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## What Did Jesus Mean by the Words "Born of Water?"

BY REV. S. W. WHITNEY.

John 3: 5, reads: "Jesus answered, Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." This verse embodies Jesus' reply to the inquiry of Nicodemus, "How can a man be born when he is old?" One thing, therefore, is clear. Whatever meaning we give to the words, it must be one that is altogether likely to have been attached to them by the Savior himself, and at the same time every way suitable as a reply to the inquiry of the Jewish ruler. Nicodemus' question, "How can a man be born?" is evidently equivalent to saying, "In what way can a man be born?" Christ's answer is virtually, to use his own words, He must be born of water and of the Spirit; otherwise he cannot enter into the kingdom of God.

We confine ourselves to the words, "born of water and of the Spirit," and our inquiry is, What do they mean? That Nicodemus grasped their meaning we have no doubt. But his daily surroundings and habits of thought, enabling him at once to comprehend the significance of Christ's words, were somewhat different from ours. To him the phrase "born of water" probably needed no explanation. Not so, however, of the words of the present day. It is generally supposed to refer in some way to baptism. Indeed, the popular, the almost universal, view of the expression, makes Jesus virtually say, "Except a man be born by water-baptism and by the Spirit, he cannot enter into the kingdom of God." But such a meaning as this neither Christ nor Nicodemus could have attached to the words. The regeneration referred to is effected both "by water and by the Spirit." So that, if "water" is only another term for "baptism," the Spirit's work in regeneration is incomplete without baptism; water-baptism becomes an essential agency in the work of regeneration, and there is no entrance into the kingdom of God without it. But this is something we can not persuade ourselves that either Christ intended to teach or Nicodemus understood him to say. We believe the words embody a better, a higher meaning, and admit an explanation that is at once simple, Christ-like and perfectly satisfactory.

Dismissing, then, all thought of any reference by the Savior to water-baptism, let us look at the words candidly and intelligently. Let us look at them, if possible, through the eyes of Nicodemus, not to say through those of his great Teacher. To Nicodemus the expression "born of water," or "born from water," taken literally, could mean only born from the use of water. But what kind of a birth is that which is generally effected or brought about by water? It is simply a purification, a cleansing. Such a birth, as far as the outward man is concerned, was probably one of great familiarity to the Jewish eye than it is to ours. They had their water tanks and jars everywhere for purifying purposes. When they washed themselves, or their cooking utensils or articles of furniture, it was with a view to ceremonial and moral cleansing, as well as to a cleansing merely visible to the eye. It was a sort of making over again or renewing of the thing so cleansed—a being born of water. Take a soiled garment, subject it to the rinsing, purifying process of clear, running water, then dry it and iron it smooth, and it becomes, so to speak, a new garment. Before, it was foul and repulsive; now, it is clean and attractive. In a word, it is born over, and born of water. Just so, when Jesus said to Nicodemus, "Except a man be born of water," he was doubtless understood to mean, Except he be cleansed—except he be purified.

But this is only on the surface; enough, however, to enable Nicodemus to see the Savior's meaning. It was no mere water purification that Jesus referred to, as the expression, "and of the Spirit," immediately following shows. He therefore did not employ the word "water" literally. Yet there is a special propriety and force in his use of this word. In accordance with his usual mode of speaking, especially in his teachings, he employs the word symbolically, to denote the truth. His nothing was more natural. And the fact that the evangelist gives us the word "water" here instead of "the truth" is strong incidental evidence that his record is true, that he has reported Jesus' words just as they were uttered by him. Our point, however, is that this symbolical expression is in perfect keeping with Christ's daily mode of speech. In his Sermon on the Mount he said to his disciples, "Ye are the salt of the earth," "Ye are the light of the world,"—not literal salt or literal light, most assuredly; but, as every one understands it, Ye are the saving principle by which the world is to be kept from moral putrefaction; ye are the enlightening power by which the world is to be saved from moral night and gross spiritual darkness. In John 8: 12, Jesus said to the Jews, "I am the light of the world," not literally, of course, but in a figure, he being in the moral world what the sun is in the natural world. And so the Jews understood him. In John 21: 15, 16, Jesus said to Peter, "Feed my lambs," "Feed my sheep." But Jesus had no lambs or sheep in the sense that farmers have. In another place he calls himself the good Shepherd; yet tending sheep, in the common acceptance of the words, was not his occupation, as

ment making was Paul's. In answer to the Jews who asked what sign he could give them in proof of his divinity and of his right to purge the temple as he had done, he replied, "Destroy this temple, and in three days I will raise it up." He used the word "temple" symbolically, though the Jews insisted on taking it literally. On one occasion he said to his disciples, "Beware of the leaven of the Pharisees and of the Sadducees." He might have said plainly, "Beware of the doctrine of the Pharisees and of the Sadducees," but he preferred to use a word which, though shrouding his real meaning, strikingly denoted the insidious tendency of the Pharisee's doctrine to corrupt all that embraced it or might be brought within its reach. It was in perfect accordance with his usual symbolic way of speaking. In his message to the church in Pergamos (Rev. 2: 16) he says: "Repent, or else I will come unto thee quickly, and will fight against thee with the sword of my mouth," denoting an utterance destructive and desolating, like the ravages of the sword. "Once more," "Whosoever will," he says, "let him take the water of life freely,"—not a literal water of life, but something that, like cold water, satisfies, refreshes, vivifies, and that is the everlasting gospel.

These are only a few of the symbolic expressions that are to be found among the recorded words of Jesus. Others, of course, occur to every one familiar with the New Testament, such as: "Upon this rock will I build my church, and the gates of hell shall not prevail against it." "Take up your cross and follow me." "I am the bread of life," and many others, showing that Jesus was a natural and logical thinker, and that he was naturally and habitually expressive of the very thoughts and things we meant, Christ naturally spoke in symbols.

We ought now to be prepared to see that Jesus must have used the word "water" as a symbol, in speaking of the necessity of being "born of water," etc. In so speaking his reference was not to literal water, but to that which clear water so beautifully symbolizes; namely, divine truth, the Word of God. To be fully satisfied of this we need to look at only a few other portions of Scripture. In Eph. 5: 26, we read that Christ gave himself for the church, "that he might sanctify and cleanse it by the washing of water with the word," i. e., by a washing in which the Word of God acts the part of water in the cleansing process. The same truth is taught in John 15: 3, where the Savior says to his disciples literally, "Now ye are clean through the word which I have spoken unto you." The water, that is, the cleansing means employed, was the truth, the word which he had spoken. In 1 Peter 1: 23, we find the apostle using the words "being born again" (i. e., by means of) the word of God to express the very truth that Christ expressed by saying "being born of water." Peter referring directly to the means itself, while Christ referred to it through its symbol, water. Just so the apostle James says (1: 18), "Of his own will begat he us with the word of truth." What Christ speaks of as resulting from the use of water, James attributes to the Word, to the power of divine truth. Hence we are forced to the conclusion that the expression "born of water," translated into plain English, is cleansed or purified by the truth, the gospel, the Word of God, as the New Testament generally expresses it.

