable singing and praying, the session of the Sabbath-school be merged into the morning service of the church. What pastor has not felt thus? The prophecy of our correspondent may yet be fulfilled, at least in part.

We print in another column a communication from the Bethlehem Association, over the signature of Oberver, upon a certain part of which we make one or two remarks. It is that part in which the writer repeats for himself the not uncommon but fallacious objection against poor churches and individual members contributing money to have the gospel preached to those who are in better condition financially than they are. The writer's specific complaint is against helping to supply the gospel to the "booming towns" and other sections where the people are supposed to be rich, or at any rate growing rich. To be brief, we would say that there have not been any booming towns or country districts in this State for at least a year or two past, and therefore the objection is out of date as to that point.

As there is a great number of poor ministers and mechanics, most of whom were unable to support a preacher—they were unorganized into gospel hearing congregations, even if they had been able to support a preacher—but by far the greater number cared nothing about the gospel, and it had to be pressed upon their attention by long and earnest labor on the part of a faithful minister, before they would make contributions of account to support it. The few Christians among the boomers needed watching and encouraging to keep them from falling away to the Chaldeans. Again, the denomination which first obtains a foothold in a new town will ordinarily, if the advantage is judiciously followed up, remain in the lead there. Is that worth nothing to Baptists? And yet again, we would inquire, if a church should be asked to help send the gospel to a community of sinners, should it first make an estimate of the property of those careless sinners, and refuse to assist in preaching the gospel to them if they were found to be richer in this world's goods than the members of that church? Did the poor Christians who

contributed "once and again" to Paul's necessities while he was engaged in missionary work, stipulate that he should preach only to the poor? Did he not rather preach to the rulers and to the rich, and to whomsoever he could persuade to listen, while he was in part sustained by the poor brethren and sisters? Poor churches should not be expected to support rich ones, but they should see to it that the gospel is preached to rich people until they become sufficiently interested to sustain the preaching for themselves.

**"BE GOOD BOYS"**

These were the words of a mother whose heart was crushed and bleeding. Few mothers ever passed through a more trying ordeal. A short while ago, in the State of Mississippi, two brothers, Tom and Walter Tolbert, were convicted of the murder of Thomas H. Cole. The mother accompanied her two boys in to the court to hear the verdict of the jury, which read as follows: "We, the jury, find defendants, Tom Tolbert and Walter Tolbert, guilty as charged in the bill of indictment, and fix the penalty at life imprisonment." Their poor mother, whom we take it was a widow, as no mention is made of the father, wept bitterly. The audience was moved to tears. The convicted were remanded to jail. Before leaving the court house this devoted mother kissed them good-bye and said, "Be good boys, and I want you to fear Him who can kill body and soul, and meet me in heaven." Touching words were these spoken through tears of grief. We do not know the teachings given these unfortunate in their early life. We can't tell whether home life was what it ought to be or not, but there is one evident fact, this mother was true to her children. Such is a mother's love.

"Be good boys," no doubt had been said to them oftentimes before by that same mother, and it may be as often disregarded by them. It may be that the example of some member of that family was for evil rather than good, and this example found its influence in the lives and consciences of these sons. If we could only look into some homes from which criminals have come, and there learn the true state of things, we might find a key to the whole matter; and then we might wonder at the unfortunate termination of a wild career.

Leniency and want of discipline often leads into insubordination and crime, which culminates in ruin. Train up a child in the way he should go, and he sure to go with him, should be the controlling idea of every parent. A mere injunction, do this or do that, without seeing to it that the injunction is carried out, is worse than no injunction at all. Parental responsibility cannot be weighed, measured or fully defined. It is often too lightly considered, and too late when realized. Then it comes home to the bleeding heart, to intensify grief. Of all the cares and responsibilities in this life, none are of such vital importance as these that surround our children. Happy is that parent who brings up the child in the love and fear of the Lord.

Enthusiastic Women's meetings have been held in connection with the Mobile, East Liberty and Birmingham associations. Others have been held, the reports of which the Central Committee would be very glad to receive, or better still, to see recorded in the BAPTIST.

