

# THE ALABAMA BAPTIST.

J. G. HARRIS, Proprietor.

"SPEAKING THE TRUTH IN LOVE."

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## A Century of Missions.

BY J. MORELL HOLMES.

In a poorly furnished room in the little village of Moulton, sits a man writing earnestly a difficult manuscript. His clothes are worn and threadbare, his frame is attenuated, his face pale and wan and showing unmistakable signs of want and care. Yet there is a fire in those kindly, earnest eyes, a refinement, power, and thoughtfulness on those worn features as he bends over his work that mark him out as quite different from most of his fellows.

If a neighbor come in and glance over his shoulder, the visitor would probably depart with a surmise. Why should such a man—only a village cobbler, and village schoolmaster, and Baptist preacher at a salary of £10 per annum—why should he be wasting his time and energy over the dusky natives of strange countries over the seas? How much wiser to be mending shoes and adding to that scanty income of £36 per annum all told, with which he has to provide for his wife and family? What a fool—oh, what a fool that village cobbler must be! And the neighbor, no doubt, would depart chuckling over his or her superior wisdom.

Yet that book which the poor cobbler was then writing is now worth its weight in gold; and as for its results, no tongue can tell what they are worth. For that village cobbler was none other than William Carey, the founder of British Foreign Missions as we now know them, and his manuscript was his celebrated and now very rare "Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathen."

This epoch-making treatise was written just one hundred years ago—in 1786—in the little village of Moulton, Northamptonshire, where Carey combined the pursuits of cobbler, schoolmaster and preacher. It is said that the thought came to him again and again while teaching his little scholars geography, and he brooded over it while laboring at his cobbler's stall and preaching to his people. What other mundane in his life there may have been we cannot tell. But though the book was written in 1786, he was not able to issue it until six years later, when a Birmingham tradesman gave him a few pounds to publish it. Then it saw the light of Leicester, and coupled with Carey's own indomitable efforts, had immediate results, for shortly afterwards at Kettering the first purely Foreign English Missionary Society—the Baptist—was formed. True, the Society for the Propagation of the Gospel in Foreign Parts was founded in 1701, but its efforts appear to have been entirely confined to sending out clergymen of the Church of England to the colonies. It was, in short, at that time little more than a Pastoral Aid Society. The Danish and Moravian missions were the first abroad, and Carey's was the first in England, the chief object of which was the Christianizing of the heathen.

Carey's famous "Enquiry" was eminently adapted to the end he had in view—clear, concise, practical, and convincing. He dealt with the four great divisions of the world in succession, and tabulated in four columns the particulars of their area, population, religion, etc. The need of the nations was clear. Was not the command to the apostles "to teach all nations" equally clear and equally binding? That seems to have been Carey's point, his unanswerable argument. That he pressed upon his brethren at any and every opportunity, with the most persistent persistence, until at last he received an answer.

His estimate was that there were then in the world about 731 millions of people, of whom 174 millions were Christians and 557 millions non-Christians. Of these latter, 7 millions were Jews, 130 millions Mohammedans, and 420 millions were pagans. Of the Christians, 44 millions only could be called Protestants, 100 millions were Roman Catholics, and 30 millions belonged to the Greek and Armenian Churches.

Such were Carey's figures, and recent statistics have shown that his estimate must have been very near the truth. It will not be necessary for us to enlarge on the means which Carey took to arrive at these conclusions; but he was passionately devoted to study, he had read much, and his heart was filled with a fervent faith. Soon after Ryland had baptized him in the river Nen, not far from Dr. Doddridge's chapel at Northampton, he seems to have been much troubled by the thought that nothing was being done to carry Christianity to those who were sitting in pagan darkness. In the next year

we read of the Northamptonshire ministers meeting once a month for prayer for "the spread of the gospel to the most distant parts of the habitable globe."

Possibly Burke's grand oration in the House of Commons on the terrible selfishness of the East India Company's government of India had some effect in turning the thoughts of men to the duties England owed to her dependencies. Perhaps, also, the reports of the Danish and Moravian missionaries, which were translated into English, helped in stirring up thought on the subject. And so, as the eighteenth century rolled along fast to its close, it witnessed the birth of a new spirit in the hearts of men, and before the new period of time had dawned the spirit had taken definite form and shape in the establishment of several societies having the specific object of carrying Christianity to the heathen.

Even before Carey's book was published he had brought to subject before a ministers' meeting at Clipstone, in 1791: then on the 31 of May, 1792, at Nottingham, he aroused his brethren by a marvellous sermon, the result of which was that a resolution was passed to prepare a plan before their next meeting for forming a Baptist Society "for propagating the gospel among the heathen." Four months later, in a little, low-ceiled back room in the house of a widow woman named Wallis, at Kettering, while the first of the autumn leaves fluttered to the ground in the back garden on which looked the windows of her little room, a small company of ministers met, and on the 2nd of October, 1792, formed the first purely missionary society in England, and took the first missionary collection. The first of the famous resolutions passed that day was as follows: "Desirous of making an effort for the propagation of the gospel amongst heathen, agreeably to what is recommended in brother Carey's late publication on that subject, we, whose names appear to the subsequent subscription, do solemnly agree to act in society together for that purpose."

That resolution was passed and the Baptist Missionary Society is now winning such triumphs on the Congo, in India and other places, was formed. The subscriptions on that historic occasion amounted to thirty pounds; ten shillings and sixpence. For well-nigh thirteen years had Carey been praying for the heathen, and now the new era had at last begun to dawn. Fifty years afterwards thousands of people gathered around the little house to hold the first jubilee of modern missions, and many a pilgrim still finds his way to the little, low-ceiled room where they had their commencement.

Three years afterwards, in 1795, the London Missionary Society was founded, and again four years later, in 1799, sixteen clergymen met at "Castle and Falcon," in Aldersgate street, and formed the Church Missionary Society. The reasons for founding it, as stated subsequently in the *Church Missionary Gleaner*, were these—1. Because they felt laid upon them the Lord's parting command, "Go ye into all the world and preach the gospel to every creature."

2. Because they desired to obey this command as members of the Church of England rather than join the un-denominational London Missionary Society, then lately established. 3. Because, although the Society for the Propagation of the Gospel had been founded ninety-eight years before, it was then doing nothing for the heathen, and its income was under £800. 4. Because they could not join that society and infuse a new spirit into it, for no one known to preach the evangelical doctrines of ruin, redemption and regeneration, the guilt and helplessness of man, salvation by Christ, and the work of the Holy Spirit in the soul, would at that time have had a chance of being admitted a member. The name by which this organization was first known was the "Society for Missions to Africa and the East," and we believe it is a fact that for some few years it was unable to persuade any Englishman to go out, and that the first missionaries of the society were educated in Berlin.

Wesleyan Methodists were engaged in missionary work for some time before they formed the Wesleyan Methodist Missionary Society in 1817, and meanwhile Scotland had not been behindhand. The Edinburgh Missionary Society was founded in 1796, and the Glasgow Missionary Society was also established in the same year. The United States with Judson at the head of the movement there, followed a few years later the Lutherans of Germany in that eventful year which saw the power of the French Emperor

nally crushed at Waterloo, organized a Society; and, later still, some French Protestants began to stir in the missionary enterprise. And almost every year since—in point of numbers at least—some new organization has seen the light, until now there are in Britain, Europe, and the United States, 101 separate societies engaged in taking Christianity to the heathen.

And, now, what has this century of missions accomplished? Of all recruits, those connected with the spiritual nature of man are the most difficult to estimate. But, so far as figures can estimate them, let us see what has been done. According to the *Missionary Review* of Princeton, United States, which obtains returns from the various societies and compares them, and which is the most accurate and impartial missionary record of which we know, there are 101 principal societies (exclusive of subsidiary or "Aid" societies, and including the Christian Knowledge Society) or separate organizations seeking to carry out the doctrines of Carey and use means for the conversion of the heathen.

Of these, forty-four societies belong to Great Britain, thirty-one to the United States, and twenty-six to the Continent of Europe. The home strength of these societies is given as 119,431 ministers and 28,074,116 communicants; 12,000,000 being taken to represent the communicants of the Church of England. The amount contributed for foreign mission work in 1884 was 10,021,796 dollars, or £2,004,360. These figures, how ever, do not contain the amounts subscribed in the mission field themselves, nor the gifts of independent workers. Of this sum £1,138,173 is credited to Europe, and £766,187 to the United States. The average for communicants is much the same in both hemispheres, that in America being 33 cents per member and in Europe 36 cents per member; in round numbers, about eightpence each. Thus we are forced to the surprising conclusion that many members of Christian churches do not give three halfpence per month to the cause of Foreign Missions; for if we remember that large sums are received in legacies, and that many members give much more than eightpence each, the average per member must be much less; indeed, we are led to believe that many members give nothing at all!

Turning to the number of missionaries supported, we find there were in the year 1884, 2,908 ordained ministers, an increase of 153,699 laymen, an increase of 21, and 2,322 women, an increase of 160. More significant is the increase of native agents. In that year there were 2,362 ordained men, an increase of 191 and 26,637 others—i. e., we apprehend, native teachers, catechists, etc.—a gain of 281; while, most important of all, the number of native communicants was 769,201, a gain of 127,149, or 19 1/2 per cent. in one year.

The figures for 1884, therefore, show, as far as figures can, that non-Christians are being won over to Christianity at the rate of 130,000 yearly, in other words, they are increasing one-fifth more every year. But if these are the results that can be tabulated, what of those that cannot be given? What indication these figures give of far-reaching influence that cannot be so expressed! For every native who comes forward to openly join the new Faith, there must be many who feel the power of Christianity, but yet hang back from such open profession. In some countries the percentage is much higher than that just quoted. Thus, the Rev. G. H. Rouse, M. A., of Calcutta, says that in India the Christian community has increased 86 per cent., and that in about another century of missions at the same rate the whole of that population, estimated at 256,000,000, would be Christianized. But we venture to believe that a great crisis in the faith of India will occur long before then. From various sources we observe it stated that a great change is coming over India, and that the faith of the Hindus is being honey-combed to its very core, and one day, suddenly, no doubt, the elaborate structure will totter to its fall with a terrible collapse. What then? It does not follow that because a people reject one faith they will embrace another, and fearful indeed will be the state of such an immense nation without faith! But it is hoped the work of the missionary will avert such a terrible calamity.