But Jesus would not leave on Nicodemus' mind the impression that the mere being born of "water," or an ordinary cleansing even by the truth, was all that was meant. To show his full meaning he added, "and of the Spirit." He referred to a transformation equivalent to a birth, effected not merely by the use of water, so to speak, i. e., by the truth, but by the operation of God's Spirit. It is a purification wrought in man through the truth and by the power of the Spirit of all holiness, breathing life into the soul, and forming a new man. This is the necessary condition of entrance into the kingdom of God, as explained by the Savior—a purification wrought in us by the truth as applied by the Holy Spirit. It is the joint work of the truth and the Spirit. As the apostle Paul expresses it, Titus 3: 5, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost,"—rather by a regenerative washing, a washing resulting in regeneration, being a renewing or a making anew, a making over again, of a man by the Holy Spirit—*Wash man.*

The People's Praise Book, or Baptist Carmina Sanctorum, edition, Edited by Rev. Henry M. Sanders, of New York, and Rev. George C. Lorimer, D. D., of Chicago, with the editors of the Carmina. The People's Praise Book has been carefully prepared by editors whose names and experience are a guarantee of its excellence and practical adaptation for use exclusively in Baptist churches. This new book appeals strongly to all Baptist congregations intending to change their present old hymn and tune book. This manual is notable not only for its beauty of type, press but in a figure, he being in the moral world what the sun is in the natural world. And so the Jews understood him. In John 21: 15, 16, Jesus said to Peter, "Feed my lambs," "Feed my sheep." But Jesus had no lambs or sheep in the sense that farmers have. In another place he calls himself the good Shepherd; yet tending sheep, in the common acceptance of the words, was not his occupation, as

He who hath love in his heart has spurs in his sides.—Old Proverb.

## Baptist Growth in Sweden.

This church is one of 497 included in the recently published statistics for 1888. During that year 23 new churches were organized. Of the entire number 210 owned houses of worship. There were 521 preachers, some of whom, however, were debarred by circumstances from devoting their whole time to the work of the ministry. The churches included a total membership of 32,305, of whom 2,593 had been added by baptism. The Sunday-schools contained 32,767 pupils and 2,816 teachers. Contributions for all purposes amounted to 312,311 kronor, or about \$83,256. In addition to this amount some \$6,000 a year are received from the Missionary union in Boston, a part of which is employed in assisting weak churches to sustain pastors, but the larger part is used in carrying on the work of the churches. In Stockholm, which gave instruction last year to 27 young men preparing for the ministry. The significance of these figures lies in the fact that this growth has been attained in a comparatively short time. About forty years ago there was not a Baptist in Sweden. One who had embraced their views abroad, and had returned to his native land, was promptly banished from the country in the delusive hope of nipping the evil in the bud.—*Examiner.*

From the Western Recorder.]  
**Men and Women Wanted for the Canton, China, Mission.**

Dear Brother Eaton: I want you to help us in this work. About six weeks ago at our State Convention at West Point, Miss, I made an appeal for thirty new laborers for Canton. Some are responding favorably to my appeals. Four have talked with me that want to go, and I have had letters from four others that wish to go to China. Two of these are in Texas, one in South Carolina, and one in Mississippi. Two of the men are physicians, one a minister also.

We want a good proportion of this thirty to come from Kentucky. I used to like Kentucky boys as schoolmates, and I think they would make capital co-laborers in our Canton mission. When do we want them to go? During this and the two following years. Where do we want them to go? To Canton, China. This is a splendid city of more than a million of inhabitants. There is ample room here for all the thirty new laborers, and then the destitution would be provided for. Our desire is to locate missionaries at several centers in other cities. Twelve miles west of Canton is Fat Shan with half a million, south of Canton twenty miles is Chau Tsun with a hundred thousand, and a little further south is Kow Kong with about a million, and southwest a little way is Kong Mun with at least a hundred thousand, and six miles west of this is San U City with two hundred and fifty thousand. Then going back within about twenty miles of Canton we come to Shek Wan, one of the great potteries of the world, with its teeming thousands. Within a radius of one hundred miles from Canton there are scores of towns of from ten to fifty thousand inhabitants with hundreds of villages.

On the West river, 85 miles from Canton at Shui Hing, a large city, where we have a church of about sixty members, we ought to have three (one a doctor) families located to work this and the many adjacent towns and villages. And 150 miles further up the West river at Ng Chau, the head of navigation for large river steamers we ought to have three more families stationed. We have about a dozen members in this, the Kwong Sui province.

Another station should be at Kwong Ning on the Sz U river about 150 miles northwest from Canton. Here is a splendid field for three or four families. We have a nucleus for a church of fourteen members at Kwong Ning.

The North river and its branches open up a vast field where we already have two churches and three stations with about 75 members. The difficulty will not be to find good places to locate missions, but to choose between the many really very important places. This is a grand mission field, more than ten millions of Chinese speaking people. Nearly all of the large cities and towns of this vast field are easily reached by boats. There is not much use for railroads for mission work here. One great temptation, and one to which we sometimes yield, is to run one too much ground. There should be more missionaries stationed here and there so that we could give more time to our immediate fields.

Do not be afraid of the climate. God made it, and he has sustained a reasonable old age in this section more people than in almost any other part of the world in proportion to the area. With reasonable prudence foreigners can live there just as long and as comfortably as they can anywhere else in China. Most of our missionaries are able to stay there from ten to forty years.

Our own mission is in a prosperous condition. We have twelve stations outside of Canton and four chapels in Canton; in all, five churches and about 550 members. We have about twenty native preachers. Half of them employed by our mission and seven employed by Chinese money and some friends in this country, and they preach without pay. There are eight girls' schools and three boys' schools connected with the mission. Our members have bought and paid for seven chapels where we have regular services. Our missionaries and the native members work together in

peace and are all hopeful, and we are encouraged by having baptisms nearly every month. Last year we had 70 baptisms, and up to July 1st this year we had received 55 baptisms. There is a commendable liberality shown by many of our members.

At present our missionaries on the field are Dr. Graves, brother and sister McCloy, Mrs. Sanford, Miss North and Miss Hartwell.

Brethren and sisters, you see our field and the workers. And you must see the need of at least thirty new workers to carry on the work already begun. Three classes of workers are needed—preachers, physicians, and lay-workers, both men and women. Are there not many in Kentucky who are willing and ready to go? I wish all who feel a desire to enter this field would write to me at Kosuth, Miss., that I may give you further information and encouragement if needed. Send your applications to the Secretary, Dr. H. A. Rappier, Richmond, Va. We may not expect the Baptists of Kentucky to give their proportion of the money needed to send out and support all that ought to go to China? It seems to me the time has come for large giving on the part of the wealthy, and generous giving on the part of all to this the grandest work of God's people, the evangelizing of the heathen. Brethren and sisters, help us in this work by your constant contributions, your personal efforts at home, and your prayers for us. Yours fraternally,  
E. Z. SIMMONS.

Kosuth, Miss.

## Woman's Work.

Woman's work has received a great impetus by the organization of missionary societies and executive committees, which has not been without good effect on the general work of the churches, but has quickened the zeal of many in whom the missionary enthusiasm burned low.

Will any say that the organization of woman's missionary societies is not a blessing to humanity and well pleasing to God? Let us notice some figures: Southern Methodist women were organized in 1878. The first year their receipts were \$4,014. In 1887, \$48,002. It cannot be argued here that what is done by the women through their organization detracts that much from the general contributions of the churches; for with a gratifying increase in the contributions of Baptist women of the south last year, there was a marked increase in the receipts of both the boards of the Southern Baptist Convention. The Baptist women of the south were organized in Richmond, in 1888, by the creation of an executive committee through which the state committee (where they exist) report their work to the boards of the Southern Baptist Convention.

The report of sixth annual meeting of the women's mission societies and first annual meeting of the executive committee, shows an increase of nearly fifty per cent in women's contributions to foreign missions in 1889 over that of 1888, and nearly one hundred per cent increase in the same time in their offerings for home missions; and this was not at the sacrifice of the general contributions of the churches either. To illustrate: In a well known church in South Alabama, with a scattered membership of less than 200, whose pastor looks especially after the giving qualities of his flock, 132 members (70 male and 62 female) attended church during the first six months of this year. Of these, thirty-five male and thirty-five female members contributed for missions.

