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OBSERVANCE OF THE SABBATH.

There are many well meaning Christians who oppose legislation for the enforcement of Sabbath rest. They regard it as an effort, to compel men to attend Christian worship when they are not so disposed. The physical necessity for a cessation of labor on the Sabbath is ignored in the false claim that religious liberty is trampled upon by the enactment of Sunday laws. The following extract from a recent editorial in the *Examiner* presents the matter in its proper light, and deserves a careful reading and thoughtful consideration:

There is nothing in the present movement for the observance of Sunday which partakes of the proscribing principle. The Sunday laws that it is proposed to enforce, and where it is necessary to re-enact, are not religious but secular. They do not compel men to observe Sunday in any particular way; they merely require a cessation of ordinary labor, in order that all may enjoy a day of rest. And this requirement is made on secular and not on religious grounds. They require that men should go to church, and a man who staid at home on the Lord's day, except in case of sickness, was liable to be fined and imprisoned. This was an infringement of religious liberty. There is probably not a man living who would wish to restore this order of things, or who dreams of passing a law that will compel men to observe Sunday in a religious manner. If there are any such persons among us, their numbers are too insignificant to constitute them a dangerous class. But a law requiring rest from ordinary labor on Sunday, because a weekly day of rest has been proved by experience to be an institution of the greatest physical and moral benefit to mankind, rests upon the same police power of civil government as those laws that are enacted to keep towns and cities in good sanitary condition, to prohibit nuisances, and the like.

PROHIBITION NOT A FAILURE.

The statement is often made by secular newspapers that prohibition is a failure, and their words are frequently used by whisky men and politicians to damage the cause of temperance. Whenever a man proclaims that prohibition is a failure, you may be sure of this, that he is walking hand in hand with whisky men and opposes prohibition because it does prohibit. The very fact that fierce opposition is met with from the whisky interests, by the advocates of temperance, is proof that they fear prohibition and in some cases are willing to make any sort of compromise. If prohibition doesn't prohibit, then whisky men should vote for prohibition. They should carry out their teaching with at least a small degree of reason and common sense. No city or county has ever been made poorer by the enactment of prohibition laws, and no state can hardly be considered poorer when it has passed laws which will be of lasting good and benefit to the people of the state at large. The system that enriches the national treasury by the revenues from strong drink is responsible, in a large degree, for making drunkards and criminals of thousands of citizens. What we need is, more prohibition towns, and cities, and counties, and states. Following this state of things would come less pauperism, less crime, and less suffering.

Wherever the people want prohibition (and every Baptist, or Methodist, or Presbyterian should desire it), let them speak out and it will be given them. Whisky men never tire in their efforts to have whisky in reach of themselves and their friends, and Christian people should show at least the same spirit of persistence in demanding temperance laws for their beat, or township, or county.

And right here it will be of interest to read the following article from Rev. L. F. Whitten, recently published in the *Age-Herald*, in reply to an editorial in that paper, wherein the editor alluded to prohibition in Kansas as a failure:

Your statement in the *Age-Herald* about the failure of prohibition in Kansas needs to be ventilated from the other side. I do not think you have seen the other side—the prohibition side—as given by seventy-nine probate judges of Kansas, in the *Voice* of May 23rd, 1889, over their own signatures. There are 106 in the state, and 79 of them answered the questions of the *Voice* by stating that there was not a saloon in their counties; and also stated that the liquor which the "old soaks" drank had to be secured in Missouri.

They "declare" the prohibitory law a success in closing up the saloons, in diminishing drinking, pauperism and crime, and in being of financial gain to the community. "Kansas," they say, "will never go back to license." Governor Martin, of Kansas, in January, 1889, in his parting message to the state legislature, said: "Fully nine-tenths of the drinking and drunkenness prevalent in Kansas eight years ago has been abolished."

Notwithstanding the fact that the population of the state is steadily increasing, the number of criminals is decreasing. Many of our jails are empty. ** The dockets of our courts are no longer burdened with long lists of criminal cases. *** These suggestive and convincing facts appeal alike to the reason and the conscience of the people. They have reconciled those who doubted the success and silenced those who opposed the policy of prohibiting the liquor traffic.