**AN ORDINATION.**

A correspondent at Newton, Dale county, sends us a graphic and extended account of the ordination of Rev. P. M. Calloway, junior, to the full work of the gospel ministry. We have not room for the account as written, and must condense it. The interesting ceremony occurred in the Baptist church at Newton on Sunday morning, October 29, and was an occasion of unusual interest. It was witnessed by a large audience, among whom were a number of preachers and others from a distance. The presbytery was composed of Revs. P. L. Moseley, R. Deal and W. A. Cumble, assisted by the pastor, Rev. B. T. Jones. Bro. Moseley interrogated the church, and Bro. Deal examined the candidate.

His Christian experience as related was quite affecting, and brought tears to the eyes of many of the audience. Bro. Cumble led in the ordaining prayer, which was earnest and unctuous. The charge was delivered by Bro. Moseley, and was wise and eloquent. An opportunity was then offered to all to give a token of esteem to the newly ordained minister, and many friends came forward and wished the brother Godspeed in his holy calling. The benediction was pronounced by Bro. Calloway.

The newly ordained preacher is a son and youngest child of Rev. P. M. Calloway, senior, who has grown old in the service of the Master. The son was always called a good boy, and high hopes are entertained of his usefulness by those who know him.

Some of our preachers, and perhaps other brethren, are strongly opposed to suppress and other entertainments, as a means of raising money, but the ladies go on and have them, and get the money, just as though nothing had been said.

**FIELD NOTES.**

Our state exchanges report quite a number of county Sunday-school conventions. Interest in that department of Christian work appears to be increasing.

The ladies of Dothan gave a supper last week, which realized fifty-seven dollars. The money was equally divided between the Methodist and Baptist churches.

Bro. Culbreth requests us to say that it is all a mistake about his expected removal to Oskark. He has not yet decided where his future residence will be.

How are the Sunbeams doing at the different churches where they have been organized? Has the opening of the schools interfered with the work of the boys and girls?

The horse of Rev. J. M. Thomas, of Bessemer, was stolen sometime since, but has been returned to him, and we congratulate him. The thief was a young white man.

G. D. Benton: Had two good services at Hyram, Russell county, the fifth Sunday and Saturday before. Eight joined by letter. The new church now has 32 members.

Abbeville Times: Rev. Mr. Crumley is conducting a meeting at the Baptist church during this week. They have a full house at each service, and much interest is being taken in the meeting.

Rev. Dr. Stringfellow, who has been rector of the Episcopal church in this city for many years, died on Monday night. He was greatly beloved by his people, and they deeply mourn his loss.

The anti-Missionary Baptists have a church in Pike county called Baptist Rest. It is no doubt a very appropriate name. We know some other churches not of that "faith and order" that might well bear the same title.

In giving the location of the text of Bro. Lowery's sermon, which was published last week, all the figures did not print distinctly, so we will say that the text was the twenty eighth and twenty ninth verses of the twenty-first chapter of Exodus.

Birmingham News: Rev. Sam P. Jones writes a letter to Dr. P. T. Hale saying he will arrive here Monday, November 13. Mr. Stewart and Mr. Excell, who will assist Mr. Jones in the meeting here, will reach Birmingham Saturday, November 11.

Miss Mary Gordy has been elected Superintendent of the Baptist Sunday-school at St. Stephens, the county seat of Washington county. Miss Mary is a faithful Baptist, and she is ready to do whatever ought to be done for her church and the cause of Christ.

The Sunbeams at Columbia had a delightful entertainment on a recent evening, and some of the old folks entered into the pleasures of the occasion. Through Dr. Cleveland the Sunbeams presented a handsome Oxford Bible to Miss Florence Prince.

Monroe Journal: The Perdus Hill Dramatic Club will give an entertainment at that place to-morrow (Friday) night, for the benefit of the Baptist church.—The ladies of Axle will give an oyster supper Nov. 10 for the benefit of Zion Baptist church.

Enthusiastic Women's meetings have been held in connection with the Mobile, East Liberty and Birmingham associations. Others have been held, the reports of which the Central Committee would be very glad to receive, or better still, to see recorded in the BAPTIST.