The women of this church, through the ladies' missionary society, are educating a young man in Mexico for the ministry. These women are without exception, I believe, represented in the regular collections for missions. If we will encourage the women of our Baptist churches they will soon be exerting a very decided and wholesome influence throughout the denomination.

A state central committee for Alabama that would co-operate with the executive committee in Baltimore, in the opinion of this scribe, would be a step in the right direction. Shall we have it at the approaching convention in Selma? Let all that are in favor of it say, Aye!

A strange and sickening story comes from the negro Republic of Hayti. It is to the effect that, not only is the highest public and private life honeycombed through and through with corruption and gross immorality, and the lower order of people almost destitute of all just ideas of the relation of father, mother, brother or sister, but that they actually in many instances slaughter their young children and sell their flesh in the markets. If this is true, no people on earth need the gospel as they do.—*Ev.*

Brethren and sisters, we have but one journey to make through this world. Let us make it on foot, helping up other poor fellow-travelers as we go along. Jesus will walk with us over the rugged paths of self-denial and sweeten every step. We shall have the best of company—home missionaries who wear old coats to teach men new hearts—poor needle-women who give hard-earned dollars to their Master—and rich men also who give Christ the key to their iron safes and check books. Let us be in no hurry to get to heaven, for "Our Beloved" is with us on the road, and we are needed in this sin-cursed world. When we get to the celestial "station" we will not find many who came there in a palace car.—*Dr. T. L. Cuyler.*

## Distinctive Principles of the Baptists.

BY GALUSHA ANDERSON, D. D.

We mean by "Distinctive Principles" those principles or doctrines which distinguish Baptists from other Christian denominations. At the outset, we call attention to the fact that some principles of which, at least, they were once the most persistent and distinguished advocates, are now generally received by all Protestants. During the sixteenth century, in Switzerland and the Netherlands, they were the foremost champions of unrestricted religious liberty. In its defense thousands of them suffered death in the most cruel manner. Ever loyal subjects of the state, doing cheerfully all civil duties, they stoutly and bravely denied that the state had any right to control them in reference to their religious duties. In their judgment, the state should enforce the second table of the decalogue, but not the first. The moment that it undertook to control a man's belief and worship, it invaded the sacred precincts of the conscience, and was an impious intruder.

The same protest was made by Baptists on our own shores, in the seventeenth century, which brought upon them persecution and led to the founding of the commonwealth of Rhode Island, where for the first time in the history of the world, all were granted unrestricted freedom in religion. Since that time, this doctrine, proclaimed and defended by Baptists at the cost of liberty and life, has become prevalent in all Protestant states, and is rapidly permeating all other peoples and governments.

Another principle which, in a measure, is received by all Christian denominations, but by Baptists proclaimed and reiterated with such emphasis as to make it one of their distinctive doctrines, is, "The New Testament is our only guide in all matters of faith and practice." Not that Baptists discard the Old Testament; they find the Old Testament in the New, and also in the New the full development of doctrine; moreover, they find in the New Testament the law that is given for the control of Christian churches. Other denominations rest on the New Testament and history—the Baptists on the New Testament alone.

Guided by the New Testament, Baptists find that the churches founded and built up by the apostles were local and independent. These churches had no organic connection with each other. No apostolic church acknowledged the right of human authority, ecclesiastical or civil, to control it. It had no king but Christ; no pope but the will of Christ. Yet these apostolic churches received and held the same doctrines, and were closely united in spirit. This New Testament model, Baptists throughout their entire history have persistently followed, and in this respect are distinguished from most, but not all Christian denominations.

The New Testament clearly teaches that the churches founded by the apostles were made up of baptized believers. Wherever the apostles and their coadjutors preached, it is recorded that those who "received the word," who "believed," who "received the Holy Spirit," and "only such, were baptized, and added to the churches. The apostles in their letters to the churches, speak of those addressed as believers and as baptized. Nor does the baptism of households presented to us in the New Testament make this position untenable. There is not the least hint that there were in any of them infants incapable of belief. Luke tells us that all in the household of the jailer believed. In very many Baptist churches now are found whole families who have been baptized. As the apostles did, so Baptists endeavor to do. They insist that none but believers shall enter their churches, and that all must come in through the door of baptism. As infants are incapable of belief, they never baptize them. No one is regarded as a fit subject of baptism unless he gives credible evidence of intelligent and saving faith in Christ.

Baptists not only differ from others as to what baptism is. According to the New Testament, they hold that baptism is the immersion of a believer in water, "into the name of the Father, and of the Son, and of the Holy Spirit." The meaning of the Greek word describing the act; that all incidental descriptions of baptism given us in the New Testament are intelligible only on the ground that baptism is immersion, and that the declarations of the epistles that baptism is a burial, proves conclusively that baptism in apostolic times was immersion. Hence, Baptists only immerse believers.

From this view of baptism arises their practice in reference to the Lord's Supper. They invite only baptized believers to the supper. They agree with almost all other denominations, that only those who have been baptized should come to the Lord's Supper, but not regarding baptism as having been baptized, they do not feel authorized to invite them to the Lord's Supper. Yet, regarding their brethren of other denominations as genuine believers in Christ, they are ready to join hands with them in a great variety of Christian enterprises, and do most heartily invite them to the ordinances of the New Testament, but in the Lord's own order—first, Believers' baptism, and then the Lord's Supper.

These principles still more briefly stated are: 1. Unrestricted religious liberty; 2. The New Testament our only guide in all matters to faith and practice; 3. Churches, according to the New Testament, are local and independent; 4. These churches must be made up of baptized believers alone; 5. New Testament baptism is the immersion of believers into the name of the triune God—this, and this only; 6. We are authorized to invite none to the Lord's Supper except those who have received the baptism of the New Testament. If these principles are maintained, there can be no union of the church and state; the churches will be filled with a spiritual membership, and no one will feel at liberty to set aside any positive command of Christ, on the ground of inconvenience or expediency.—*The Baptist Teacher.*

**Conversion and Regeneration.**  
*Eds. Ala. Baptist:* In Bro. W. N. Huckabee's article, October 3d, on "Who should be Received into Fellowship by a Missionary Baptist Church?" I see one thing I wish to notice. I refer to this statement, "Conversion is an instantaneous act, and alone constitutes the only prerequisite to baptism. Regeneration is a process which may take a whole lifetime to complete."

This struck me with much astonishment, for I had long since decided, from Bible teaching, that just the reverse is the fact. For fear I was in error and had been teaching error, I applied to Webster's unabridged, for definitions, and find I was correct. He says that conversion is, "in a theological or moral sense, a change of heart or disposition, in which the enmity of the heart to God and his law, and the obstinacy of the will, are subdued, and are succeeded by supreme love to God and his moral government, and a reformation of life." The above is what I regard as the slow process, and the result of the reproof of the Spirit of God, followed by the gospel of Christ, which two influences convince and convict, which produces Godly sorrow; this works repentance unto salvation; or, in other words, brings the sinner to Christ for salvation, where he receives power to become the child of God. This power is faith that justifies, and the regenerating influence of the Holy Spirit. Webster says: "Regeneration; in theology in new birth, by the grace of God; that change by which the will and natural enmity of man to God and his law are subdued, and a principle of supreme love to God and his law, for holy affections, are implanted in the heart."

This, being the exclusive work of the Holy Spirit, is the instantaneous work. To generate is to cause, to produce, to form. This Dr. H. W. Leighton, who he made man; the prefix "re" requires God to reform, or recreate. Will it take God a whole lifetime to regenerate the soul? I fear, my dear brother, that in correcting one error you have fallen into another equally as erroneous. I require the evidence of conversion and regeneration both before I regard the subject ready for baptism. J. B. HUCKABEE.  
Leighton, Ala.