It will be impossible for us to turn to every point of the vast mission field and note results. But from many quarters—and some of them quite unexpected—come testimonies to the value of missionary labor. Of the work of the agents of the London Missionary Society in New Guinea, Mr. H. A. Romilly, Deputy Commis-

sioner for the Western Pacific, speaks in terms of unqualified admiration. Not the least of the missionaries' services is the reduction of barbarous languages to writing; while many merchants have also acknowledged the value of the missionaries' work to commerce, and travellers to the South Sea Islands which were once the habitations of cruelty find them now the abodes of peace, and testify to the remarkable and happy change there wrought.

In many of earth's dark places the senseless rites of superstition, and the hideous enormities of heathen wickedness are now known no more. They have gone down before the faith of the cross. The shadows flee away before the rising of the sun. And thus, as this century of missions draws near its close, we see ancient nations of the East, Ethiopians of the Dark Continent, and dusky natives of the islands of the sea, all gradually coming into contact with the patient and persevering Missionary of the Cross.

## Foot-Washing.

A Study in John 13: 1-17.

A careful examination of this passage in connection with the context ought to show us the real significance of this passage. It will not be necessary to quote the passage entire. Let it be noted that the Master is preparing his disciples for his absence from them, and is enjoining upon them love for each other and watchcare over each other. To comfort them he shows them how he is willing to take the servant's place, and then bids them recognize that the disciple is not above his lord, nor the servant above the master. He then proceeds to take the servant's place, and washes their feet. The key to the passage is given when he comes to Peter, and this apostle interposes his objection to allowing the Master to take this humble place. "What I do thou knowest now not, but thou shalt know hereafter." Now let it be recognized at once that the disciples did know that he was a servant washing their feet. That much was plain to all of them. It was this that annoys people and arouses his antagonism. They all certainly knew that Christ was washing their feet, and if he had intended to institute an ordinance of foot washing he could not have used this language. It would have been a false statement, palpable to any of them. That he did intend some other than the act of washing feet becomes evident.

That other meaning begins to appear when he says: "He that is bathed needeth not save to wash his feet but is cleansed every whit." Then he shows what he means by cleansing when he adds, "And ye are cleansed, but not all (of you)." Those were cleansed who were his true disciples, who had been made spiritual members of his kingdom. "The blood of Jesus Christ cleanseth us from all sin." The soul is cleansed from sin as his nature is through the blood of Jesus. There is no other cleansing for the sinner. When he is regenerated by the Holy Spirit then the blood of Christ cleanses his soul. But there comes afterward the fleshly defilement from contact with the world, just as the oriental, who had bathed in the morning, needed his feet washed when the sandals were removed and revealed the feet soiled by the dust of the street. Hence the Master would impress upon the disciples the necessity of helping each other to remove the influences of the world as they, in daily life, should become contaminated therewith. He had heretofore been doing this work and now, in a symbol, he teaches them that they should henceforth so serve each other. He was going from them, and they were henceforth both to serve and receive service as disciples from disciples. The important question now is, what were the disciples to use in this service of keeping each other clear from the world with which they would come in daily contact, and from which they would receive defilement. The answer is, it is same means which Christ himself had used. His own words, "Now ye are clean through the word which I have spoken unto you." What is the word which Christ taught them in this act other than that the disciples, by use of the word were to keep each other clear from the daily defilement of the world.

Special emphasis, then, should be laid on verses 7, 10 and 14, and a most careful distinction should be made between cleansing and washing everywhere in the Bible, and between the power of the blood and the power of the word.

Every day is a day of crisis. Every hour is an hour of destiny. Every minute is a nick of time.—*Baptist Weekly.*

## Last Days of Oliverius.

RICHMOND, VA., Jan. 15, '87.

Dear Bro. Barron:

It has occurred to me that the readers of the *Baltimore Baptist* would gladly accept, in lieu of an editorial, a letter containing some incidents which have come under my notice as the spiritual adviser of Oliverius, who was executed in this city on yesterday, as the murderer of Fanny Lillian Madison.

The case is one of almost universal interest. It has been the reigning sensation in Virginia for nearly two years. It has stirred the people into an excitement, feverish and unhealthy, and the governor of the State down to the plainest people, and even the children, it has been a matter of study, anxiety and unceasing discussion. "It is not strange that cranky and sympathetic people should have been lashed into unhappy excitement." But it is indeed remarkable that our best people have exhibited such intense and unflagging interest in the case. Why was this?

It is accounted for, in part, by the social standing of the parties involved. The girl, while poor, was well educated and of attractive manners. The accused was a lawyer, not quite twenty-four years of age, an active church member, exceedingly courteous and affable in his bearing and of decided intellectual abilities. Able counsel, ambitious, policeman, and not very scrupulous detectives strove desperately for his conviction. He avowed from the beginning his innocence and the people studied the evidence with the deepest curiosity, and while equally honest, came to different and conflicting conclusions. Perhaps no criminal case ever occurred in this country which led to such general study of testimony and of the laws of evidence. It was hard to meet any person who could not give the details of the trial in an intelligent manner. The effect of the case was educational in a remarkable degree.

The evidence was circumstantial. It was abundant and very damaging, though many suspected that it was colored with prejudice, and in some cases purchased by bribes or cajolery. While the trial ended in the conviction of the prisoner, and in a manner peculiarly gratifying to those who believed in his guilt, many were left in painful doubt. They said that the case was not made out. This uneasy and doubtful feeling existed among many of the most stalwart, clear-minded and discriminating people in the State.

This division in sentiment led to perpetual discussion. The young man lay in his cell in the help less clutches of the law, with the sentence of death hanging over him; but his name appeared in almost every newspaper, and was the topic of debate in every house, shop, hotel and railroad car. The case went through many different phases. It was reviewed by the supreme court and then sent to the governor. There were petitions and counter petitions. Governor Lee was flooded with letters and besieged by visitors, who sought to influence his action one way or the other. A reprieve was granted and then another asked for, which being denied, left the prisoner in his unhappy fate.

As the day of execution came, the excitement was widespread and oppressive. Many were hungry for his blood, and while denied a sight of the gallows, they hovered in thousands on the hill sides and house tops, and even they might catch one glimpse of the fatal man as he went to his death.

It is to the reproach of our humanity that as he emerged from his cell, and passed for a single instant in sight of the vulgar throng, they yelled in shameless glee over his downfall. Meanwhile, in many homes, there were nervous, sad hearted women lamenting what they esteemed the law's mistake, and tearfully pleading for heaven's mercy on the young man's soul. There were many men so restless and agitated that they could not attend to their business, and they gathered in anxious groups, hoping to find comfort in each other's company.

It was a memorable day, and it will be long indeed before the tragic story will be forgotten.

It fell to my lot to be the prisoner's pastor in his prison life, and as one of those who were left in doubt as to the justice of his sentence, I found my position one of indescribable perplexity and sadness. I sought honestly to probe his heart, and bring out his bloody secret if it was there. In that unpleasant task, I had the help of some, and the constant counsel of others. If my methods were not wise, they were at least approved by men, whose judgment and wisdom I have learned to trust in other things. The

prisoner's family, while protesting their belief in his innocence, supported me thoroughly in my endeavor to lead him to an open confession of any connection that he might have with the murder.

But he was steadfast, and inflexible in the avowal of his innocence. He stood like a fortress, and neither warning, entreaty nor the dread sight of the gallows, nor the open gateway of eternity could drive him to a confession. The original believers in his guilt maintained at first that it was the hope of escape from his doom which sealed his lips, and confidently predicted that with the death of his earthly hope would come the confession of his guilt. Hope died, but the confession never came. They were willing to stake their faith in his guilt upon the inevitable certainty of his confession at the last. But when he died proclaiming his innocence they found in his refusal to verify their predictions the proof of his monstrous heartlessness and wickedness.

For my part I did not know; my mind was poised in doubt, and so my lips were silent. If he died a guilty man, how guilty he was! If not guilty, then what a pity that such a bright young life should have been quenched in the blackness of shame! Those who doubt must wait. Perhaps their waiting will not be long, but possibly they will not know until they stand in the presence of him before whom all secrets shall be revealed.

I shrink with unfeigned horror from the idea of uttering any over-confident belief as to the fate of this young man's soul. A reporter asked me if I thought he was prepared for heaven. That question I did not dare to answer. Those who wish may talk in exultant rapture over the salvation of men who die on the gallows, or with savage authority as to their inevitable destruction from the presence of God. I can do neither the one nor the other of these things. As best I could I told the young man of the infinite grace of God and urged him to hang his hopes upon the cross. With that, if faithfully done, my duty ended.

It is a matter of fact, however, that the young man met his death with extraordinary composure, and declared in his last moments that his trusts were in Christ as his Savior, and that he did not dread the future. In my judgment that profession of faith must have been unavailing, if with his dying lips he refused to uncover a murderer's secret.

But if he was, as he said he was, innocent of the crime, and his faith was vital and penitent; then there was for him a glorious reward beyond the confines of that darkness out of which he was so suddenly thrust.

One thing, and that the last in his life, was surpassingly pathetic. It touched me profoundly, and I can never forget it: When on the scaffold, I told him farewell, calmly and without a tremor he said: "Good-bye, Doctor; I am very much obliged to you please try to comfort them at home, and give them my love." These were his last words. I send this letter with hesitation, but it touches a subject of unspeakable interest to many under whose eye it will come. It is for them that I have written. Hurriedly,

W. E. HATCHER.

## Forest Springs Baptist Church, Marengo County, Ala.

Is located seventy-five or a hundred yards from the line of Clarke county, four miles from the Bigbee river, near four or five flowing fountains of fine freestone water, and in a vast forest of multiplied millions of majestic pines. It is accessible from every point of the compass.

This church was constituted on the 2nd day of October, 1854, by Elders Jno. G. Williams, the first pastor, and Jeremiah Reeves, two of the hardy pioneers of this country; of whom it may be said, "They rest from their labors, and their works do follow them."

Of the eleven constituent members, only two yet live; sisters in the flesh, Mrs. Emma Cunningham and Mrs. Martha Kimball nee Armistead. The first religious services were held in a pine log house. At the erection of that house, as was the custom of the country then, as of log rollings, etc., whisky was on the ground, when some, not Baptists, became intoxicated, and then some trouble was there. But now what a happy change. Prohibition is all over Clarke, and in no distant day invaded, unopposed, irrepressible, determined Marengo, now with the whisky demon in fierce conflict, will stand side by side with her sound, sober, sedate sister Clarke, dressed under the far floating banner of conquering prohibition. Only a few more cesspools of vice, sinks of sin, are to be ferreted out, and the

good work will be done. May God Almighty speed the blissful day.