W. R. Watson, Castleberry: Our church has called Bro. A. J. Thames for another year. He is a promising young minister.—Our Sabbath-school is small.—We have weekly prayer-meeting.—Our ladies' aid society meets on 2d Sunday in each month, and is doing a good work.

In Calhoun county there are twenty nine ordained Baptist ministers, and eight licensed preachers. If there is a presiding elder among them, and he doesn't need all those preachers, we could suggest to him that he might consider the possibility of his support.

J. G. Lowery, Calera: Married.—At the residence of Mr. W. J. Rodes, in Montevallo, on the evening of Nov. 1st, Mr. E. S. Martin, of Benton, Ala., and Mrs. Effie C. Martin, of Montevallo. They are both Baptists, and hence are not unequally yoked together. May peace and prosperity crown their paths.

The Greenville Advocate recently reached the twenty-ninth mile-post on its journey. It has during all these years been under the control of Col. J. B. Stanley, who is still young and good looking. He has always been faithful to the people, and we wish for him and his paper many more years of happiness and prosperity.

Brethren and friends, if you wish obituary notices, or resolutions of respect, to appear in our columns, send them direct to us. Do not publish them in your local paper with added request, "ALABAMA BAPTIST please copy." We may not see it, and then you will be offended because the matter is not published; and then it may go beyond our free limit for such things.

Rev. W. A. Parker, sr., has resigned the care of Union church, at Frankville, Washington county, and also the church at St. Stephens. He has preached at these churches a long time, and has exerted a wide influence in the right direction. Rev. S. A. Adams, of Jackson, has been called to Union church, and he may also preach at St. Stephens.

W. J. D. Uphaw: Please ask my correspondents to address me hereafter at Lineville, Clay county. Yesterday was my last day of work in Elmore and the Central association, and a busy day it was. Preached in the morning, assisted in the ordination of our dear Bro. Benly, and at 5:30 performed the rite of matrimony between Mr. S. S. Sanford and Miss Beulah Johnson.

N. W. McCurdy makes this announcement in the Fort Payne Journal: "I will deliver a sermon at Liberty Hill on Saturday before the 31st Sabbath in November, upon the rise and progress of the Baptist church in the United States."—We would like to know what Baptist "church" it is that Mr. McCurdy proposes to discuss. Evidently he doesn't know much about the Baptists.

Correspondent Northport Breeze: Big Creek church had a called conference on the 5th Sabbath to call a pastor. There were no nominations made, every member voting for whom he pleased. Bro. D. Hamner and Bro. Barbour tied. The moderator not being willing to take the responsibility upon himself to untie the vote, he sent out in the congregation for Patton Bell, about 14 years of age, who voted the tie off, voting for Mr. Barbour.

There is one thing which Bro. J. G. Lowery does not understand. Indeed there may be two or three things that are beyond his ken, but there is one in particular which he has thought worth mentioning, that is, he doesn't understand how any Baptist family can consent to try to get along without reading the ALABAMA BAPTIST. Perhaps some of those who have tried it, or who are trying it now, could give him some information on the matter.

Jamesville correspondent Bibb County News: The good people of this community have just closed one of the most enthusiastic protracted meetings at Bethel that has been witnessed here for many years. Sixteen members were added to the church. The Rev. Mr. Wells was uncompromising in his work. At times it seemed as if he would falter by the wayside, owing to feeble health and weak eyes. The success that hovered around him evidently lifted him with renewed zeal in the performance of his duties.

Bro. Blackwelder resigned the pastoral charge of Central Baptist church at New Decatur, which he held for sometime, and has been appointed colporteur and evangelist for Muscle Shoals association. Our brother has some hard work, rough roads and bad weather before him, but he is young and strong, and will grow larger no doubt. We are glad that he is going into that work. It needs men of his kind. He will do his best for the ALABAMA BAPTIST, and we hope the people will do just as he asks them to do.