## Tennessee River Association.

The Tennessee River association met with Beech Grove church, Jackson county, Ala., September 27th, and continued four days. It was, all things considered, one of the best meetings for years. Rev. P. Brown was re-elected moderator, and L. C. Coulson continued as clerk. The association did more and better work than usual, as will be seen when the minutes are out. We had several good brethren from a distance.

Dr. D. L. Purser, of Birmingham, was there, and raised \$560 for the Howard, in notes; and how much cash I do not know. He captured the association by his splendid sermon on Sunday. One of our anti-missionary friends stated to one of our sisters, that in his opinion Dr. Purser preached as good a sermon as he ever heard, but for the reference to the college.

She replied: "Yes; but he never would have preached such a sermon, had it not been for the schools." The anti-replied: "I guess you are right and I am wrong, and I will compromise by saying that the brother preached a mighty good sermon."

Bro. W. B. Crumpler, representing the State Board interests, was there; and we were glad to see him. I believe his visit will have much to do with our association raising the amount asked of us.

The pastor of the Huntsville church was on hand, and I can but say for him that he is one of the coming men of the state, as a Baptist.

Dr. Johnson, of Mary Sharpe College, Winchester, Tenn., was present. He made three good speeches.

Bro. E. Stillwell was also with us. He is a Nashville, Tenn., man and a good preacher. We got one good sermon out of him, and the Huntsville people got two.

Of the delegates to the association who deserve special notice, is our young brother, W. L. Stephens, who made the speech of the association. His talk was in support of the report on Home Missions. It was as chaste as it was resplendent with burning facts, and modestly given to us. He is a young man that we may well be proud of.

What a pity we can not induce more of our young, private members to take the lead in discussing the great questions of interest to the churches and their work. If I can, I will get two or three of our young men to attend the state convention.

## Church Statistics.

DEPARTMENT OF THE INTERIOR, CENSUS OFFICE.

WASHINGTON, D. C., Oct. 1, 89

*Editors Alabama Baptist:* Having determined to include church statistics in the special inquiries to be made for the eleventh census, I wish to announce to you, and, through you, to your readers, my desire and purpose to obtain the fullest and most accurate results possible in this special department. I need not enlarge upon the value of such results to any who are in any wise interested in church work and progress, and wish to know the numerical strength of the various religious denominations of the United States.

The inquiry will be broad enough in scope to embrace every religious body, of whatever name or creed, however few or many its churches and members, and it will be conducted with the utmost fairness and impartiality. The information sought will be arranged under five heads: (1) Organizations or societies; (2) Church edifices; (3) Seating capacity; (4) Value of church property; (5) Communicants. This is as much, in my judgment, as it will be to undertake in this direction for the eleventh census.

In order to prosecute this plan successfully and to make the results so thorough and accurate that they cannot be impeached, the government will have to count largely on the prompt and generous co-operation of those in each denomination who are in a position to furnish the information desired. This information cannot be gathered by the appointment of special enumerators for this work. It is necessary, therefore, to make church statistics a special inquiry, and they must be gathered chiefly by schedules placed in the hands of some competent person in each of the minor ecclesiastical subdivisions of the various churches.

The conduct of this special inquiry has been committed to a gentleman whose qualifications for the work will, I am sure, be instantly recognized: H. K. Carroll, L. L. D., editor of "The Independent," of New York, has consented to assume the duties of the position. Dr. Carroll is now engaged in preparing plans for such a division of the territory of each denomination as will make it comparatively easy for those to whom his inquiries will be addressed to give a prompt and faithful response. I ask for him, and I am sure you will heartily second me, such cheerful and generous assistance as he may require from officers of the denomination you represent.

Very respectfully,  
ROBERT P. PORTER,  
Supt. of Census.

## Unity Association.

This is one of the leading associations of the state, and if our readers want to enjoy something good in this line just before the next time, Stanton, on the E. T. & G. Railroad, about twenty-six miles north of Selma, was the place, and Wednesday, Oct. 2nd, was the time.

The moderator, a consecrated business man, believes in making a good start, and so he arranged for an hour of devotional exercises before the time for preaching the introductory sermon. The latter was the work of Rev. G. W. Mills, who did his part well. He elaborated the practical exhortation of "Watch" in a manner interesting and instructive to his large audience. Bro. Anderson, whom all love for his years of faithful service for the Master, followed in a few pointed remarks. He believes we are living in the grandest age of the world—a time of wondrous progress in the movements of God's people. "Watch therefore."

The permanent organization was effected on reassembling, by the re-election of the former officers by acclamation. Bro. A. J. Brooks was moderator, Rev. W. J. Ruddick, clerk, and Bro. K. Wells, treasurer. One important forward step was taken, which we commend to the consideration of other associations. A committee was appointed to arrange a blank form of associational letter, and it was made a part of the clerk's duties to have a supply printed, and every year distribute them among the clerks of the churches. A few dollars will procure a supply for ten years, and the expected improvement in the way of better statistics from the churches will doubtless prove a full recompense.

Rev. W. N. Huckabee did a good thing in calling for a contribution to put a tombstone over the grave of Rev. H. E. Longrier, who, for many years, so faithfully served as clerk of the association. Something over twenty-seven dollars was the answer to the appeal, and all gave cheerfully to honor a good man.

On the list of visitors we found Dr. W. C. Cleveland, Rev. D. C. Cuthbert and Bro. T. M. Fancher, of the Shelby association, Rev. A. E. Burns and brethren Hicks and Connell, of the Mulberry association, Rev. G. S. Anderson, vice-president of the Home Mission Board for Alabama, and Bro. Abner Williams, agent of the Judson Institute.

Wednesday night, Bro. Anderson preached a good sermon in his earnest, persuasive style. As we looked at the man we thought of his delicate physical frame in such marked contrast to the wonderful organizing force which enables him, by the blessing of God, to bring order out of chaos and build a strong church wherever he labors.

On Thursday morning several reports were adopted without discussion. Dr. Cleveland took the floor for us, and after a running speech

cured several new subscribers. The reports on missions were discussed with much interest. Bro. Ruddick, representing the State Mission Board, said that the subject of missions was one that came home to our hearts. Our children are going to the centers of growth in Alabama and we must see that they have the gospel preached to them. Those of us who have come to the foot of the cross know that there is no other means of salvation than through Jesus. We must reach foreigners who come here without a proper conception of God and the Sabbath.

Dr. Cleveland called for a rising vote on the question of co-operation with the State Board, and a hearty response was made. Bro. Anderson gave a brief abstract of the work of the Home Board. He spoke in complimentary terms of the Master and his work among the colored people of the South will be molded by their leaders, hence the necessity of instructing their preachers and deacons. Our duty to these people is an important question. We must elevate them or they will drag us down.

Bro. McCord believed that God had sent foreigners to our shores to be Christianized and we should be alive to the duty before us.

Bro. Huckabee, representing the Foreign Board, could not see how a man can be a Christian without being a missionary.

Dr. Cleveland thinks that we should stop glorifying ourselves and address our forces more earnestly to the work. It is not difficult now to communicate with the world. Missionaries have opened the gates of the world to commerce.

A good collection was taken for missions at the close of the discussion and then we adjourned for dinner.

In the afternoon, business was dispatched hurriedly, in order to adjourn by four o'clock. Bro. Abner Williams made a good speech for the Judson Institute. He said that there were intelligent Baptists in Alabama who know comparatively nothing about this institution.

Dr. Cleveland asked for cash and pledges for ministerial education, and about \$200 was raised. Bro. J. W. Mitchell is the beneficiary of this association, and is a young man of much promise. He will again attend Capt. Pratt's school at Six Mile.

We are glad to know that the Unity association is moving upward all the time. It is composed of a fine body of preachers and laymen.