In that pine-log house Eld. J. R. Graves, LL. D., prince of ecclesiastical polemics, "proof against peril," able exponent of sacred scriptures, fearless, indefatigable defender of the whole truth, victor, unsurpassed in battle for the right, grand old champion of church polity, Baptist doctrine, Baptist faith and practice, preached one or more of his masterly doctrinal sermons about thirty years ago. What incalculable good, by him, was then done for this church to begin with. Who can estimate the result of that preaching? Methodists, many then, are very few now, and financially weak, here. In 1886, I had the pleasure of baptizing their steward. It is a Baptist community. But Forest Springs worships now in a frame edifice, in capacity, forty-four by sixty-four feet, and frequently few seats, if any, are vacant. Recently they purchased a new stove, a beautiful chandelier, and intend, very soon, for the further comfort and attraction of their large membership, to make such other improvements as are necessary. They are quite able to do so, and are willing, too. God's house ought to be no less comfortable than our best houses. For the constitution of two other churches near by, and removal far away of some, many leaving yet a membership of 205, thirty-five of whom joined in 1886. Twenty-five by baptism; more are expected soon. Let the saved come.

Their pastors, subsequent to the first, and prior to the last, were Elds. Herrin and Carmellor, and Campbell, all of whom, it is believed, are in the saints' everlasting rest. The living, and yet hard at work elsewhere for the Master, are Elds. H. Adams, J. C. Foster, P. E. Kirvin, W. H. De-mitt, and A. J. Hearn; three of whom have been students of Howard College.

At some one of our regular meetings have seen at the inquirer's seat, for the prayer of the church, fifteen, twenty, perhaps more, young persons seeking the way to heaven.

I know of no Campbellites here, thank heaven. They cease not to ridicule, sneeringly, and silly the conversion of sinners by the Spirits power and presence at the "mourner's bench," in answer to the prayers of the church, but have the cheek to preach "salvation by water" at the hand of man. Should they come, however, it would be necessary, as before, to thrust through with burnished blade their false teachings; and just here permit me to suggest to all ministering brethren troubled with these beligerents to get, to aid them in the prayerful study of the Holy Scriptures, the books written in exposition of Campbellism by Elds. J. B. Jeter, D. B. Ray, J. B. Moody, and A. P. Williams, especially the last, or any one of them, and they need not fear for a moment the loss of an inch of ground for the truth. But, with the "sharper than any two edged sword pierce to the dividing asunder" of truth and infidelity, cutting forever and aft, right and left, stopping never to listen to the yelp of the false nor the hiss of the little serpent. And God will help them.

For the collection of funds by the envelope system I have as yet heard no objection here. It is favored rather.

Having membership in Forest Springs are two licensed ministers, brethren Ethridge and Cabiness, and seven well chosen deacons. At the last conference they adopted the rule of apportionment; i. e. that every one pay what each is due to the cause of the Master. It was unanimously adopted, with expected payment. By a vocal choir in prayer meeting, Sabbath school, and other devotional services, the singing is good. In all his eventful, checkered life the pastor remembers not to have found, in a church so large, more perfect accord, and fraternal love. And while it is true they have done great good, yet what wonderful power for greater good lies still undeveloped in this growing body of Christians. Let them consider well their strength, their opportunities, their privileges and their responsibilities to the great God, and act in keeping with them. What the great Baptist family of this country need just now, and have needed heretofore, is systematized effort, systematized work. And may God increase in all our hearts the spirit of missions, which is the spirit of Christ.

Thinkers are scarce as gold; but his whose thought embraces all his subject, who pursues it uninterruptedly and fearlessly of consequences, is a diamond of enormous size.—*Lavater.*

## Temperance Column.

A LETTER.

It is with no ordinary pleasure that I have watched the tidal wave of prohibition through our country generally. Somewhere, perhaps, not a suitable one to discuss to any extent the subject in contemplation, for I may be considered an enthusiast, and to some extent unreasonable, as it is with much difficulty that I can look with any degree of allowance or extenuation upon a man, a creature made after the image of his Maker, a lord of creation, who can stoop from the exalted position to which he was destined, to allow himself to be controlled completely by a weakness, a folly, a supply a habit, which has grown in strength until it has engraved itself into his very nature. From his lofty position, from a noble manhood he has been dragged down to the lowest grade, come to the depths of degradation, to wallow with the swine in the gutter, nay, further, for the swine in the mire is on the alert and not subject to being over-run and trodden under foot, as the poor insect, upon whom the flies may light and irritate him unconsciously. May that noble animal placed in Eden, the master of all things created, to govern and control with unlimited authority—not a usurper, but divinely gifted—to guard, guide, to lead and command. To him was given a help-mate, a companion, to aid and assist in the responsible mission and trust; the too was dependent on his watch-care and protection, though a counselor and adviser, being the weaker vessel, the gentler sex. But now, wretched that the weaker one should so often prove the stronger of the two. She is the guardian angel, the gentle leader, the vigilant watcher over the sturdier sex. Her long suffering and forbearance strike the world with wonder and astonishment, but her inherent power, her innate tact and insight surpasses even conception of mortal. It is through her influence that this mighty wave has been put in motion, and now promises to sweep over the entire land. How important then that her every word and action be directed in the proper channel, that her strength be not used for evil instead of good. Then great would be her condemnation.

PARVUS.

Pleasant Hill, Dallas Co., Ala.

## To My Master's Stewards.

At the period of its history were the demands upon the State Mission Board so great and so urgent as at the present. Alabama, one day, will be the greatest State in the Union. People are coming here by thousands from every quarter.

We must meet these strangers with the gospel. The State Mission Board is expected to furnish every new town with Baptist preaching. We want to do this. But without an increase of contributions the Board will not be able to do a tithe of the work which needs to be done.

The Lord has money enough deposited with his stewards in Alabama to do all the work needed here. Have the stewards a plan for disbursing the Lord's money? Why not have a plan in this as well as in our business? The plan of old was to give one-tenth to the Lord; this extended even to the herbs of the garden. The New Testament plan is: "Upon the first day of the week let every one of you lay by him as store as God has prospered him." Here are two plans for the individual. Let every one of God's children adopt one or the other. Let every church have a plan for gathering in these offerings. At least every quarter the people ought to have an opportunity to cast their gifts into the treasury. I will be glad to furnish free application, all the envelopes needed for this purpose. I appeal to the preachers whom God has made overseers of his churches; I appeal to the brethren, laymen, to see that their churches adopt a plan of collections, and work it. The "laymen's movement" in Virginia has much of promise in it. These converted men are coming to the front and realizing the power they have for Christ. I appeal to the godly women of our churches for help in this good work. I appeal to the Sunday-school children of Alabama. "Alabama for Christ" is our motto.

May this appeal be blessed of the Lord, whose name it is sent out.

B. CRUMPTON, Cor. Sec.

State Miss. Board.

Montg., Ala.

One earnest gaze upon Christ is worth a thousand scrutinies of self. The man who holds the cross, and beholding it weeps, cannot be really blind nor perilously self-ignorant.—*Dean Vaughn.*



# Alabama Baptist.

MONTGOMERY, ALA., FEB. 3, 1937.  
J. S. HARRIS, Proprietor and Editor.  
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C. W. HARE, Business Manager.

## BUSINESS ANNOUNCEMENTS.

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Montgomery, Ala.

REV. GEO. LYNCH has sold the *Christian Advocate*, of Birmingham, to Drs. Rush & McCoy. We trust they will meet a fine measure of success.

A few facts and figures are published to show what the Home Board is doing; read them, and then take up a collection, and don't let Alabama be behind in her quota.

The managing editor returns thanks to the press of the State for the nice compliments paid him. If he had not been a newspaper man for some time, such words would make him blush.

The Sunday law has gone into effect at Shreveport, La. The *Chronicle* says the first Sabbath the shops were closed the people looked happy, and peace reigned throughout the city.

Your attention is called to the card of T. S. Malloy & Co., real estate agents, at Birmingham, Ala. If you wish to buy or sell property around the Magic City give them a chance to serve you.

SOME of our brethren of South Side have called our attention to a slight mistake which we made in alluding to the handsome lot which was recently given to their church. It was given by one man—Bro. W. T. Smith, of Bozeman, and not by the firm of which he is a member.

A HUNDRED negro converts to Christianity were recently burned alive by King Moanga, of Uganda, Africa. He threatens to destroy all Christians in his realm. Let us pray that the flames that danced around these martyred saints may prove as so many voices proclaiming the excellence of the religion of Jesus.

Those who do the growling in our churches often don't mean any harm, they simply do it to satisfy their own disturbed consciences. They know they ought to give and labor for the cause—that they are expected to do so, and they growl to satisfy their own consciences and the demand of the public.—T. T. Eaton.

AN exchange gives some sensitive remarks about the man who writes a long article, writes on both sides of the paper, and then if it is too long you Mr. Editor, may abbreviate. Usually an editor can write a half dozen articles while trying to abbreviate the production of another.

CAPTAIN W. C. WARD, and family were called to Gadsden last week to the funeral of Mrs. Goodhue, mother of Mrs. Ward and wife of Prof. A. B. Goodhue. An excellent Christian woman has gone to the land of the blessed. Prof. Goodhue will hereafter reside in South Side Birmingham, with the family of Captain Ward.

THE remaining veterans of the Mexican War will be glad to know that the pension bill has passed both houses of Congress. We suppose our representatives from the various districts, will take pleasure in aiding old soldiers or the families of such in procuring the amounts that fall to them.

HENRY W. GRADY was present when Sam Jones preached against base ball playing, a friend afterwards told the speaker of his distinguished auditor, whereupon the preacher sent Mr. Grady word that he was sorry he preached on that subject, and had he known of his presence would not have done so. Mr. Grady returned this answer, "You tell Mr. Jones that I am not afraid of going to hell because of my love for base ball, but that if he was preaching the gospel he ought not to care who he hurt."—Augusta (Ga.) Chronicle.

SOME persons have a strange notion that good men ought not to meddle with politics. That would be a very stupid or indolent man who would refuse to look into his own affairs. It will be all the worse for politics when good men refuse to meddle with it. This government belongs to the whole people and not to machine politicians. *Western Recorder.*

A GENTLEMAN recently gave \$70,000 to a Baptist University, and gave as his reason that his father loved this college and gave to it when he had very little to give, and now, that he is gone and I have been prospered, I give this \$70,000 for his sake, as well as for the sake of the University. This incident only shows that children will reverse the interest loved by their parents.