Gov. Martin opposed prohibition when the question was up for decision in Kansas. Governor Humphrey, in his message to the legislature in 1889, says: "As an issue in Kansas politics re submission of constitutional prohibition is as dead as slavery. The saloon as a factor in politics, as a moral iniquity, has been outlawed and made a fugitive and vagabond on the face of the earth, or that part of it with the state of Kansas."

The editor of the *Topeka, Ks., Capital Commonwealth*, this year wrote to the *Boston Globe*: "Drunkenness and crime have diminished 80 per cent. since the saloons were closed in Kansas. The sentiment of the people of Kansas is overwhelmingly in favor of prohibition and if submitted again to a vote of the people would be adopted by 100,000 majority."

I have given you just a few statements from Kansans themselves, who are supposed to know more about prohibition there than you or I can know. I could multiply these statements in the columns of your valuable paper, but deem it unnecessary.

If prohibition is a failure wherever tried, why do liquor men so fiercely fight it?

Preaching to the Heathen.

In an admirable and striking address made on Sunday evening of Anniversary Week at the Baptist tabernacle, Bowdoin Square, Boston, Dr. Ashmore said: "Some months ago, I was coming into the Golden Gate from Asia, in the steamer 'Oceanic.' There was a dense fog. Suddenly, through the fog, we heard the whistle of another steamer; then, in a moment, the form of a great vessel, coming directly toward us, appeared out of the mist. A collision was unavoidable. We had on board 1,200 souls. In a moment, the steamer crossed our bow; instead of her striking us, our steamer struck her amidships, and she went down. Did any one stop to consider whether there was any other means for those people to be saved? Did anyone say, 'We will do nothing until we are assured that not one of them can by any possibility be saved in any other way?' Rather the captain at once gave the order, the boats were manned, and we did everything in our power to rescue the struggling drowning people."

It seems to us that here is a point well worthy of being considered. It was the misfortune of the writer to hear a Christian lady (a member of another denomination) say, "I would not go out as a missionary to the heathen, or do anything for them, if I thought there was any possibility of their being saved without hearing the gospel."

Is this the spirit of Christ? Does not this overlook the great missionary motive, the command of our Lord, and the constraining love of Christ? As to what God is going to do with the unevangelized heathen in the future, we know that whatever he does will be done by goodness, holiness and love, guided by infinite wisdom. But what God will do in this matter is not in the least our responsibility. It is not our duty to sit in judgment upon the unevangelized heathen; our duty is to see that they be no longer unevangelized. How God looks on them, we do not know; but we do know how God looks on us, if we see our brother have need, and shut up our compassions from him. We know how God looks on us, if we, loaded with blessings as never were men before in the history of this world, continue to live in selfish indulgence and luxury while our fellow-men are perishing.

We see the heathens, our brothers for whom Christ died, living in the utmost debasement and misery. We see women going from the cradle to the grave, wishing every day that they had never been born, wishing that their mothers had killed them in infancy, and feeling often that the kindest thing they can do for their infant daughters is to put them to death. We see women and men and children suffering the utmost agonies for the want of some proper medical treatment. We see the slave trade ravaging the most unhappy of continents. We see everywhere the dark places of the earth filled with the habitations of cruelty; and we say, practically, we will do nothing until we have settled the question as to the salvability of the heathen; we will do nothing until we have exhausted every hypothesis, and have satisfied ourselves that by no possibility can any of them be saved without the preaching of the gospel.

We believe it was Mr. Spurgeon who said, with equal wisdom and force, "The question is not whether the heathen can be saved without the preaching of the gospel; the question is whether we can be saved if we refuse to send them the gospel."

National Baptist.

The Testimony of Words.

II.