J. M. K.

## God's Work and Man's Work.

Man's work in beautifying the earth is very different from God's work. God's work is seen in majestic peaks which pierce the sky, in foaming waterfalls, in pathless forests, of tangled brushwoods, in rich valleys, in ever-changing outlines of earth and heaven. Man's work appears in prim potatoes, in monotonously trimmed hedges, and in beds of flowers set out with mathematical exactness which suggests a neat diagram in Euclid. We never tire of God's work in beautifying the world; there is a newness of surprise in it which never fails. We do grow weary of the dead levels, the gray, straight line, the mechanical balance of circles, triangles and parallelograms, into which man "improves" God's work. And when we turn to the Bible, and see that there also appears the tangled order of God's creation,—heights, depths, and wandering mazes, which defy the utmost reach of the human mind,—we recognize that the beauty of God's work in the Book is like the beauty of God's work in the world—a time of wondrous progress in the movements of God's people. "Watch therefore."

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# Alabama Baptist

MONTGOMERY, ALA., OCT. 24, 1899.

EDITORS:  
Rev. G. W. HARRIS. — JAS. C. POPE.

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Corner Dexter Avenue & Court St.

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\$8.00 and four new subscribers, will get a handsomely bound volume of Sermons and Addresses by Dr. H. M. WHARTON.

OUR congratulations to the Alabama Christian Advocate in its recent additions and improvements to its office outfit. We are glad to know that prosperity is smiling upon the paper and we trust brighter times are yet in store for it in the future.

THE traveling editor has had so much to do, and had to visit so many places, that he has not had time to write up the Cedar Bluff, the North River, the Canaan, the Union, the Tuskegee, and the Montgomery associations. He was greatly profited by visiting each of these bodies. The brethren and sisters gave him the heartiest kind of a reception, and in a short while extended notices will be given.

DR. H. D. MOORE, of the Cent Street Methodist church, delivered a sermon on the demoralizing features of the Southern Exposition, on last Sabbath. From what we learn of the sermon, it was masterly and full of thought for Christian people. Such a discussion will be productive of good, and we hope to learn of others who will have the courage to condemn those things that are antagonistic to the cause of Christ and damaging to the church and Christian work.

LAST Sunday was the day for the colored people to pray for their race in the South. Some preachers made bitter speeches, others were more sensible, believing that God would direct both races aright. Some advised against politics and political tricksters and others advised the use of the Winchester rifle. We may naturally expect trouble to arise in portions of the South from such ill-advised speeches. When the negro conducts himself aright he is well treated. More of them are killed by their own color than by the whites. But they may rest assured that the white race will continue to rule the South, as it has ever done.

THE Montgomery association comes to the front as the banner association of the state—until we hear from some other that excels it. Its recent session was a success, and those whose good fortune and privilege it was to attend felt benefited and strengthened by so doing. Howard College received pledges to the amount of \$1,230, and on last Sabbath the First Baptist church, Montgomery, pledged \$1,200 to the same cause, making a total of \$2,430. This is an example worthy of emulation, and we take pleasure in commending the good work of the brethren of the Montgomery association to the denomination in the state. Let us hear from others.

THE Alabama Christian Advocate comes out in a ringing appeal to the Methodist hosts of Alabama to send a missionary to Japan. It says that this "may be the period of an intelligent awakening to a real sense of the imperative demands of human life, or the point at which all known remedies have failed and despair is about to settle down in awful blackness upon long cherished hopes. Certainly Japan has reached that point, and now lifts her hands, still fettered, and out of the darkness of the past centuries imploringly appeals to the Christian nations for deliverance. As a Christian church, we are bound to believe in the lost estate of the heathen world, and believing this fact, we are recreant to every sense of Christian obligation if we do not put forth every energy possible to save them."

## RESOLUTIONS PASSED.

The following resolutions were passed by the Montgomery Baptist association, held with Wetumpka church, Oct. 20th, 1899:

Whereas, There will be allowed by the management of the "Exposition," soon to be held in the city of Montgomery, certain privileges upon their grounds, that are condemned by professing Christians generally;

Resolved, Be it resolved by this association, That we enter our solemn protest against such practices, and recommend to our people not to encourage, in any manner whatever, such things as are a disgrace to us as an enlightened and Christian people, especially the drinking saloons, beer garden, pool selling and cocking main.

Resolved, That the ALABAMA BAPTIST and Montgomery city papers be requested to publish these resolutions.

## PASTORS TO THE CONVENTION.

Next month all the pastors who can, will meet in Selma at the annual State Convention. They will be greatly profited by attendance on the ministers' meeting and the Convention proper. When the pastor goes back to his church or churches, his members will profit by what he has seen and heard while away. His sermon will be richer and sweeter. He will go about his pastoral work with deeper interest in the Master's cause. The responsibility of his calling will be better appreciated. He will watch more closely after the Sabbath-school and the prayer meeting. He will understand more plans for developing his church in good works. Now, this is written in order to ask the reader to determine that his pastor shall go to Selma. A small amount given by each member will enable the pastor to go. Let us hear from you, brethren.

THE first quarterly re-union of the Adams Street church was held on last Thursday evening, beginning at 7:30 o'clock. A large number of the membership was present and the hour passed away in pleasant, social intercourse. There were several visitors present, and increased interest was felt by the speeches from them. Dr. D. I. Purser, Maj. Abner Williams, Revs. W. R. Ivey and C. W. Hare, Bro. Jesse Dickson and others made short speeches. The meeting was full of interest, and we doubt not others will find it will be more interesting than even this one. The Sunday school was not as largely represented as it should have been, as the meeting was intended for a reunion of all the organizations of the church. With the proper interest manifested in quarterly re-unions, all departments of church work will be advanced and the cause of the Master forwarded.

## DEPARTURE OF "THE RAMBLER."

We do not claim to be a prophet, nor have we at any time stated that a prophet was our forefather, but a statement made in these columns in the issue of September 12th, will bear repetition. In an article we said: "It is the duty of every citizen in the state to keep from his family literature that will corrupt and poison the minds of his children; and, further, we advised the Christian people over the state to 'pass the word around' concerning the poisonous character and rottenness of the Sunday Morning Capital, edited and run by one J. I. Crabbe, 'The Rambler.' The statement was also made that in a few months we would hear of another paper that had gone to the wall. This was, seemingly, the last vestige of the defunct Dispatch, and now that, too, has passed away."

It is needless to state here that the Christian people did let the sheet "severely alone," for we felt that that would be an assured fact as soon as they knew who the editor was, who his associates had been, and how he kept up his "respectability" by rambling around and puffing saloons, the brewery and gambling dens.

Well, the career of the Capital was short. One month put an end to its frantic, choleric spells, and either the summer's heat or the chilly wind of approaching winter caused it to fade, and wither, and pass away—leaving printing bills unsettled and "an empty void" in several pockets. We had thought that it would endeavor to reform, but it had become fixed in its ways, just like its predecessor, and after flourishing for a short season like a green bay tree, it silently "passed over the river" and nestled (we hear) in Jacksonville, Fla., near the water's edge. This passes away, to another state, the Crabbe—unwept, unhonored, unsung.

## THERE IS NO DEATH.

The poet sings, "There is no death," and such is the song of the Christian. We very often speak of death, and our hearts rebel and say that we cannot give up our loved ones. And this love of friends and relatives is natural, since they are all that we hold dear on earth. When they pass away, we mourn their loss and of comfort of the providences of God; poor, blind creatures that we are, seldom stopping to think of the blessings the departed have enjoyed,

and that we, too, will journey through the same valley in a few short years at best.