KATE FIELD says that the woman who tries to be fashionable might as well commit suicide at the start. She must neglect home, husband and children, put away comfort and convenience, be a first-class hypochrite, and a good slanderer, and at the end of ten years break down and become a physical wreck. Won't you dear sisters who are bowing before this tyrannical idol read the above several times?

It is claimed that four drinks of whisky caused the frightful wreck near Griffin, Ohio, in which over twenty persons were killed. The engineer did not believe in prohibition, neither do many other people, yet they believe it perfectly fair for a man to sell whisky to men who hold such responsible positions, let the results be what they may. Until our railroad companies shall demand that their employees be sober, such catastrophes will continue to startle the world.

A WRITER in the *Baptist Record* suggests that the apostasy of the First Baptist church of San Jose California was due to the fact that the people took their pastor's and not God's word for their oracle.

We may put it down as an established fact that wherever people have become mixed in their religious ideas it is because they have neglected the close and continued study of the precious word of truth. Some one has very truthfully remarked that "Christians read a great deal about the Bible but very little in the Bible."

THE Roman Catholic Church has made the issue with Henry George that its clergy shall not support him. There are many Americanisms outcropping as our national character becomes modified and developed, as well as by increase of population and wealth. The probability is that the pontifical see will find it politic to establish more sympathetic relations with the American ideas than can be done from Rome. The church is very rapidly growing in the United States. It has more than once attempted interference with politics and has failed. The more recent cases are the effort of Bishop Corrigan to prevent the adoption of the amendments to the New Jersey constitution, and the archbishop's exercise of influence against the call for a constitutional convention in New York.—Age.

We have heard ministers say they could preach better to a congregation who regularly read to ALABAMA BAPTIST. When they preached of missions the people understood something of the subject; ministerial education was appreciated, and money could be more easily procured for this cause, and the value of pastoral services was likewise more highly prized. Since this is true, and it is a fact, are not many of our ministerial brethren badly in their own light, when they do not labor to induce each member to become a regular patron of their State organ? Brethren, we shall do our part towards helping you in your work, for we know the burdens and heartaches that you are called to bear; and we beg you to do us the service to make occasional mention of our paper and ask brethren and sisters to try it.

BRO. POWELL in a letter to the *Record* says, "We have had no rain since September. I have not seen a snow flake this winter. Arrangements are being made to combine the three Baptist papers of Mexico and send out the consolidated one from the City of Mexico. I leave in two days for Zacatecas, accompanied by Bro. McCormick. We will organize a church and prepare for the settlement of our brother as pastor. We will see if this McCormick reaper does as good service in this country as in the United States, where they are so famous. It is six hundred and fifty miles from here, and we must go most of the way in a stage with the dust knee deep. But this beats walking."

We will organize ten or twelve churches this year. One was organized in November.

Since the fifteenth of September we have received more than two hundred candidates for baptism. We usually wait sometime after receiving candidates before baptizing them. In this way we have very little excluding to do.

WE are sure that we have met in Birmingham within the last week more than a dozen visiting Baptist ministers from Alabama, Tennessee, Kentucky, Louisiana, and Indiana. We did not inquire into the business of these brethren, but we were glad to see them. We guess that most of them learned something about real estate here.

SOME days ago a large body of Catholics and others met in Cooper's Union, New York, and, in relation to the case of Dr. McGlynn, the following resolutions were passed. The protest is one that bodes no good to Catholic authority. All America will watch eagerly the continuation of this matter, for now, in a considerable degree, will the question as to whether the Pope of Rome shall control American Catholics in their political affiliations, will be settled.

"As Catholics, loyal to our religion and in its highest interest we protest most emphatically against any attempt to extend ecclesiastical authority into the sphere of politics and while cheerfully yielding full obedience to the authorities of the church in matters of religion, we emphatically deny the right of Pope, propaganda or archbishop to prescribe for American Catholics, lay or cleric, what economic opinions they shall pursue or abstain from."

"And we denounce any attempt to inflict ecclesiastical penalties upon an American citizen, lay or cleric, for political speech or action, as a dragging of religion into politics that is both scandalous to the church and dangerous to the principles of American freedom."

"And we further protest against Dr. McGlynn's summons to Rome to account for his political opinion and action, as an attempt to establish the dangerous precedent that an American citizen can be questioned in a foreign country for his course in American politics."

## SABBATH EVENING THOUGHTS.

After the morning service and the communion of the Lord Supper, and an afternoon passed in conversation with several intelligent brethren, a rain which prevents the evening service, affords a pleasant occasion for delightful reflection on the blessings of the day. Let the heart rejoice that the Sabbath school was larger than was expected. But the sermon; was it such as it should have been, from a theme so grand? Col. 2:15. 1st Christ spoiling principalities and powers. 2d. Christ making an open show of his enemies. 3d. The coming glorious triumph of Christ over all opposing forces.

And is there not something sad and something sweet for the pastor in being received with others into the fellowship of his church? Sad, because this letter severs his connection with the much loved flock where he held membership and worshipped for so many years; sweet, because this new flock greets him so warmly. Where are the loved ones who were with him in the former relation. Oh, how many have crossed over the river! Here he finds them up one by one, and the imagination of faith follows them into the saints everlasting rest. Who are those that are to live and die with us in this new work? What the future for us here?

And now after the hand of fellowship, we gather around the communion table. Is there not something encouraging to see the members move forward so promptly and all take their places with dignified simplicity? And these deacons—what fine looking men they are, and we are assured that they are all men of spotless repute. And then here is the brother whom we have at this hour received into the church—a man of excellent qualities and handsome wealth.

Reader, did you ever reflect on the matchless fitness of the emblems which our Lord appointed to be used in the sacred supper? Bread is the staff of life. Think of the trying process through which it is carried before it gets to the bread. Yonder is the tender wheat plant coming through the face of the earth; it grows through difficulties; it ripens, it is harvested, it is threshed, it is crushed into dust between the mill-stones, it is beaten on the dough-board, it is baked in the oven; and it comes out bread—the bread of life! Think of the wine made by a not less trying process. And pure grape wine, like bread, has much life in it. Did not our blessed Lord abound in matchless wisdom when these were ordained to be the symbols of his body and blood, in an ordinance of commemoration in his church for all time?

The service over, and here a distinguished Kentucky Baptist minister who has been in our congregation during the hour, comes up and makes himself known, and talks to us pleasantly about two young people in Louisville; we were delighted to see him, and would have been pleased if he had reported himself an hour sooner. And here our reflections end for the night; we lay us down to sleep, hoping to be ready for a fruitful day's work to-morrow.

Rev. A. M. Perry and Bro. Swindle, of Perry county, gave the ALABAMA BAPTIST a paying call Thursday.

## A MILD ARGUMENT.

SOME time since a Christian lady of intelligence asked us to give her a single mild, pleasant argument, to support the Baptist practice of restricted communion, adding good naturedly that she did not want an unchurching argument, but that if we had anything to say for it that is not offensive she would be glad to hear it, insisting that she regarded the arguments which we generally use as extremely disagreeable. We tried the following:

1st. Every denomination worthy of being considered has terms of communion. They all set the limit somewhere; and every denomination with its views of the word of God must establish the limit for itself. It is 'offensive' for one to undertake to control the limits of another. If we in any sense recognize each other as Christian denominations—as we all do, we must each recognize the right of the others to settle their own views of church order and ordinances, and to practice according to these views. The Baptist have done this in communion with all others, and in common courtesy they gladly concede this to all others, and firmly claim the right for themselves. In the opinion of Baptists it is extremely discourteous for others to insist that we must control our churches by their views of church order; so in reality the offensiveness is not with us, for we never ask them to govern the communion table by our views.

2. Judging from the standards of other Christian denominations, we insist that our communion table is based upon principles which themselves have not condemned, namely: That it is a church ordinance, placed within the church; and so long as denominations differ so radically in regard to church order and baptism, only those of like faith and order touching these great organizing principles, can consistently commune at the same table. It seems to us that other denominations with an open table to all so-called evangelical Christians, violate the logic of all church order. And it seems to us that we follow that logic to its legitimate end.

3. With the present state of ecclesiastical beliefs, we insist that the most that the best denominations can do in their relations to each other, is to "endeavor to keep the unity of the spirit in the bond of peace." "Will we all come to the unity of the faith." There is a "unity of the spirit" which is not limited by church order and ordinances, and this "unity of the spirit" provides for holy fellowship and an exalted communion among all who love our Lord Jesus Christ.

It does not provide for the violation of church order and the breaking down of church lines; this cannot be done "till we all come to the faith."

4. And now if these will not do for mild arguments we have one other which surely will be received, namely: Every person on earth can reach the Baptist communion table by taking the steps which were demanded of every one of our own people. We ask nothing of others which we did not have to submit to ourselves.

Just here our lady friend interposed: "With your three arguments I have been well pleased, and do not see anything disagreeable in them, but now, after all that you have said about people being controlled by their own views, you seem to wish others to be controlled by your views and to take your steps?"

Not at all, they have their own churches, their own pastors, their own rules, their own ordinances, and with these their own communion table, all suited to their own views. We would not if we could interfere in the least with these; and if we wished to go to their table we would feel bound to reach it just as they reach it. We would not think of reaching their table by another door, or by climbing up some other way, or by putting their rules at defiance.

No one will deny that President Cleveland and his wife, or Queen Victoria, has the right to arrange the order of their table and to decide who should be invited; so of any other family. There are certain secret terms which have great respect for each other, and frequently occur in the same public processions—such as Free Masons and Odd Fellows; but a member of one of these cannot participate in the communications of the other, where its distinctive privileges are maintained, without taking its badge by submitting to its organic ceremonies. Every one in approaching the altar of either of these orders would be required to travel the route by which all others had gone. In fact, no association of men having any respect for organic order, will have a set of rules by which its own members are admitted to all its privileges in disregard to the established rules. And thus it is that we insist that the most distinguished Baptist minister in the United States had to submit to our terms before he could reach our communion table, and we ask nothing more of any other person; until they can come by this route they cannot come at all. And in all this there is nothing out of harmony with the spiritual fellowship of Christians who are united in spirit, but separated in the symbols of faith.

Furthermore we insist that Baptists did not erect the barrier. Thus far, in these remarks, we have been attempting a mere apology in mild form; but the word of God presents certain essential prerequisites, and if other Christian people stop short of these, it is no fault of ours, but just here comes in the barrier. The symbolic Jordan rolls between us. We did not put it there, our Master did it. We have passed through its waters, and casting a wistful eye back to all others, we lovingly appeal to them, "And now, why tarriest thou?" Come with us to the Lord's baptism, then we will sit together at the Lord's table.