We have received from Dr. J. G. Bow, pastor of the First Baptist church at Eufula, a neat little pamphlet or tract of which he is author, entitled, "The Whole Truth on Baptism." There are twenty-four pages, consisting largely of all that the Scriptures say on the subject of baptism, to which are added such notes and comments as were thought to be needful. The price is only ten cents, or five dollars for one hundred copies. It would be a good idea for every church to buy a number of copies to circulate among its own members and ip the community.

Uniontown Herald: We chronicle with sadness the death of Mrs. L. L. Fox, which occurred at the residence of her daughter, Sunday morning, October 29. She was only a short time, and her death was unexpected. She was one of the oldest and most highly esteemed citizens of this city. She was the relict of Rev. L. L. Fox, formerly pastor of the church in this city. She was buried at McKinley on Sunday. The funeral services were conducted by Rev. Mr. Dickinson, at the home of Dr. Carr, before the procession started for the last resting place of the deceased.

Whether the Convention should formally endorse the "Young People's movement," or whether in any other way give it encouragement, are questions which each Baptist must decide for himself. One fact, however, is plain to all observers, namely, that the special efforts to enlist all the young people whom they can possibly influence to join them in church work. They reach out after the children of Baptist families, as well as others, and that fact, if there were no other reason, makes it necessary for us to do something—whatever is best—to prevent our own young people from becoming a part of the working force now, and before long a part of the membership of other denominations. The necessity for action is perhaps more pressing in the towns and the country districts than in the cities.

Bro. Evans Barnes was formally set apart to the full work of the ministry on the last Sunday in October, at Selma. He will become pastor of the East Selma church. The whole hour was given to the ordination. No sermon was preached. The ordaining prayer was offered in the beginning of the service. The charge to the preacher was given by the writer. The church of which he is a member, and the one which he will serve, were lectured by Bro. I. A. White. The Bible was presented by the pastor. A large congregation was present.

Another laborer enters the pulpit. A humble boy from the farm heard the Master's call ten years ago; but how dark seemed the prospect to him! He felt unable to secure an education, but he trusted God and went on in the discharge of duty, and God made the way plain for him. By the help of friends and the Ministerial Board he secured a good education, and enters upon his work well equipped for his duties. Don't let any young brother despair. Do the duty that lies next to you with all your might and God will take care of the balance.

W. B. CRUMPTON.

If you know that you have your neighbor, God knows that you do not love him.

The devil would rather prove God not good than to prove him out of existence.

From the beginning that has been made by the associations so far as we have learned, in selecting colporteur evangelists, it would appear that there is a desire to appoint the best men they can get for that important work. We are glad to note this. In addition to other good reasons for the selection of high grade men, we mention the fact sometimes lost sight of, that a denomination is judged by the men who represent it in conspicuous positions. Therefore we ought to have worthy representatives in those who travel over the country under appointment by Baptist associations.

Just before Bro. Gay started on his journey around the world we requested him to send us some leaves, flowers, &c., from Japan, which we could offer as a prize for the children in some of the Sabbath-schools. He sent a few—not nearly so many as we wished—from the shrubbery in the yard of Bro. McCollum, our mission agent in Japan. We divided the simple little mementoes among a few Sabbath schools. The school at Castleberry was among the number. Superintendent Watson reports that the prizes have been awarded. Miss Claudia V. Hancock, of the advanced class, received the prize for regular attendance, good lessons and good behavior during the third quarter; and sweet little Ella B. Latham, of the infant class, was given the other prize for excellence in the same respects. The school contributed one dollar for Bro. McCollum's work in Japan.

M. A. Malcolm, Castleberry, Nov. 2: It is sad to write you of the very sudden death of Bro. William Beard on last night at the Methodist church. Bro. B. was conducting the prayer meeting; he had sung a hymn and knelt for prayer, in which he led; when about half through the prayer God called him away from the prayer-meeting to the home of the blest. It is supposed to have been heart trouble that caused his death. Mr. Beard was well and as lively as usual all day yesterday, but today is resting, we trust, with God.—It grieves us to hear of the death of one whom we regarded as a personal friend. Although a member of the Methodist church, Mr. Beard showed the writer heretofore much kind attention in the past, and gave him much encouragement in the work of the Lord. He left no children, but to his estimable wife, also our personal friend, we extend sincere sympathy in her great sorrow. What better time for death to come than when one is in the act of prayer, and in the house of God?