One of the most striking natural evidences of the truth of revealed religion, as presented in the study of words, is one of the linguistic facts which bear upon the doctrine—or rather upon the innate feeling—of the immortality of the soul. The voice of nature, speaking in the formation of the various Greek words for "die," presents a very curious and striking fact for the reflection of the thoughtful student. We are to remember that the Greek language was formed, not under the elevating and refining influence of the philosophy of Socrates, Plato and Aristotle; not under the purifying power of the deeply religious Greek tragedies, some of which have sunk in comparison with the book of Job; but it came forth rude and little from the minds of everyday, plodding men, and those men, it must be remembered, were heathen. Under such circumstances we may feel confident that the words were made naturally, and that they express the real state of the minds which produced them. This statement by no means detracts from—nay, it really magnifies—the power of the language as a medium for the expression of the ideal and political. No competent critic can fail to note the very extraordinary power of the Greek language to set forth in a word the natural, the picturesque and the ideal. For instance, when the Greeks called the squirrel *skoraios*—shadow tail—they showed their power of observing and idealizing nature.

With these principles to guide us, let us examine some of the words for "die," in languages which are spoken and written where the gospel was not known, and where the people were heathen.

The Greek has several forms of expression to represent dying. "Apopsuko," "oiokamai," "oioko," "oiokoi," "oiokamai," "oiokolepo," and "apeimai tou bioi," all mean to die; and the idea which is common to them all, as well as to "perero" in the Latin, is that of *departure, separation, or going from one place, or state, to another*. The notion of the absolute destruction, or annihilation of the living agent, seems not to be hinted at in the root idea of any of these expressions. On the contrary, such a notion seems to be absolutely excluded. *Apopsuko* points to a departure of the soul. *Oikoi* and all the derivatives present the idea of *going, or departing*. *Apoleipo* means *to leave*. *Apeimai tou bioi* is a close translation of our popular phrase, "depart this life."

Cicero, who was one of the most careful students of words that lived in that age, and whose mind was often perplexed with theories and hypotheses about immortality—theories and hypotheses which he could not believe and could not leave alone—might have found more trustworthy in a careful study of his own word *perero*, than he ever found in any of the elaborate treatises which he was fond of reading. The word means *to die*, and it gets this secondary meaning from the primary one of *going through—per and eo*. (Compare the noun "periculum," which contains the same radical idea.)

In English we have "depart." Our "perish" is closely connected with *per* and *eo*. The first time I ever heard the expression "go up" used for dying, was in the Western Virginian campaign of 1861. It was given by a flat boatman of the Mississippi, who, having received a mortal wound, said to the commander, Henry A. Wise, "General, I'm a going up," thereby signifying that he was about to die. "Go under" is quite a common expression among the trappers and Indian fighters in the western territories, and has the same root idea and the same meaning.

Now there must be some weight in all this concurrent testimony, gathered from various parts of the world, from people of different tastes and habits of thought, from divers nations scattered through three thousand years of history, and all without the slightest suspicion, or even possibility, of design or collusion.

It all points one way, and it all goes to show that the popular heathen testimonies through the popular voice to the existence of an innate idea of immortality. Whenever this voice is heard to speak it seems to say, "When we die we do not pass out of existence, but we go into some other state or place." And, as God has not made our nature a lie, this voice should be trusted. There is a very real sense in which "the voice of the people is the voice of God."

The Latin "homo" (man), together with its adjective "humanus" (human), seems to suggest a lesson, if the word be of the same family as *humi* (the ground). It is probable that these heathen Romans still preserved some lingering trace of a long-forgotten revelation, which had taught their remote ancestors that the Lord God made man out of the dust of the ground? I think it doubtful. Still, as the Romans and Remus account of the founding of Rome, together with a great deal more of what we used to learn with so much enthusiasm about the heroic age, has been utterly swept away by the profound and iconoclastic criticism of Niebuhr, and as little or nothing has been done by the critics in the way of providing us with any trustworthy account of the origin of the Roman people, who can wonder that some have harbored the suspicion that they may have been one of the lost tribes of the House of Israel; or else that they had, in their early unknown history, an opportunity of learning something of the Mosaic account of the creation? In speculation.

Never repeat a word that was not intended for repetition.

Following Christ.

Des Saviour, guide my wandering feet

To tread the heavenly road;
Thou shalt be my accounted meet
To spread thy joys abroad.