J. J. D. R.

## EDITORIAL MEADLEY.

The *Texas Baptist* and *Herald* is bringing out some valuable contributions to the Baptist history of that State. The last number contains a worthy tribute to the memory of the Hon. and Rev. R. E. B. Baylor, a man whom we knew in our early years. We were present when he professed religion and was baptized by Rev. Thomas Chilton, then the pastor of the Talladega, Ala., Baptist church. Dr. Burleson, the writer of the tribute, is mistaken as to the year of Judge Baylor's connection with the church. It was 1830 instead of 1839, if we remember correctly. Mr. Chilton never came to Alabama until 1837; Judge Baylor was an extraordinary man. Talented and cultured, he was fitted to adorn any station in life. But it was as a Christian that he shone with such resplendence. His unswerving integrity, sincere piety, sagacious and princely beneficence, all pervaded with the meekness and gentleness of a child, made him what he was in church and State, an honor to both. He left Alabama for Texas a few months after he united with the church, much to the regrets of us all. There were two or three incidents connected with his conversion and union with the church that we may refer to hereafter.

The *New York Examiner* raises the pertinent question, "Can our Sabbath be saved?" and proceeds to furnish an induction of facts that ought to stir the moral consciousness of every Christian in our land. The running of cars on the Sabbath on our railroads—freight and passenger—Sunday newspapers, the prosecution of many industries, open saloons in our large cities, pleasure excursions by which that sacred day is converted into one of revelry and mirth, all this indicates that it will soon be numbered among the things that were, unless our Christian people shall come to the rescue, and rebuke this lawless spirit, and enforce our present Sunday laws, and demand others that will preserve the sanctity of the Lord's day.

The Rev. A. J. Holt, Cor. Secretary of the Texas Baptist Convention, makes this report of work done in 1830 days, ending Dec. 31st, 1886: Missions, 60; days labored 101,657; stations supplied, 500; baptized, 101,657; churches, 1,785; received by letter and restoration, 1,305; total received by mission churches, 3,090; churches assisted in constituting, 73; Sunday-schools organized, 115; preachers ordained, 33; deacons ordained, 88; meeting houses built, 29; besides a vast amount of other appropriate work. Truly this is a grand showing.

Perhaps no book that has ever been written in the English language enjoys the distinction of Bunyan's *Pilgrim's Progress*. It has just been translated into the Japanese language, with illustrations by a native artist. This makes the eighty-first language into which this matchless allegory has been translated.

The *Central Baptist* reports for the last conventional year in Missouri, under the operations of its State Mission Board, 1,510 conversions and 1,005 baptisms. Our brethren in Missouri are greatly encouraged. The pastors and churches in St. Louis have lately organized a system of evangelistic work for that city that has given a fresh impulse to the cause.

The munificent gift lately made to Wake Forest College, N. C., by a benevolent brother in New York, has placed that honored institution on a boom that bids fair to make it, at no distant day, one of the best endowed and most prosperous denominational colleges we have in the South. In no State in the South has the Baptist cause made more rapid strides within the last decade than in the old North State. God speed them in their works of faith and labors of love!

The "boom" has at last struck our community. Property in Tuscaloosa has appreciated in value within the last few weeks more than one hundred per cent, and in Northport at least fifty per cent. There seems to be a solid basis for this, for it has been mostly the result of foreign capital. Tuscaloosa and Northport ought to be, from their location, equal to any cities in the State. Even this rise in property has not brought it to its normal value, we mean its value before the war. While we write, we hear that our old home, Talladega, has, after so many years of tribulation, struck a fortunate streak, and that

real estate there is quite lively and rising rapidly. Talladega county, so far as iron ore is concerned, is not a whit behind Jefferson county, and surpasses every other county in the State in her marble beds, having every shade of marble, from the purest white to jet black, with all intermediate shades. Her day of prosperity will come, and it cannot be long delayed.

The "Goodwater" railroad is being pressed forward rapidly to Birmingham. This will greatly benefit Talladega county, especially the lower end of it, where the best marble and iron ore is found. S. H.

## FIELD NOTES.

A good Sunday-school is kept up at Centre.

A chair of mining has been placed in the State University.

Rev. A. E. Burns filled his pulpit at Clanton last Sabbath.

The old Baptist church in Ozark has been sold for twenty dollars.

Rev. J. M. Payne preached at the Ozark Baptist church on the 24th.

Bro. Wm. A. Davis reports his hands full of business at Anniston.

Rev. A. F. Baber, of Collingene, was among our callers of recent date.

Dr. J. C. Hiden, of Kentucky, has been supplying the pulpit at Yorkers, N. Y.

Brother, have you asked your church for a collection for State missions?

Rev. J. W. Orme has sold his property in Ramer and moved to his country home.

The report from Bro. Skipper is very flattering. He is fast developing his churches.

The Cumberland Presbyterian church of Athens has been sold, to be used as an opera house.

The meetings of the LaFayette church have been changed from the fourth to the first Sabbath.

The National Liquor League is said to have raised \$1,500,000 to defeat temperance in Tennessee and other States.

Parties at Eufaula who wish to renew or subscribe for the ALABAMA BAPTIST can hand their money to Bro. B. B. Davis.

A concert for the benefit of the Ladies' Aid Society, of LaFayette church, was held at the College Hall last Friday night.

Rev. E. H. Crumpton, the loved pastor at Evergreen, is in feeble health. He is a laborious pastor and can't take time to rest.

Judge Porter King, of Marion, has recently visited his son Tommie, who is connected with the Bessemer Steel Works at Troy, N. Y.

Sam Small is about to assume the duties of commissioner of education for the colored race, under the auspices of the Southern M. E. Conference.

Dr. J. C. Hiden has accepted the pastorate of the New Bedford, Mass., church. We were afraid that the Doctor was visiting that section too often.

Bro. W. H. Burton, of Centre, is supplementing his salary by editing a county paper. The two works are very arduous, but fine field for usefulness.

A correspondent of the Greenville *Advocate* from Georgiana says: "Rev. J. E. Bell, pastor of the Baptist church, is beloved by all, and is doing a good work."

He or she who assists in the education of a young minister makes a wise investment. Reader, how much have you put in the young men who are now at Howard College?

The Baptists of Montgomery are taking steps to build another church in the city. There is money enough and life sufficient to do this work when the plan is thoroughly adopted.

The *Religious Herald* tells of a good Baptist sister that died leaving \$1,000,000 to a nephew and \$5,000 to her church. The nephew sued for the \$1,000,000 and, on a technicality of law, won it.

On the afternoon of the 28th, Rev. Mr. Bass delivered an address to the pupils of the South Alabama Female Institute at Greenville. The audience was delighted with his happily expressed thoughts.

Rev. G. A. Lofton preached a sermon to his Talladega congregation on "Corner Lots." Before he concluded we judge the speculators imagined that he had them in a close corner with their consciences.

Bro. Lawrence, of the Chilton *Vine*, is a good temperance man, and is doing much good for the moral upbuilding of that county. His platform as a man and editor is to fight the devil in whatever form he appears.

We deeply sympathize with Bro. A. B. Goodhue, of Gadsden, in the death of his wife. She is said to have been a splendid Christian woman. We pray that God's grace may be sufficient for him in this dark trial.

Brother, please do not lose sight of the fact that the ALABAMA BAPTIST is thoroughly in heart with every Baptist enterprise of the State; We are anxious to know what our schools, missions and churches are doing.

The Atlanta *Constitution's* philanthropy is about on a par with its politics. It wants to give the poor man free whisky, while the poor women and children have to pay double for coffee and sugar.—*Centre Telephone.*

Real estate in Sodom is not worth much. It has never been since God's judgment fell upon it. It never will be until the new heavens and the new earth appear. Be wise in your spiritual investments. Extract from a sermon by Rev. E. A. Stone.

Mr. Willie L. White, son of the former pastor of the Baptist church of this place, passed through here yesterday, en route for Howard College. He is a very promising young man and we expect him to give somebody a close race for honors.—*Eufaula Mirror.*

Hon. Jno. B. Finch, of Illinois, Grand Chief Templar of the world, lectured in Montgomery last Thursday night, and in Birmingham Saturday night. Mr. Finch argued from the prohibition standpoint, and ably sustained his reputation as an able orator.

Dr. J. M. Frost delivered an able address before the theological students of Howard College last Wednesday night. We hope somebody will give us a synopsis of this and the other good speeches that will from week to week be given the dear young brethren.

Bro. J. B. McFerran, of Louisville, three years ago gave the Walnut Street Baptist church a lot 100x140 feet on which to erect a new church. This lot is worth \$15,000. Recently he presented the same church with \$25,000 for the erection of a memorial church on the lot.

Hon. B. F. Knap, a prominent Baptist from Iowa Falls, Iowa, called to make our acquaintance last Friday. This brother made his home here thirty-three years ago, since which time many changes have taken place. He is a brother of our venerable Bro. Knap, of Deatsville.

We have received a copy of the resolutions passed by the Dadeville Baptist church in regard to the resignation of their pastor, Rev. R. A. J. Cumbee. These resolutions are very complimentary to that good brother. Earnest prayers are expressed for his success in whatever field he may go. But for the length of the article we would give it entire.

The *Baptist Courier* is of the opinion that Baptists in all sections of the county should let Rev. Sam Jones alone. This paper quotes him as saying while in Boston: "Here is a Baptist preacher, ringing the changes on water, much water, and perhaps a large proportion of his people are fast going where they won't get a drop to cool their parched tongues."

Bro. Plaster, from Fort Deposit, sends a couple of subscribers, and writes that Bro. J. J. Porter is preaching to large congregations every night at the Fort; also, that Bre'n Treadgill and Graves are getting along finely with their school, and are offering superior inducements to those desiring an education. The church is moving along very well under the ministrations of this dear brother.

Dr. Dickinson says there are many white Baptists in some States who have never given, all told, five dollars to their colleges, and many of them owe everything—even their hope of heaven—to the men these colleges have sent into their pulpits. Reader, were you, or your child converted under the preaching of a Howard-trained minister? Do you not owe something to this noble institution?

The office editor has already received one letter, asking if he could preach for a certain church. He will explain that nothing would please him better than to put in his Sabbaths that way, but many will remember that for several months past a throat trouble has prevented him from preaching. He will devote his best efforts towards making the ALABAMA BAPTIST a success, but in self-defence he must decline to preach even once.