In one of Bro. Gay's letters from China, in which he discussed what is known as the Herring proposition as to methods of missions, there is an error of statement which ought to be corrected. We thought at the time of publication that there was a mistake about it, but it was not convenient just then to make inquiry. The brother suggested that other missions might be managed as is our mission work in Mexico, that is, have a kind of head missionary, or supervisor, like Bro. Powell in Mexico. Now the fact is that Bro. Powell does not occupy the position indicated. He and all the other missionaries there are on the same plane, and no one is officially above the others. Bro. Powell has been more conspicuous, perhaps, because he has kept his work before the people through the Baptist newspapers—just as the others ought to have done as far as they could. We have tried to impress upon some of our foreign missionaries individually that it would be time and labor well spent if they would write to the people at home through the Baptist papers, and not confine themselves to the strictly mission publications. Let the people hear from you, brethren and sisters, and then you will hear from the people.

**An Ordination at Selma.**

Bro. Evans Barnes was formally set apart to the full work of the ministry on the last Sunday in October, at Selma. He will become pastor of the East Selma church. The whole hour was given to the ordination. No sermon was preached. The ordaining prayer was offered in the beginning of the service. The charge to the preacher was given by the writer. The church of which he is a member, and the one which he will serve, were lectured by Bro. I. A. White. The Bible was presented by the pastor. A large congregation was present.

Another laborer enters the pulpit. A humble boy from the farm heard the Master's call ten years ago; but how dark seemed the prospect to him! He felt unable to secure an education, but he trusted God and went on in the discharge of duty, and God made the way plain for him. By the help of friends and the Ministerial Board he secured a good education, and enters upon his work well equipped for his duties. Don't let any young brother despair. Do the duty that lies next to you with all your might and God will take care of the balance.

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**Dr. Taylor and his Pertinent Question.**

In the ALABAMA BAPTIST of Oct 15th, Dr. Taylor, of Mobile, asks the following question: "Before any of our committees commit us to the purchase of rickety hotel property to pack orphans in, hadn't we better lift the mortgage on the Howard, pay the debt of the Education Board, and finish some other of our incomplete jobs?" Several things are worth considering in this connection.

1. I do not think that any one proposes to "purchase rickety hotel property to pack orphans in." Several comfortable homes have been suggested, which can be bought at a very low price. If we are to have an orphanage, I fail to see the objection to considering these propositions. It might lead to an advantageous selection at a minimum cost.

2. No one doubts that the mortgage on the Howard and the debt of the Education Board should be paid, but there are a good many, with whom I am acquainted, who have given to both of these objects as far as they feel it to be their duty; and while refusing to contribute more to these enterprises, they are willing to give liberally to the Orphan's Home. I suppose there are many such in the state.

3. This Orphan's Home question has forced itself upon us, it is one of the crying needs of our denomination in this state. It is here, and here to stay, and no playfully sarcastic question will down it, with all due respect to my honored brother in Mobile, for whom I have the highest regard. When orphans of Baptist families are taken into Peco-baptist Orphan's Homes to be cared for and trained, something ought to be done and done quickly. And I am informed that such is the case in our state.

J. G. DICKINSON

**From the Seminary.**

Ed Baptist: The number of students matriculated at the Seminary up to date is 246. This is a good showing, and the faculty are very much encouraged as to the prospects for the future. It is thought that before the present session closes, we will have enrolled more than 275. Some of the states are well represented, and there are a good many students from different foreign countries. But I want to say in this connection, that there are not as many from Alabama as there ought to be. What is the matter? Is it because our churches are not in sympathy with the Seminary? I believe to some extent the preachers are to blame; for no doubt if some of them desired to come for one session or more, their churches would not only excuse, but assist them in the matter. In most all the states in the South the people generally are beginning to realize more fully the importance of Seminary training for the ministry.