It was soon after my conversion that I wrote the lines that commence this article. There was in my heart that desire which is characteristic of every regenerate heart, to tell the good news to others. Ah! well do I remember how my heart went out toward an uncle, as the first one that I wanted to tell of Jesus. He was several years my senior; had, I trust, been converted, and had joined the church, but had gone off into worldlyness so far as to bring about his exclusion. I had a special desire for him to take up his cross and follow the Saviour, and when several days had passed after my conversion, during which time I had suggested to my most intimate associates that they should be religious, there arose in my mind the idea of consistency. And so my heart, in that simple, child-like way, expressed its emotions. I was but a lad of sixteen when it was written, and now as I am older I can see much truth in it.

If we would follow Christ, we must look to him to guide us, and keep us in the right way. Then we are prepared to tell it abroad; then we can do much in bringing others to Jesus. And truly, in this way we are following Christ. While there are many things we can do in which it may be said that we are following Christ, yet in no truer sense are we following him than when we are using our influence to bring others to him. Then let us ever pray that our blessed Saviour will keep us in the right way, so that we may, by example as well as precept, bring forth fruit to the glory and glory of him who has chosen us as his followers. In following Christ we should trust him at all times for guidance. I say all times; not merely when the trials of life come upon us, for I often think that we need him more to keep us right when everything in this life is moving on smoothly. The closing verse of the piece referred to above suggests a thought in this connection:

O may I worthily prove to be
My Saviour's chosen one;
May I through light and darkness see
The course that I must run.

We need our Saviour's assistance in following him in the days of light as much or more than in the days of darkness. When everything connected with this life goes on smooth and easy, when we have no cares and anxieties, nothing to remind us that we have here no continuing city, we

are in danger of forgetting him. Let them go to stay till the business is all over. If a brother knows he will be compelled to leave before the close, let him go merely as a visitor, and let the churches send delegates who will try and stay through the meeting. Brethren, this is a very serious matter, and should have the earnest attention of thoughtful brethren.

FLORENCE ASSOCIATION

Is composed of only seven churches, situated in the fertile hills north of the Tennessee river. If the Florence church will do its part faithfully, in sending a full delegation of their best men every year, and if the churches are well represented by men who will stick till the association adjourns, in a few years they will have one of the liveliest bodies in the State. That country will soon be cut to pieces with railroads, and strangers by thousands will be flocking into the unoccupied territory. If I could get the ear and eye of our city Baptists, I would say some earnest things to them about the duty they owe the country around them. How easy they could help to evangelize the country for miles around if they would attend with their pastors these country gatherings!

But it is of little use to write. Few of them see the paper; too many who subscribe for it leave it at the store or office unread, and their families never see it. I should say before closing that we have some noble men who do feel the responsibility resting on them, and they are doing much to help on the cause around the cities. God grant that their number may increase.

W. B. CRUMPTON.

Marion, Ala.

Obituary.

Died, in Avondale, the 6th of August, Mrs. Jane Brown. Sister Brown was born in Baldwin county, Ga., nearly eighty years ago, as her age would have been eighty years, had she lived till the 6th day of September, 1889. She was a most devoted disciple of Christ, always cheerful and ready to every good work. Her sufferings were very severe, yet she never complained. She was ready to depart, fully trusting all to her Saviour. She will be missed from the church and the mission society. She has been a member of the Baptist church for fifty-nine years. She leaves a large number of relatives and a large circle of friends to mourn her loss. The remains were laid to rest in Oak Hill cemetery, just north of Birmingham, on the 17th inst. May the Lord bless those who mourn.

F. P. DOUGLAS.

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Receipts of the State Mission

Board for July, 1889.