Rev. W. B. Crumpton spent the evening with us last week. If every missionary and preacher would work as earnestly for the success of the ALABAMA BAPTIST as this brother we could before many years send the paper to 10,000 homes in this State. He has been all the time working to procure subscribers, and he does this without charge, for he feels that he is doing the man and the denomination service whenever he can induce one to subscribe.

A few weeks since the beautiful new building of the Y. M. C. A., of Selma, was dedicated. This is a magnificently arranged building consisting of department for various purposes: reading room, parlor, boys' room, young men's sitting rooms, gymnasium, etc. The citizens of Selma are justly proud of this home for the young men, and on the dedication occasion many of her most cultured people were present. Mr. Grady, of Atlanta, was expected to deliver an address, but was not there, so the task was laid on Bro. J. M. Frost, who seems to be always ready. He gave them an informal talk on "Brick and Mortar." The idea expressed in architecture.

The Atlanta *Constitution's* correspondent writes: "The schools of Marion are well attended this session, and they should be, for the advantages offered here are doubtless unsurpassed by any in the State. The graduates of these schools have taken the first positions in the various walks of life. The Howard, Seminary or Judson graduates refer with a feeling of pride in after years to his or her Alma Mater, and in return is cherished with that same affection that a fond parent bestows upon a faithful child."

At the annual meetings of the Woman's Christian Temperance Union, of Virginia, in session at Alexandria Jan. 26th, the following resolution was adopted: That our heartfelt thanks are hereby tendered to Mrs. Francis F. Cleveland for the position she has taken in the chief social circle of the nation as a total abstainer from all intoxicating drinks, and we pray God's blessing on her young life and on her home, believing that history will applaud her action, as all sincere minds must even now approve her motives.

Mrs. Kate Thigpen, accompanied by two lady friends from Greenville, gave our sanctuary a pleasant call last Wednesday. She says the Greenville saints are delighted with their new pastor, Rev. L. B. Bass; recently come to them from Manning, S. C. Under his leadership the church is moving upward. The Sabbath-school numbers 87, and is on the increase. In the name of the Baptists of Alabama we welcome Bro. Bass to the State, and insist that he introduce himself to the fraternalized by writing an occasional article for the paper.

A good sister in Montgomery has owned a small Bible for several years. When reading it her custom was to mark certain passages, thinking and praying that they might benefit some one else. Recently her house was burglarized, and only the Bible and a small clock stolen. Finding her precious comfort stolen of course she took a cry, but suddenly she thought came, "Possibly that is the way God will answer my prayer," and thus trusting the Lord she became reconciled to the loss. Perchance God will cause one of those marked passages to strike conviction to the heart of the thief, or to some other pardoned sinner, and thus bring good out of evil.

Mr. Ely has called in to say that some mistake was made by our correspondent from Texas, Jas. M. Russell, of San Saba, Tex., in reference to purchasing a ticket over the Sunset Route. Mr. Ely is emphatic in saying that he has no knowledge of either seeing or selling the ticket, and further, that if the ticket was purchased from the ticket agent, they are not responsible for delays made by the storm, which compelled all trains to run off of time at the time Mr. Russell made his trip. Mr. Ely is a reliable gentleman and does his business on strict principles, and the correction is due him, as a mistake has arisen in some way in Mr. Russell's mind.

It will be learned with sadness by many in Alabama, that Prof. Frazer has tendered his resignation as President of the Judson Female Institute; resignation to take effect next June. Bro. Frazer has done a fine work for the Judson. The new buildings, the improved grounds, and the wonderful new pipe organ, will be among some of the inanimate objects to perpetuate the memory of his work. But the noblest movements will be found in the large number of well trained Christian women of Alabama and adjoining States, who have been under the tutelage of this Godly man. Twenty years of his life have been given to the profession of teaching, and now his health is such that he must take a rest. Prayers from many hearts will continuously go up for his permanent recovery.

Adams Street revival meetings: The meeting last night at the Adams street Baptist church was one of unusual power and earnestness. The early service of song and prayer was an inspiration and preparation for the after services. A number of requests for prayer for friends were read at the opening by the pastor. In connection with this part of the service, a little game came forward, and with deep emotion requested prayer for her father and mother and brother. Rev. F. C. Waite, after some earnest words of counsel, led the prayer service. The pastor, Rev. E. A. Stone, presented Christ as the only Savior, and faith, the condition of salvation, from the history of the serpent raised by Moses in the wilderness. At the closing season of consecration a large number came forward. The interest has grown so that it is thought necessary to hold morning services at 9 o'clock, in addition to the evening services. A cordial invitation is extended to all to attend.—*Dispatch.*

## Association Minutes Wanted.

The Statistical Secretary needs Minutes of the following associations, and would be thankful to any brother



# Alabama Baptist.

MONTGOMERY, ALA., FEB. 8, 1887.

## Bright.

This, word, although in itself a cheerful one, is much used in connection with one of the worst evils known to the human race. The most important symptom of this disease is a discharge by the way of the kidneys of the albuminous substances which should remain in the blood to be the nourishment of the system. Thus the body wastes away and death closes the scene.

Is Bright's Disease ever curable? Ask Mr. Geo. W. Edwards, of Philadelphia. He inherited it from his father who died of it. He suffered for a long time, and was in a painful weakened condition. How was he restored to health? Simply by means of Compound Albumen, which arrested the waste of albumen, drove out the disease, and made a new man of Mr. Edwards. He is now attending regularly to his business, as he has been ever since his restoration to health. The Compound Albumen is not sold at the drug stores, but is to be had only of Dr. STARKER & FALKEN, 1529 Arch St., Philadelphia, Pa. Write to them for a pamphlet treating, sent free, which tells all about it.

Whatever good we do must look upon it as the performance of the promise made. The more we do for God the more we are indebted to him; for our efficiency is due to him and not of ourselves. (Matthew Henry.)

## Is Sufferers from Consumption, Scrofula, Bronchitis, and General Debility

in need of a remedy? The most effective remedy for these ailments is the Compound Albumen. It is a powerful tonic and restorative, and is the only remedy that can be applied to all cases of these ailments. It is the only remedy that can be applied to all cases of these ailments.

## A Ghost

is a myth, but solid reality will be known by those who write to Hallett & Co., Portland, Maine, thereby learning, free, about work that they can do, and live at home, wherever they reside, at a profit of from \$5 to \$25 and upwards daily. Some have earned over \$50 a day. Capital not needed. Hallett & Co. will start you. All you need is a delay not. Pay absolutely sure from start. Wealth awaits every worker. Both sexes. All ages.

If within thy breast beats a heart warm, loyal, generous, a heroic heart, speak, oh, speak! In soft, silencing, soothing breath, silence, thou think'st thyself alone. (J. S. Koux.)

## The First Keen Twinges

As the season advances, the pains and aches by which rheumatism makes itself known are experienced after every exposure. It is not claimed that Hood's Sarsaparilla is a specific for rheumatism; we do not claim it is, or can be, such a remedy. But the thousands benefited by Hood's Sarsaparilla, warrant us in urging others who suffer from rheumatism to take it before the first keen twinges.

No school is more necessary to children than patience. Hence either the child must be broken in childhood, or the heart is old age. (Richer.)

Every bottle of Chamberlain's Cough Syrup in any locality will sell others; indeed the sale of the first bottle is often all the advertising the medicine needs to keep it steadily demanded. It is a pure, active, and pleasant to take and good for coughs, colds, croup, bronchitis, etc.

No one ever had a glimmer of a will to come, but that shining "whenever" flashed its world-wide promise on his opening eyes. (F. R. Haverhill.)

"Deeper than 'er plummet sounded" some people's coughs seem to come from, yet a bottle of Dr. Bull's Cough Syrup will cure them. It goes away down to the bottom of matters and works from there. Pleasant to take and good for coughs, colds, croup, bronchitis, etc.

"When you lie down, close your eyes with a short prayer, commit yourself into the hands of your faithful Creator; and when you have done, trust him with yourself, as you must do when you are dying." (Jeremy Taylor.)

For all forms of nasal catarrh where there is dryness of the air passages with what is commonly called "stuffed up," especially when going to bed, Ely's Cream Balm gives immediate relief. It is the only remedy that is safe to take and certain in its action.

And sure I am that it is better to be sick, providing Christ comes to the bedside, and draws by the curtains, and says, "Courage! I am thy salvation," than to be lusty and strong, and never be visited by Christ. (Rutherford.)

Croup, whooping cough, sore throat, and den cold, and the lung troubles that attend children, are easily controlled by promptly administering Ayer's Cherry Pectoral. This remedy is safe to take and certain in its action.

Just in proportion as you gain a victory over the evil which you have become weary of in yourself, will your spiritual eyes be purged for a brighter perception of the Holy One. (Channing.)

The bottle of Ely's Cream Balm that I obtained of you last summer has entirely cured my little boy of a severe attack of catarrh. Mrs. Sallie Davis, Green Post Office, Ala.

Christ's prayer for the unity of all Christians ought to echo in our lives, and draw us closer to all who love the Lord Jesus, of whatever name.

"It is worth its weight in gold," is a common expression. But, while the value of gold is easily ascertained, the worth of Ayer's Sarsaparilla, as a blood purifier, never depreciates. It will eradicate scrofula from the system when everything else fails.

How thou canst think so well of us, And be the God thou art, Is darkness to my intellect. (Faber.)

In all cases of neuralgia there are certain localities where pain is more intense—these are called the "painful points." Rub the "painful points" thoroughly, when afflicted with this disease, with Salivation Oil, the great pain annihilator. Price 25 cents a bottle.

Even the weakest man is strong enough to enforce his own opinions. (Goethe.)

Charles A. Roberts, of East Wilton, N.Y., had thirteen scrofulous ulcers on his face and neck. Hood's Sarsaparilla cured them.

In our day there is less need of originality than of definiteness. (Ligze.)

Pain's Remedy for Catarrh is agreeable to use. It is not a liquid or a snuff. 50c.

Hurt not your conscience with any known sin. (S. Rutherford.)

Consumption Surely Cured. To THE EDITOR:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy gratis to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully, Dr. T. A. SLOCUM, 181 Pearl St., New York.

Sow good seeds; sweet remembrances will grow from them. (DeStael.)

Daughters, Wives, and Mothers. Send for Pamphlet on Female Debility, mailed free, securely sealed.

Dr. J. B. MARCHESE, UICIA, N. Y.