In his dedicatory address, at the formal opening of Norton Hall, yesterday, Dr. Henry McDonald, of Atlanta, said that there was nothing nearer the hearts of the Baptist people of the South than the Southern Baptist Theological Seminary. Norton Hall is now the property of the Seminary. Dr. Broadus says that he has heard of but one objection which has been offered by some to the building, viz: "That it is entirely too handsome for a Theological Seminary, especially a Baptist."

May God bless Alabama, and impress upon her the importance of sending more of her sons to this great school, to receive thorough theological instruction. H. C. HURLEY.

**Unionsville, Nov. 2d.**

**In Bethel Association.**

The next fifth Sunday meeting of Bethel Association will convene with Canaan Baptist church, Wilcox county, on Saturday, at 10 o'clock a. m. Dec. 30, 1893. Sermon at 11 o'clock by Rev. C. Johnson.

1. What work may our women do in Baptist churches?—J. B. Perkins and Jos. Lambert.

2. How can we reach those who will not attend church?—Rev. G. W. Webb and W. K. Thomas.

3. Shall we organize societies in our churches, in order to develop our members?—Eld J. T. Caine. Sunday, 9 a. m., Sunday school meeting. 11 a. m., missionary sermon by Rev. I. A. White.

F. M. DUNAWAY,  
J. L. TUCKER,  
J. B. PERKINS,  
J. M. RODEN,  
Committee.

The following note from an official of the Savannah & Western division of the Central railroad, will be of interest to some of our readers. It is dated at Savannah, Ga Oct 31.

**To the Alabama Baptist.**

We frequently have inquiries from persons in the Northwest for reading matter descriptive of lands, climate, etc., and giving such other information as persons contemplating moving or investing in the South would desire. Will you kindly bring this to the attention of your readers who are located on our lines, with the information that we can distribute for them pamphlets or other reading matter advantageously in the Northwest, and without cost to them for the distribution?

J. C. HALE,  
Gen. Pass. Agt.

**The Baptist Congress.**

Augusta, Georgia, December 25th, 26th and 27th, 1893.

The local committee cheerfully puts itself at the disposal of friends who desire to attend upon the sessions of the "Baptist Congress." It will secure for them the lowest possible rates. Many homes will be opened to visiting friends, and those who are strangers to us will be accorded Christian hospitality, which cannot be as extensive as we would wish, owing to the crowded conditions incident to the Augusta Exposition. Until such hospitality is exhausted, the local committee will be glad to afford homes to others than the speakers and general committee who are the guests of the First Baptist church. But it will not be possible to do this in the absence of any notification on the part of friends of their intention to be present, and the local committee cannot guarantee hospitality, other than the low rates at hotels, if such notification is not made. Communications of inquiry will be promptly answered if addressed to Rev. Lansing Burrows, chairman, or Mr. Paul Mustin, secretary, Augusta, Ga.

**News Items.**

The cane crop is good around Columbia.

The bank at Russellville has been re-opened.

The miners at Blocton have all returned to work.

Hog cholera and hog thieves continue in Henry county.

The branch railroad will soon be completed to Abbeville.

Yellow fever still at Brunswick, but the death rate is not large.

Richard Flowers, aged 97 years, died recently in Pike county.

The demand for store houses at Abbeville is greater than the supply.

There are three crazy people, two black and one white, in Lee county jail.

It is thought Tuskegee's cotton receipts will be larger this season than last.

Mr. Jack Pearson died suddenly of apoplexy while on a visit at Northport.

Hale county alliance passed resolutions denouncing the posting of gln houses.

Both houses of congress have adjourned till the regular session in December.

A movement is on foot to ship iron from Birmingham to Europe via New Orleans.

In the Coosa circuit court, Tom Wesson was fined \$20 for whipping his wife.

A negro farmer in Hale claims to have 1200 bushels of corn more than he needs.

There was a destructive fire at Fort Payne last week, and the Journal office was destroyed.

The body of an unknown white boy was found in Fowl river swamp, near Milledgeville, last week.

Masked men robbed a train near Oliphant Ark, on the night of the 3d, and killed the conductor.

The house of W. M. Carney, occupied by Wm. Reeder, at Williams Station, was burned Sunday.

There are hopeful indications of the revival of business and the flow of money, but it may not be rapid.

Over forty colts, some of them