There is no death. We are pilgrims to the New Jerusalem; to the place of rest in Zion, to God's home just over yonder; and after a little while—it won't be long—God will lead us safely into our Master's mansion, all bright and glorious. It is true that these bodies of ours often grow weary, but, brethren, it isn't time for us to rest from our labors yet. We must sow ere we can reap, we must suffer toil and privation ere we can enjoy rest and peace, we must fight with our armor on ere we can lay it down for the victor's crown, we must thirst by the way-side ere we can drink of the "water of life," we must do the Master's bidding ere we can enjoy his presence and sit down at his table with those who have persevered and suffered and triumphed.

There is no death. Christ died for us, and the Christian has naught to fear, if he lives aright. We are just crossing the valley—it won't take long. It is the gate to eternity, so is the state of unconsciousness that we must experience in a little while. We are all going out the same door, along the same valley; it is after we gain the other shore that death will come to some. It only comes to those who have never received Christ and come into the kingdom, those who are unbelievers, those who have refused to come into the ark of safety.

There is no death. We cross the river, but we do not go down into the cold deep alone. We have the arm of the great Jehovah about us and his presence overshadow us. He guides us as his children; he knows our infirmities and gives us grace and strength to follow where he leadeth.

There is no death. In God's own appointed time he will loose the spirit from its habitation of clay and it will take its flight back to God who gave it. This is all it can be to the Christian. It is the unbeliever that dies and that suffers death. God grant that we may do all we can in turning him from the ways of sin and being the means, in God's hands, of the conversion of many who are threatened with eternal death unless they repent and believe.

## HOWARD COLLEGE TO BE BUILT.

From time to time many of us have felt inclined to give up the struggle for our college, believing that, under the circumstances, failure was inevitable. But at last success is in sight. Last year Dr. Riley fully demonstrated his ability as a college president. He was elected late in the year, yet added many new students to the roll. By persistent effort he raised money sufficient to pay off the professors. The past summer Dr. Riley and Prof. Giles and Waldrop, especially, worked hard for students. As a result the college now has a larger attendance than at any previous opening, and everything is working in perfect harmony.

On the other hand, Rev. D. I. Purser is doing a work for which he seems peculiarly fitted. As yet we have no titles to the land donated by citizens of East Lake and Birmingham. We were to get \$50,000 worth of buildings on the ground in eighteen months. That period passed by, but through Dr. J. P. Shaffer we secured an extension of eighteen months. So far we have spent \$20,000 in buildings and improvements. But without the other \$30,000 we forfeit our rights to the land. The board of trustees of Howard College had no money with which to guarantee the salary of a financial agent. Their embarrassment was relieved by Bro. Purser, who proposed undertaking the work, expecting no salary unless he succeeded in building the college. There were two conditions on which he proposed making the effort; first, that unless there was a sufficient amount collected to complete the building every cent should be returned to the donors; and, second, that not one cent should be put into the building until the \$30,000 was secured. These conditions could hardly be made practicable were Bro. Purser not able to wait for his salary. But his is just the plan to commend itself to our people. From time to time we have given to the college, and what we gave was, largely, consumed in paying salaries to agents. Now we have a positive guarantee from the trustees and from Bro. Purser that what is given goes into the bank and will be returned unless the college is completed. By hard work for several weeks \$17,000 was collected from East Lake, Woodlawn, Avondale, Birmingham and other surrounding neighborhoods. For some weeks past Bro. Purser has been visiting associations. He has ably presented to the people the exact condition of the college, and they have treated both the speaker and his cause with great kindness. He asked for ten thousand dollars by Baptists out of Birmingham, and he lacks only a small amount of having that sum. His visits over the state are serving to elicit a general interest in the college. We trust that our stronger churches will invite him to visit them. His speeches will do the churches good, whether they give him money or not. The college will be built, and when built the Baptists of Alabama will

have a grand piece of property. Now we desire that every Baptist in the state shall put a brick in that institution. Subscriptions are taken for whatever amount one desires to give. The first payment is to be made the first of April, 1899, and the balance in annual installments without interest, deferred payments, to be secured by waive notes. Unless the notes are so secured, it would be impossible to obtain money on them. Those who desire helping this cause will correspond with Rev. D. I. Purser, Birmingham, Alabama.

## PRESIDENT OF THE STATE UNIVERSITY.

While we know that the University at Tusculum is a state institution, and has nothing of sectarianism in it, yet we do believe that no man could be found to fill the position of president more ably and more acceptably than several of our own number. Being numerically the largest religious denomination in Alabama, there is necessarily a larger number of voters of the state in the ranks of the Baptists, and the board of trustees could look over a wider field than Alabama and yet not find an abler man to fill the vacancy than either of the three gentlemen whose names we suggest.

Our Methodist brethren enjoyed a distinction of seeing one of their own number the honored president during the lifetime of Dr. Lewis, and now our Episcopalian friends, and the state as well, are lamenting the death of the late Gen. Clayton. We do not believe in making a religious issue of this matter, far from it, but we do think that in justice to the largest class of voters in Alabama their desire should be considered. The names we propose are those of progressive men, those who are alive to every issue concerning education and the interests of the state. While it is possible that neither of them could be induced to accept the position, yet if either can be prevailed upon to preside over the University of Alabama, he will reflect honor upon the University and upon the State.

The names we suggest, therefore, are those of Col. Jas. T. Murlee, president of the Marion Military Institute, and for many years president of Howard College; Col. J. W. Bishop, of Talladega, a lawyer of ability and one of the purest and best of men; and Judge Jonathan Haralson, of Selma, one of the most distinguished men in this state, both in legal and religious circles, now president of the Alabama Baptist State Convention and of the Southern Baptist Convention. Let either of them be chosen, as none can be found better.

## EAST LIBERTY ASSOCIATION.

For three years in succession we have attended the meetings of this body, and feel almost like a "standing delegate." They let us take part in everything, except voting.

The meeting this year was held with the Fredonia church. This place is situated five miles from the Roanoke & Opelika branch of the Columbus & Western railroad. The surrounding country is very fine, being red soil. Crops of all classes are very good. The people live in good homes, drive first-rate stock, and treat a visitor with true Southern hospitality.

Passing through Opelika to the meeting, in company with Maj. Harris, we took lunch with brother and sister Cherry. Their home is a cheery one, and we propose to become better acquainted with them some future day. Bro. Cherry has control, for the next two years, of the Opelika mineral well. This is a wonderful well, and was dug a few months ago. Its water was analyzed and found to be valuable for many of the ailments of life. Bro. Cherry is shipping jugs and kegs of this beverage to surrounding towns. Properly advertised, and Opelika's water may become as famous as those of Waukesha.

"All off for Five Points," and we delegates alighted, to find a number of brethren with buggies to carry us to their homes, near Fredonia. Mr. Wilkerson took us to Bro. Fuller's, where a warm welcome and a warm supper met us. What delightful cooking sister Fuller gives her visitors! Her pie crusts are not only easily broken, but you don't have to eat so much flour bread to get at the pie. Bro. Fuller "lives at home" and sends some of his produce abroad.

A good night's rest and we are at the church shaking hands. People are surprised that we recognize so many men and women, and we are rejoiced to be able to know and claim as friends such an army of Alabamians. A true newspaper man is like a pastor—the longer he is in the work the better he knows his people, and the more competent is he to serve them; and our hope is to be able for many years to meet with God's children in their gatherings, to weep with some over the languishing condition of Zion, and to rejoice with others in their prosperity in the Lord.

Eld. C. J. Burden preached the introductory sermon from the words, "The Word was unto me the joy and rejoicing of mine heart."

The letters all showed that the cause was making splendid headway

throughout the entire bounds. Several churches are building new houses, pastors are being better paid than formerly. They dress well, most of them own a good horse and buggy, and nearly all of them own homes that are paid for. There is a Sabbath school in nearly every church. Some letters reported no prayer meeting. This state of things should be remedied as soon as possible. Without prayer meetings churches cannot keep alive the revival spirit.