Man acts neither wisely nor well if he has good will without exerting himself to carry it out in good works; for God gives his graces to procure these results.

## ADVICE TO MOTHERS.

Mrs. WISLOW'S SOOTHING SYRUP should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25 cents a bottle.

Nothing is more pitiable for a man than when he is mighty enough in any part to right himself without right. (Job.)

## A Few Dry Facts.

But they will show you what our Home Board did from April 1st to October 1st:

Number of missionaries employed	250
Number stations occupied	752
Number sermons and addresses	14,294
Number of baptisms	2,310
Received by letters	1,607
Number of Sunday schools	278
Number of pupils and teachers	12,500
Number of churches constituted	36
Number of meeting houses built	26
Number of church lots bought	27

While the receipts of the Home Mission Board have been such as to enable it to meet its obligations and to diminish its debt, to some extent, they do not justify the expectations of its entire extinguishment by the close of the conventional year. This debt has been a source of great embarrassment to the Board, and has greatly delayed its progress, and prevented it from occupying many fields of great promise.

If the brethren of the different States will give amounts as follows, it can carry forward its work, and by the meeting of the Convention pay every dollar. These amounts are apportioned with reference to the ability of the States, and the amounts they have already contributed this conventional year:

Maryland	\$1,500
Virginia	2,000
North Carolina	1,500
South Carolina	2,500
Alabama	2,500
Georgia	1,500
Mississippi	500
Arkansas	500
Missouri	2,500
Kentucky	1,000
Tennessee	1,000
Texas	1,500

## Tidings from Our Foreign Fields.

### CHINA.

Miss Sallie Stein, Canton, rejoices in the conversion of an old woman, who, like Andrew and Phillip, (John 1) is going about trying to bring others to her new-found Lord. Miss Stein feels moved to devote her whole time in seeking the women, leaving the schools to Miss Young.

Rev. E. Z. Simmons, Canton, reports the long, hot, sickly summer over, and cool air infusing new life into the jaded and worn laborers. Dr. Graves is slowly gaining strength, though still suffering much with his eyes. Two women were baptized the day before he wrote.

Dr. Yates, Shanghai, is full of joy over the great liberality of one of his deacons, Wong-Yih-San, who has not only built a chapel at his own expense, but preaches in it regularly to large audiences. He still gives his \$3 per month to the work in other places.

Dr. Yates' letter in the *Foreign Mission Journal*, and see how a church of converted heathen gives the gospel to the "regions beyond." Bro. Yates is greatly encouraged by signs of interest at our mission stations. He says: "We hope there are evidences of the Spirit of truth in our midst. There have been baptisms at Chinkiang, Soochow, K'win San and Shanghai, and a church constituted Chinkiang this year."

Mrs. Crawford, Tungchow, pleads for more missionaries for China. There are 83,000,000 souls in the three provinces in which we have missionaries, not to speak of nearly 250,000,000 among whom we have no messenger of the cross.

"Let us have a house to live in." This appeal is coming from several missionaries at the same time. "How it saddens the Board to have to say: 'It is all we can do to support you; there is no money with which to build houses.' Yet God's people here at home are building for themselves palaces.

### BRAZIL.

From Brazil comes the same sad story of sickness. Bro. Taylor, of Bahia, and Miss Everett as well, are prostrated by the sickly climate, and beg for a temporary relief that they may recruit for further work. Bro. Soper of Rio de Janeiro, reports all well and some signs of God's presence. Two were baptized during November. He waits of cheering news coming from Bro. Pugh's work at Santa Barbara.

### ITALY.

Several very interesting letters from Bro. and Sister Eager will be found in the *Journal* for February. Mrs. Eager gives some interesting incidents which illustrate the work being done by the missionaries, and show the silent, unseen influence that is being exerted upon some who as yet have made no profession of faith. In estimating the results of mission labor, these must not be forgotten.

Signor Arbonasich, one of our evangelists in Sardinia, has been delivering a series of historical lectures. When he lectured on "The Massacre of St. Bartholomew," the preaching hall and two adjoining rooms were crowded, and more than 300 persons stood outside and listened attentively. Another good audience greeted him when he lectured on "The Entrance

of the Roman Army into Rome"—not so large as the former one, however, because of an anti-Jesuit demonstration in the city at the same hour.

A beautiful letter of thanks comes to the Board, and, of course, through them to the Baptists of the South, from the brethren at Bari and Barletta, thanking them for the gospel. Read it in full in the *Journal*.

### AFRICA.

Bro. Eubank makes an earnest appeal for permission to go into the Yoruba country, whence our missionaries were driven in 1862, and which has been practically closed to them since by reason of an almost continuous war, which has been waged between several tribes. The war is over, and Bro. Eubank begs that he may go in and possess it for the Lord.

### MEXICO.

Bro. Powell has in the *Journal* some earnest words to pastors and superintendents. Who will read and heed them? He writes, Jan. 11th: "We have some crosses, some reverses, some trials and some hardships, but on the whole the Morning Star burns brightly. We greatly need the prayers of God's people." From his report, April 1st to December 1st, 1886, we find that the church building at Saltillo is complete, all to the putting in of the windows. Fifty-six have been baptized and 150 received for baptism. The church has given for benevolent work \$823. Madero Institute enrolled 86 students.

Since September 16th, Bro. Powell, with some assistants, has been engaged in evangelistic work, with marked tokens of God's favor thereon. The Rio Grande district has five churches, which have all received accessions. The new missions at Aguacalajara, Zacatecas and Aguas Calientes are about being opened. Bro. Powell says: "Our present territory embraces four States, and extends from Texas to the Pacific Ocean, dividing Mexico into equal parts, and occupying all the principal thoroughfares."

### Mill Creek Baptist Church.

After serving us for six consecutive years our highly esteemed pastor, Rev. J. M. Henderson, has deemed it necessary to resign his pastorate with us, therefore be it

Resolved, That in Bro. Henderson's resignation we lose a pastor whose superior cannot be found, and a moderator whom none could surpass as an adviser.

2d. That we part with a friend whose helping hand was ever ready to aid in all of our undertakings.

3d. That we regret to part with Bro. Henderson as our beloved pastor and pray God's blessing on him wherever he may go, and highly recommend him to the brethren with whom his lot may fall.

4th. That a copy of these resolutions be sent to Brother Henderson, also to the ALABAMA BAPTIST for publication, and that they be spread upon the minutes of the church.

Done in conference Jan. 15, 1887.

W. H. BURTON, Mod.

T. B. MILLS, Clerk.

### A Letter from Oakland.

Dear Mr. Crumpton: Since hearing your good sermon yesterday, and the little talk to me, afterwards, I have concluded to send you part of my dollar. Enclosed you will find fifty-five cents—twenty-five cents from me, twenty-five cents from Mamma, and the nickel from little Sister Anne, to buy tracts for the heathen.

It took me a long time to make up my mind to part with these dimes, but Mamma tries to impress upon me that the "love of money is the root of all evil," which is hard for me to understand. However, I trust this little will prove a blessing, and be the means of leading some little child to Christ.

Mr. Crumpton, if you have no objection, I will be glad for you to send the money to Mr. McCormick, in Mexico, for he used to be our pastor at Hopewell, and we all love him very much.

Herbert Hogue.

### Resolutions.

Whereas, In the providence of God, our former pastor, Eld. W. G. Curry, having resigned the care of Allenton Baptist church for another field of labor,

Resolved, That we, as a church, part with Bro. Curry reluctantly; that we esteem him as an earnest and faithful minister of the gospel; that he has served us faithfully and well for seven years; that we pray God's blessing upon, and bespeak for him the cordial reception in his new field of labor that his merit so well deserves.

Resolved, That these resolutions be entered on our church record; that a copy be sent to Bro. Curry, and one to the ALABAMA BAPTIST for publication.

JNO. L. WEST, Mod.

W. M. FITZGERALD, Clerk.

Many people are busy in the world gathering a handful of thorns to sit upon.

## Howard College Column.

### Why have a Baptist College?

Some may think a Baptist college is useless attachment and an expensive luxury to the denomination. It is said, "The State has taken charge of the matter of education. It has the appliances and the resources, and is fully competent to meet the educational necessities of the age." If the whole existence of man was compassed in this life, and if he had no interest beyond the civil and jurat relations which he bears to the State and to his neighbor then the educational system of the State might be adequate to prepare him for his station in life. But we find other phases of life, other institutions, organizations, if you choose, which are as real as mortal life, and with which the man must as certainly come in contact as with the State. For instance, it is not only a cardinal doctrine of religious propaganda, but it is the pre-eminent and abiding conviction of the human mind that every individual must pass into a sphere of existence called immortality. This life touches that, but the State school does not assume or even suggest this nexus between the two. Then, here is society, including home and neighborhood, which has a structural existence as much as the State, though it has no written constitution, and into this organization the man must enter, but the State cannot consistently lift the latch of the gate to society, or touch the bolt on the door of home.

Then again, here is the church of God, a thoroughly established empire, a veritable existence, a palpable, indestructible organization, a structure so large that every man must touch it, and so sensitive that every touch leaves its finger-print, and yet so powerful that every life is more or less affected by it, so prominent, servative and powerful, and yet the educational system of the State can scarcely recognize its existence, and cannot in the least criticize, condemn or commend its conduct, vices or virtues.

Here then, we have society, in which this mortal life begins, and through which it wends its way towards the western gate, into an immortality which is infinitely more real than this life, and in the midst stands the church of God, the great structure, invisible it may be, but intensely real, covering mortality, and penetrating and pervading immortality, and no school but a denominational school can consistently recognize these institutions, define their mutual relations, and impress upon the human mind the fearful responsibility of every individual connected with them. Surely the mission of such a school is a grand one, and the end to be accomplished is worth all it will cost in toil and treasure.

But to be more explicit, the aim of Howard college is to impart instruction free from the fatal bias of infidelity and skepticism. The trend of much of the scientific speculation of this age is towards a bleak and barren atheism, and Howard College reaches out the hand of sanctified learning to rescue them who are drifting towards the fearful vortex.

The purpose of Howard College, also, is to provide teachers for the common grammar and high schools, whose appreciation of truth, and whose moral training will be commensurate with their high mental attainments, and thus secure to the children the best moral instruction for the heart, while the mind is being enriched with literary and scientific lore. Howard College also presents a standard of scholarship and a method of discipline that forces all competing schools, be they State or denominational, to do thorough work in their halls of instruction. This sharp competition secures the wisest management and the best results to all schools of like grade in the State. The educational energies of the entire State are kept constantly keyed up to a high tension by the acknowledged vigilance, activity and success of the Howard.