State Missions.	
Ackerville ch., A. T. Albright, . . .	\$ 5 00
Sumterville church, J. D. Cook, . . .	3 00
Verbens church, W. H. Strick, . . .	5 00
Columbia church, W. M. Barr, . . .	1 00
Oxana church, J. R. Lloyd, . . .	1 20
Sibley Springs ch., D. K. Cooper, . . .	5 20
Wilson's School House, same, . . .	2 25
Daphne Mission, same, . . .	5 95
Stokely School House, same, . . .	4 00
Fair Ford, same, . . .	5 35
Chinchula church, same, . . .	3 55
Hurricane Bayou church, same, . . .	2 50
Harmany ch., J. T. Bolding, . . .	2 50
Antioch church, T. P. Farguson, . . .	6 75
Elyton church, W. W. Harris, . . .	3 00
S. S., Elyton church, same, . . .	1 00
Bessemer church, G. T. Lee, . . .	5 50
Bethlehem church, A. T. Ward, . . .	1 75
Florence church, J. C. Hudson, . . .	3 25
S. S., Florence church, same, . . .	1 75
Glenview church, E. C. Perry, . . .	6 75
Columbia church, W. M. Barr, . . .	1 25
S. S., McKinley ch., L. Smith Fox, . . .	2 00
Okmulgee ch., W. E. Alexander, . . .	5 00
Ramah church, W. W. Vaughan, . . .	3 34
Sunday-school, Ramah ch., same, . . .	2 00
Goodwater ch., T. C. Crawford, . . .	1 85
Mt. Pleasant church, Z. D. Koby, . . .	10 39
L. M. S., Gadsden, Mrs. R. B. Kyles, . . .	6 00
Children of Orion ch., D. Graham, . . .	8 06
Concord church, A. T. Hearn, . . .	6 00
S. S., Concord church, same, . . .	1 50
S. S., Harmony ch., A. J. Ivey, . . .	13 80
S. S., Pine Flat church, same, . . .	80
Liberty Ass'n, I. M. Carmichael, . . .	1 50
R. S. Larkin, . . .	6 95
S. S. Convention, Cahaba Ass'n, . . .	3 95
A. J. Ivey, . . .	7 69
St. Francis st. ch., G. S. Robertson, . . .	217 50
Hatch Creek ch., V. T. Estes, . . .	5 00
S. S., Evergreen ch., T. M. Jones, . . .	4 96
Evergreen church, J. B. Stewart, . . .	1 10
Same, . . .	4 25
Girard church, J. Gunn, . . .	35 00
Brownsville church, same, . . .	15 00
Autaugaма church, W. J. Rudolph, . . .	2 00
Hopewell church, A. J. Martin, . . .	2 40
Salem church, E. W. Solomon, . . .	1 20
Sunday-school Salem ch., same, . . .	1 20
Children's Missionary Society, Macon church, Miss Dru Collins, . . .	8 00
Georgiana church, J. E. Bell, . . .	3 00
L. M. S., Salem ch., W. M. Adams, . . .	3 00
Christian Valley ch., J. R. Larkin, . . .	4 50
S. S., Dadeville ch., G. T. Sorrell, . . .	6 90
S. S., Second church, Birmingham, . . .	10 00
M. M. Wood, . . .	3 72
Ruhamah church, W. D. Wood, . . .	3 72
Campbell church, Z. D. Koby, . . .	7 20
First ch., Birmingham, S. P. Fowles, . . .	14 00
W. C. Stewart, . . .	5 50
Midway church, W. J. Jordan, . . .	6 50
Sheffield church, J. M. Thomas, . . .	17 40
Concub Ass'n, D. N. Nicholson, . . .	10 00
Ladies' Aid Society, Newberne ch., . . .	10 00
Miss Belle Sparrow, . . .	1 90
Springville church, J. E. Bell, . . .	1 90
Sun Beams, Union Springs church, . . .	7 80
Miss Alice Anderson, . . .	6 83
Ebenezer church, . . .	9 87
Bethany church, . . .	2 49
Pisgah church, . . .	1 35
Cusseta church, G. W. Shealy, . . .	4 50
Sunday-school, Cusseta ch., same, . . .	5 92 05

Home Missions.

Ladies Miss. Society, Gadsden ch.	2
Concord church, . . .	4
Methodem church, . . .	1
Evergreen church, . . .	2
Same, . . .	2
Topowell church, . . .	1
Salem church, . . .	1
Sunday-school, Salem church, . . .	4
Ladies' Missionary Soc., Salem ch.	1
Christian Valley church, . . .	1
Sunday-school, Dadeville church, . . .	2
Uhuama church, . . .	1
W. C. Stewart, . . .	2
Oneach association, . . .	13
Pringville church, . . .	7
Beatsville church, J. I. Lamar, . . .	4
Beams, Ebenezer church, for	
Cuba, J. M. McCord, . . .	6