Eld. J. P. Shaffer and W. C. Bledsoe have so long been faithful servants of this body that a change in administration is never contemplated.

The visitors always have such a good time at the East Liberty that they come in crowds. We noticed Bro. D. I. Purser, representing Howard College, and are glad to report that he received a fine contribution to aid in building that institution; then there was Maj. J. G. Harris, who represented the Board of Ministerial Education, and was there in the general interest. Bro. Jenkins, who is a true worker wherever he goes, feasted on the good times we had. Then there were other visitors, whose names we have forgotten.

## MISSIONS.

Occupied nearly all of Thursday, and called out many good speeches. Bro. Harris said he thought missions was an unpopular subject, even among Baptists.

Bro. Lloyd took issue with this sentiment. He thinks no question is gaining faster ground. Every Christian, at all enlightened, is learning to see the blessedness of giving for the spread of the gospel.

Bro. Harris said selfishness has no home where Christianity dwells.

Bro. Lloyd thinks that the man who reluctantly parts with his money doesn't want to give for any purpose. The anti-missionary puts himself in open rebellion against Christ, therefore he can't be a true disciple.

Bro. Purser was sure no Christian could be fully developed unless he be a missionary. One brother told us that the only discouraging feature about missions was our own selfish hearts.

Bro. Roby, than whom there is no more practical preacher, said that by obeying the commission we show our union with Christ. He believes that if Christians will but work that they can in the next eight years carry the gospel to the end of the world. Some preacher questioned an English naval officer about the practicability of succeeding in the mission enterprise, when the stern old captain asked, "WHAT ARE YOUR MARCHING ORDERS?"

The only prerogative that soldiers have is to obey the command of their captain. Ah! brethren, it is not ours to reason why, nor "to make reply," but to obey. Baptists need more of that faith illustrated by the negro preacher who said: "If God tells me to jump through a stone wall I am going to jump; it is his business to move the wall out of the way."

We are willing for the gospel to go, but we want others to pay for the carrying. Some people are always drilling. It's drill! drill! What we need is, to leave off so much drilling and go to downright fighting. The happiest moments of his life are when he is thinking of final victory and Christ's second coming.

Bro. Hood is a lawyer and not a preacher, but when called out, made sensible remarks. So did that veteran brother, Geo. Hill, of Roanoke. He has an interest in souls, both at home and abroad. Dr. Stodghill has recently been licensed to preach, and if all his sermons contain as much hard sense as he put in his mission talk, he will make a valiant soldier in the Master's cause. He said: "We wait too late to begin our collections. The first fruits are to be given. But our fruit looks like it came off of broken limbs, or like it was pulled too soon. Our giving is not full grown mission fruit, but simply in embryo. System is what we need. Give the people a chance to give every Sunday."

Some one may take Bro. Roock for a preacher (and he is a lay preacher), but he does not lie still and let others do all the work. It looks natural that a Christian should not wait to be asked. He told us of a farmer who, to get his hands to quit drinking, offered them a sheep. His little boy suggested to the father that he should take a sheep and quit too. "Now," said Bro. Roock, "we all should take a sheep and quit withholding from our Master that which is his due."

Bro. Jenkins reminded Christians that no matter how much money we make we must leave it behind, so we had better give it for noble purposes as we go.

Bro. Walker and Ward are good talkers, as well as active workers. Bro. George Bell is a young preacher, but very few older men make better speeches than he. If we mistake not, that association is going to feel his influence for good in many directions before many years.

Bro. Purser is always at home when the mission subject is up, and he gave us some of his best thoughts.

Bro. Hamner is a young man, but the brethren say his sermons would do credit to older men. He is not afraid to ask for money. He is not Rev. J. P. Hunter is the pastor of Fredonia church. He is timid, and doesn't make many speeches at associations, but the record from his churches show that he is a missionary through and through. He is a lovable brother, and if he doesn't get a first class wife soon we will be astonished.

Dr. Lloyd is always saying something good. We don't take collections often enough to get used to them. We don't practice good works often enough. We must come to think of collections as part of worship.

Dr. Shaffer is moderator, but while taking pledges he makes a good speech for the cause, and urges churches not to diminish their contributions because of church building. The churches were liberal in their pledges.

We left before this association adjourned, but know that they freely talked for and gave to every good cause. We got several new subscribers and renewals and then left for Cedar Bluff.

Our home was at Mr. Hill's, near the church, and they have our constant remembrance for their hospitality. A good Methodist brother kept us the last night and sent us to the station next morning.

## FIELD NOTES.

Send in your renewal. Send us one new subscriber. The Baptist church at Buena Vista is being repaired.

The Baptists of Sweet Water, Maringo Co., are to build a new church. Read Dr. Averett's letter on the Judson Institute. It is full of good news.

Our colored brethren of the Autauga Baptist association recommended this paper to their churches. The State Fair opened in Birmingham on Monday last. It is thought that it will be a complete success.

Our congratulations to Mr. A. Hall and Miss Lila Wilkes, of Sylacauga, who were married on the 8th of Oct.

How many churches will send their pastor to the convention in Selma next month? Let us hear from the brethren and sisters.

The Baptist Printing Company have patrons all over the state. Send to this company for price lists. The latest designs in fancy and plain stationery.

The Methodist conference of Tennessee has recently tried a young preacher for making love to two girls at once. Beware, young brethren!

The Edwardsville Standard says that Rev. W. J. Campbell has been called to serve the Baptist church at that place as pastor for the next year.

We are glad to note the success of our friends, Jos. Curry and Tracy Abner, of Tusculum. They have recently gone into the drug business.

The Baptists of Huntsville have determined to do away with annual calls for their pastor. Bro. Smith is now pastor so long as he and the church agree.

Rev. Travis B. Thames, formerly of Mobile, and recently pastor in Chicago, has accepted the call of the First church of Danville, Va., succeeding Dr. Eager.

Our heartiest congratulations to Bro. I. R. Eskew and Miss Sallie Maxey, who were married in Selma on the 15th inst. May joy and success attend them.

Work on the Twelfth Street Baptist church building in Anniston, is progressing finely, and the new building for the First church is nearly completed.—W. A. D.

Reduced rates have been secured for delegates to the State Convention, who may prefer to stop at the hotels, though we hope to have room in our homes for all.—J. W. Stillwell.

Editor McCoy, of the Alabama Christian Advocate, strongly advocates a change in the condition of affairs in and about Birmingham. He urges the citizens to uphold the law and prosecute to the fullest extent all violators.

The preachers and delegates had a splendid time at Wetumpka during the session of the Montgomery association. The state penitentiary is right near that town, but they all returned in good spirits and fine health.

Bro. C. A. Sharp, of Piedmont, sends us a list of eleven subscribers at our club rates for \$1.50 per year. Thanks, brother, for your interest in the paper. We are endeavoring to make it better from week to week.

Rev. W. R. Ivey preached for the Adams Street brethren on last Sabbath morning and evening. In the absence of the pastor, each service was interesting, and the preaching was enjoyed by a good audience on each occasion.

With other brethren I assisted in the ordination of R. Foreman at Mt. Sinai church, recently, to the full work of the ministry. The Scriptures were read by the writer, and Bro. Fendley conducted the examination.—C. J. Miles, Nicholville.

Rev. Geo. E. Brewer and family have the warmest sympathy of their friends in their present affliction. Ben Brewer, a son, who resides in Birmingham, was shot in a most cowardly manner last week. He is still cowardly, but hopes of his recovery are entertained.