Again, believing that the Baptist denomination in Alabama has a mission to perform, and therefore has a right to live and grow, we need Howard College to strengthen, equip and drill Baptist forces. Also by associations in school life to bring about life-long attachments for fellow students, and for the denomination under whose fostering care they have been educated. Howard College is also needed to preserve unity of spirit, oneness of aim, harmony of faith, similarity of practice, and co-operation in effort throughout the denomination. We would not destroy individuality, nor would we merge the man into the mass, but we would, by consistent and harmonious presentations of truth, establish a oneness as of the sea, with the individuals as separate and independent as the waves.

Finally, if as a denomination we desire to live and grow, the world and the age should know it, and nothing will so speedily and effectually impress mankind with the dignity, power and influence of our denomination as the proper establishment and endowment of Howard College.

If you feel that your money would do good in the endowment, send your contributions to me at Eufaula, Ala.

G. A. NUNNALLY.

## Cahaba Association.

Attention for a moment, please brethren! Br'n. J. W. Haggard and J. H. McCrary are beneficiaries of the Cahaba Association, now in Howard College preparing for the ministry. They were so adopted at the last meeting of the body; \$430 were pledged by the churches to the Board of Ministerial Education at that time. Siloam, Newbern, and Oak Grove only have made contributions, thus far aggregating \$86.40. Siloam \$76.40 and the other two \$5 each. The Board is now in pressing need of funds and the alternative left with the churches is whether to pay up the pledges or have these young brethren sent home. They are young men of promise, and should be encouraged in their efforts to acquire an education. The Master's vineyard needs them, and needs them well equipped. We can poorly afford to send them home. Let's meet the emergency by taking a collection at the next meeting of the church, and forward the same to Geo. W. Ellis, Montgomery, Ala.

### Missionary Seraps.

The wonderful work of grace on the Congo, of which we spoke last month, still goes on. Rev. M. Clark writes, "More than a thousand have come publicly forward here, professing to give themselves to the Lord; accepting the free offer of eternal life in Jesus Christ."

Mr. Richards writes: "I hope to begin baptizing soon; but the other business is very pressing. Too busy receiving converts to take time to baptize them."

But along with these tidings come those of persecutions, even unto death, being visited upon the believers. But the grace of God is proving stronger than the working of the devil. —Ex.

The editor of a Japanese newspaper recently collected statistics of the various Protestant churches in Japan. During the year just passed churches increased from 88 to 151; membership from 2,769 to 11,604; contributions from 12,447 yens (a yen is about 80 cents gold), to 23,407. —*Foreign Mission Journal*.

### What is Gambling?

Dear Baptist: I ask the above question, hoping some of your readers will answer it. Why I ask this question is to find out if it gambling for Christians or any one else to buy lottery tickets, raffle off a plantation, or raffling of any kind. Is it gambling to take a chance to shoot for a turkey or chicken? Does the Bible condemn gambling? ENQUIRER.

### MARRIED.

At the residence of the bride's father, Mr. James Arnold, on Wednesday evening, Jan. 16, 1887, by Rev. W. J. Elliott, Mr. Isaac D. Hicks, of Briarfield, and Miss Bettie Arnold, of Shelby county, Ala.

### Died.

Gideon R. Mayo, who was born Aug. 26, 1833, and died Dec. 27th, 1886, joined the Baptist church at Brewton, Ala., in August, 1883. Bro. Mayo was naturally a good man, and that natural rectitude was crowned with divine grace, so that there shone out from his life an influence to lead others to Christ. He left a wife and four children to mourn his death. May God bless, comfort, and lead them to follow his pious example.

### PASTOR.

### Christian Fruitfulness.

"The Gospel is come unto you bearing fruit and increasing." In the last clause the expression "doubles back upon itself" in a way characteristic of Paul who brings the trouble to us in kalidoscopic forms. Fruit-bearing is both internal and external. The gospel works within and expands without. The secret of Christian fruitfulness is the Christ-life in the believer, of which it is the natural and appointed witness. It is hindered by perversions of the gospel which tell of facts—facts which we must clearly separate from the errors and imaginations of men, and also by unbelief and disobedience which must be rooted out by the supply of "the spirit of life." Union with Christ is indispensable to the "bringing forth of much fruit" (John 15:5), "and for this very cause adding on your part all diligence" to "supply" graces which, if they "abound," "will make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ."

This fruitfulness is often mistaken for external works, for busy zeal, for apparent usefulness, for enjoyable labor. Quality not quantity is test of genuineness. True work is not of this restless time, is fruit. Bengel says, "Paul regards his work as fruit, others seek fruit from their work." That is a coarse, deceiving platitude. "Nothing succeeds like success." "Success" is often failure, and failure is often success. Success does not mean the same as fruitfulness.

Fruitfulness is spiritual not ceremonial; it is vital, it is divine. Fruitfulness is positive, more than mere harm-

lessness; abundant, not a branch here and there but all the branches bearing fruit; symmetrical, "the fruit" not fruits, "of the spirit is love, joy, peace, long suffering, gentleness, faith, meekness, temperance;" unceasing and unending, like a tree that bears fruit one year while growing to bear more fruit another year; and yet varied, all manner of fruit like the multicolored flowers that bloom on the green grass, like the tree of life in the Paradise of God.

A Christian life, like tree, fruitful is healthy. No deadly worm sucks its sap, no monstrosities deface its beauty, no blighting frost has availed its "season." The moth is given its beautiful wings to fly from the garbage on which in its caterpillar-life it crawled and fed.

"Flowers of grace in freshness start Where once the weeds of error grew." The fuller our heart-knowledge of Christ, the richer our fruit. Our obedience and imitations of Christ are but the organs of this spiritual knowledge. Christ is the source of motive, the standard of duty, the very sphere of being to the fruit-bearing in his "holy fields." "The fruit of the righteous is a tree of life," but "the fruit of the wicked tendeth to sin."

God's garden shall be filled with fruitful trees. They are his pleasant plants," witnesses of the supreme excellence of the gospel, revealers of the priceless state of the soul, prophets of the continuity of grace. Fruit prolongs life, for the fruit is also the seed. It was in seeing his seed that he should prolong his days. Fruit comes by the giving up of life—the grain must die if it bring forth fruit. But, for that garden the mere leaf-bearing tree is useless, it must be "cut down," "cumbering," impoverishing "the ground, it lacks power of reproduction and representation, trees whose fruit withered, without fruit twice dead."

"I have ordained that ye bring forth fruit." O holy purpose! O blessed revenue! O for the "much," the "more," the "peaceable," the "acceptable," the "good fruit of righteousness," which demonstrate our life, dispenses our benevolence multiplies our trophies and rewards, magnifies our brotherhood and glorifies our Redeemer! To this divine fecundity is due that miracle of all history the millennial spread of the gospel. To Christ, Andrew brings Peter, Peter the multitudes of Pentecost, and these multiply into the millions of the present day. In the Book of Life God registers the names of his fruit-bearers. Ah, what names are there! How illustrious, how multitudinous, how increasing is that celestial registration! O that with them we may "gather fruit unto life eternal!" Fix in the mind this solemn soliloquy:

No fruit, no life.  
No life, no Christ.  
No Christ, no heaven.  
NO FRUIT, NO HEAVEN.

D. W. GWIN.

Mt. Sterling, Ky.

### Made to Sing.

Some of the sweetest singers among caged birds passed through severe discipline ere they learned the song they now sing so readily. Confined for weeks in a dark room, kept on scant fare, shut out from all sounds save that of the song to be learned, there was nothing to be done but to learn it. Be of good cheer soul. Despond not, if the gloom of affliction be about thee, and scant be thy fare, so far as this world's good is concerned, and though no cheering sounds of friendly greeting fall upon thine ear. There is a song to be learned even of praise to our God, the new song of heaven. It is best learned in the dark, and amid the seeming adverse circumstances which surround thee. But thou shalt sing in the glory and amid the plenty of heaven.

### BROWN'S IRON BITTERS WILL CURE

HEADACHE, NERVOUSNESS, BILIOUSNESS, DYSPEPSIA, NERVOUS PROSTRATION, MALARIA, CHILLS AND FEVERS, TIRED FEELING, GENERAL DEBILITY, PAIN IN THE BACK & SIDES, IMPURE BLOOD, CONSTIPATION, FEMALE INFIRMITIES, RHEUMATISM, NEURALGIA, KIDNEY AND LIVER TROUBLES.

FOR SALE BY ALL DRUGGISTS. The Genuine has Trade Mark and colored Red Lines on wrapper.

### TAKE NO OTHER

### To all Fur Catchers.

I beg leave to inform all my old customers and as many new ones as I can get, that I am still in the Fur Trade, in the Kingdom of the District of Opelia, Lordship or Supt. Rule and Law, as Lee county has elected true Democrats to the Legislature, where the Kingdom will now soon be abolished, and we shall have a Republican form of Government accorded us with Democratic Rule, instead of Lordship Rule by the Bay-ettes, as we have had for the past four years, where I shall be enabled to pay from three to four dollars for No. 1 Beaver, smaller sizes less. Order the same, Coon and Mink skins to 25c. Fox skins to 50c. Opossum and Muskrat gets to 10c. and 1 Bay Bides and Wax, also.

BERTRAND ZACHRY, Opelika, Lee Co., Ala.

## Died.

In Wilsonville, Dec. 9th, 1886, Mrs. Mollie Holland, daughter of S. M. and V. C. Payne, and wife of W. D. Holland. She was born in Selma April 22nd, 1863, and passed the years of her earliest childhood in that city. Many will remember the winsome little girl whose very presence seemed to bring sunshine. Her parents moved to Shelby county where she was yet a child, and here, when only eleven years of age she gave her heart to Jesus, and was baptized in his name. From that day to the day of her death her devotion to her Master was marked. She sought out work for her Redeemer's cause, and performed it with a glad heart.

But the faithful friend, the dutiful, affectionate daughter, the devoted wife has gone to her reward. She will be missed by her friends, by the church she so loved, and, oh! so sadly missed by the sorrowing parents, who resign their only child to the God who gave it, and the bereaved husband who gives up the one jewel of his life to sparkle forever in the crown of a glorified Savior.

May the loving Father, who alone knows the anguish of their crushed and bleeding hearts, comfort them in their sore trial. K. H. M.

A man may superannuate himself, and every man has to do his own part in keeping from being superannuated. (N.Y. Examiner.)

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### Constipation