While in Carrollton we met the editor of the West Alabamian, Mr. Henry is greatly afflicted, but, by the help of his daughters, is making a good paper for Pickens county. The citizens sympathize with him and give him their support. He has our thanks for kind wishes.

Dr. Eager reached Anniston Saturday and preached Sunday morning and night to large congregations. At night the Methodist and Presbyterian congregations were with us. His two sermons made just such an impression as was expected by those who know the man.—W. A. D.

At the request of Providence Baptist church, Boiling Springs association, Rev. J. T. Rice, of Ironaton church, was ordained to the full work of the gospel ministry, Oct. 13, 1899. Prebys: A. E. Burns and J. H. Pope. Rev. A. E. Burns preached the ordination sermon.—J. H. P.

I have been holding a protracted meeting at Pratt Mines this week and hence have not attended the Warrior River association. Bro. J. A. Glenn conducted our meeting, and did splendid preaching, to the great satisfaction of the church. Five additions to the church.—G. D. Stator, Woodlawn, Oct. 19th.

With a good crop year comes a good crop of marriages. The Baptist Printing Company have frequent calls for wedding cabinets, as well as all other kinds of printed stationery. They have scores of the latest designs, and are giving genuine satisfaction. For anything in the printing line write them.

It is a source of regret to the many friends of the young divine, Rev. J. M. Kallin, that he leaves Alabama for Colorado, where he will make his future home. He is a good preacher, an humble servant of the Master, and we pray that the Lord may direct him in all that he may do, and that his blessings may rest upon him.

A note from Bro. J. M. Green, of Prescott, Arizona, states that he will visit Alabama next January. He has been in the far West for five years and will visit Alabama for some months. He says the "1st of January, 1899," will find him "in his old home in Pike county, ready for anything the Alabama brethren may have for him to do."

Under the head of "Important Notice," visitors are given to understand that the saints at Selma will not undertake to entertain them at the approaching State Convention of Baptists. I only rise to remark that the hotels of Selma are missing a fine opportunity to advertise in the BAPTIST. Now is their time.—J. Culpeper, October 16th.

The Baptist Printing Company have received the following note from Prof. Jos. M. Dill, of Greenville, who has had an order for school printing done by them: "I am pleased with your good, cheap and prompt work. I shall call on you again." And this is only one letter of many dozens of like character that they receive from their customers. School and fancy printing a specialty.

Bethel church, in the Union association, while in conference on the 5th inst., called Bro. Apsey, of Euclaw, as her pastor for the first and third Sundays in each month, at a salary of \$350. Bethel church, of the same association, also extended to him, to-day, an indefinite call for the second and fourth Sundays in each month, at a salary of \$350. The blending of these two churches to secure the services of a faithful and efficient pastor is in our judgment a wise move.—J. W. F., Hickman, Oct. 21st.

Dr. D. I. Purser, financial agent of Howard College, preached at the First church, of this city, morning and evening. He was greeted with a large audience at each service, and we doubt not all felt blessed by the earnest words of the preacher. His morning text was the 14th verse of the 19th Psalm. At the evening service his text was, "If any man serve me, him will my Father honor," John 12:26. These sermons were plain, practical and forcible, and received earnest attention throughout.

We are glad to learn that the South Alabama Female Institute has begun this session under most favorable auspices. There has been a claim on the school property for some time, but the liberality of the members of the Baptist church has freed it from debt, and now it is the property of that church. The attendance is good and increasing every week. Prof. Dill had to employ additional help last week, and closes his note thus: "The good people of Greenville know how to make a stranger soon feel at home among them. My lot has never been cast with kinder people."

Rev. W. T. Cobbs, Danville, Oct. 18th, writes: The Lord has blessed me in the work among my churches through the past association year. We have received into the membership of my four churches, by experience and baptism, thirty-seven, and by letter, ten, making a total of forty-seven received during the last year. These churches are all on the increase, both spiritually and financially. I have the same churches that I had last year. The Baptist church at Danville is being put up now. The workman is about ready to commence putting the roof on the building. Brethren, pray for us.

Had a good meeting at Mt. Lebanon on Sunday. Collection for missions on the first Sunday of the new association year, over twenty dollars. I fear I shall not be able to attend the convention, owing to having arranged to commence my pastoral relations with Huntsville at that time. When this arrangement was made I was under the impression that the convention embraced the third Sunday. With the convention would leave our Sunday in its meetings. Many would doubtless attend, who do not feel like being absent from churches that meet only monthly.—Geo. E. Brewer, Seale, Oct. 18th.

In another column appears full information about railroad rates to the State Convention. It appears to be full enough to answer any inquiries on the subject. The convention will be called to order at 8:30 a. m., on the morning of the 8th, but tickets will be on sale in time for use by those who attend the Ministers' Meeting on the 7th. Remember that no refund of fare will be made on any account whatever, because of failure of the parties to obtain certificates, which are to be had of railroad agents, and not from the secretary. The secretary simply countersigns them at the convention.—Wm. A. Davis, Seale, Ala. Baptist State Convention.

A note from Bro. H. W. Garlington, of Opelika, tells how he enjoyed the Tuskegee association. He did not slight the good things that burdened the tables of the sisters. He slipped

off from the association one night and attended the marriage of Mr. R. L. Smith to Miss E. M. Stephens. The happy couple left for their home in Georgia. As life is made up of varied scenes, this preacher finds that he must go to the house of mourning as well as of feasting. It was his sad duty to be with Bro. Caleb Oliver and family, when they were called upon to give up their young son, "Buddie," who was twenty-three years old. The young Christian was ready to go, and among his last words were: "I am going home, and all I regret is to leave my parents. My home is in heaven." Ah! how like a benediction will his words seem ever to the bereaved ones.

Since my removal from East Lake, Anniston, I have had no time to give the brethren a hint as to whereabouts. On the 3rd of September I was appointed principal of the school established by Mr. D. T. Parker for the First Baptist church. I at once took charge of the work and have been quite busy since. I hope I will not be too severely criticised for entering secular employment on leaving college. I know I will not be when it is understood that my work here is not entirely out of the line of ministerial duties. The design of Mr. Parker is to do a missionary work, and indeed it is such on a grand scale. Besides I have opportunity to preach occasionally. The school now numbers over 150 pupils. I have three associate teachers, all of whom are paid by Mr. Parker. The pastor, Bro. E. T. Smyth, is a very hard worked man, and his health of late has not been good. Dr. Eager will be here ready for his work at the Twelfth Street church to-morrow.—J. L. Jones, Anniston, Oct. 19th.

## Judson Institute.

Eds. Ala. Baptist: Agreeably to promise, I write you this morning some Judson dots. We opened the 9th with short religious exercises in our study hall, feeling that we had no time to indulge in the pleasure of hearing our friends say pleasant things. We did enjoy looking into the faces of many of them, however. The joyous sparkling of their eyes and the cordial grasp of their hands, with a few words of conversation, expressed their happiness at seeing the Judson open again on the old site. For myself, I would say that I felt a high degree of satisfaction in resuming work on the spot from which I was driven by the fire of last November. You have heard through the dailies how we opened. One hundred and twenty-five pupils, including eighty boarders, ninety-nine scholars, and twenty in art, is not bad for the tenth day of a session. New names are added to our roll almost every day. Some of our sanguine friends think we shall have one hundred and twenty-five boarders before the session is out. You will remember that I claimed one hundred. I think now it is likely we shall have that number approximately by the first of November. When you have had a school-master's experience for a few years, you will find that more reasons can be given for not "coming to school yet" than for not doing any other duty except that of taking the ALABAMA BAPTIST.

There is something of newness about this extraordinary result, almost sudden, of our work—everybody expected that. For example, we pump two hundred gallons of water an hour into our pipes, and find that it does not rise at all in our tank. When we have done this for several hours,







