

# THE ALABAMA BAPTIST.

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## For the ALABAMA BAPTIST. The Consolations of the Gospel.

BY T. J. D.

A pagan writer, Tacitus, in closing his "Life of Agricola," his deceased father-in-law, addressed the spirit of the departed in the following words: "If there be any place for the spirits of the pious, if, as it pleases the philosophers, great souls do not become extinct with the body, mayst thou rest in peace and mayst thou summon us, thy family, from unavailing regret and womanly lamentations to the contemplation of thy virtue, which ought to be neither bewailed nor deplored."

This most intelligent and highly educated writer, in the most enlightened age and country, could draw only from the speculative theories of philosophers any consolation, for himself and his wife, on the death of the head of the family, a brave, virtuous and eminent man. The belief in the immortality of the soul amounted only to "that pleasing hope, that fond desire, that longing after immortality," which God has implanted in the very constitution of the human mind, and from which we may draw the inference that the omnipotent and most beneficent Creator must have provided somewhere something that will in some degree answer to this universal expectation.

In the Old Testament even, which we, in common with the Jews, regard as embodying divine truth, the references to the immortality of the soul are few, and most of these are quite obscure. It is true that Job uses language which seems plainly to imply the resurrection of the body. Even David, also, on the death of a beloved child, uses these words, "I shall go to him, but he shall not return to me;" words which we treat as up to our memories, and yet may well doubt whether to receive as the breathings of a triumphant faith, or as, indeed, words of divine inspiration. It remains, then, to be seen, that there was room, among the Jews, for an inference of opinion. The Sadducees, some of whom occupied high positions in the hierarchy of Judea, in the time of our Lord, denied the existence of a spiritual world, and the Pharisees argued against them by an appeal, not to the Scriptures, but to traditions.

But, thanks be to God, in the gospel of our Lord and Savior, we are no longer left in the dark, no longer sorrow as those without hope. A flood of light has been cast upon the dark mysteries of that "undiscovered country" which has become to us "a better country than this is a heavenly."

To illustrate the greater fullness and clearness of the New Testament on this subject, we would note the fact that the special terms "resurrection" and "eternal life," which do not appear in the Old Testament, are found thirty times each in the New; the former not including the references to the resurrection of our Lord. To sum up the whole matter briefly, we might say: First, that in the first four historic books of the New Testament the leading events, to which all others are subordinate, are the death and the resurrection of Jesus Christ; indeed, at the close of the fourth, John affirms the purpose of his narrative to be "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Secondly, in "the Acts of the Apostles," these are represented as proclaiming the glad tidings of the resurrection of Jesus, not only as the procuring cause of salvation, but also, the proof of the general resurrection of the dead. They "preached through Jesus the resurrection of the dead." Thirdly, the keynote of the Epistle is "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Finally, in the last, the prophetic book of the New Testament, the place reserved for the redeemed of the Lord, find the character and condition of its inhabitants are given with minuteness of details. The language is figurative, some might say. Perhaps so; perhaps necessarily so to bring the ideas within the grasp of finite intelligence. For we are told that "eye hath not seen nor ear heard, neither hath entered into the heart of man the things that God hath prepared for them that love him."

Our space permits us to follow out but one of the many golden threads of gospel truth that enter into the web of revelation. I shall select the miracles wrought in the raising of the dead; for these, like other miracles, are parables also, each teaching some important spiritual truth.

We are told that "women received their dead raised to life again" and the events referred to are recorded in the Old and the New Testament. We should observe, however, that the names of those "raised to life" never appear again upon the pages of the sacred narrative. We know not whether the sons of the favored widows were restored to them to become the comfort and stay of their declining years or to render their hearts by cruel ingratitude or by a life of profligacy and sin. We do not know whether Lazarus was spared many years to be the joy of his loving sisters, or whether in a few brief years or months, even, they were called upon to pass through again the severe ordeal, to see the life of the loved ones slowly ebbing away, through many days of suffering, to clothe him again in the robes and cements of the grave, and to hide him from their sight in the darkness of the sepulchre. The veil of oblivion is as closely drawn over the after life of Dorcas as if she had been left to be deposited by her friends in the silent city of the dead. It seems to have been the Divine purpose not to weak-

en the force of the miracles as parables by the addition of any events not essential to the main action of the drama. Let us note, for example, the raising of Lazarus, which is detailed at greater length and with more minuteness than any other miracle of the kind, and let us note the precious lesson to be drawn from it. "Jesus wept" with Martha and Mary, to teach us that he sympathizes with us, also, when we drop unavailing tears over the grave of our loved one; and he called forth Lazarus from the sepulchre to prove that he has the power and has formed the purpose to compel eternal life to all such as shall believe on him; in short, to demonstrate to Martha and Mary, and to his disciples and to believers to the remotest generation the truth of those words he then and there uttered regarding himself: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." By faith, "women received their dead raised to life again," that we, by faith, may be permitted to receive back our dead, by a grander miracle of divine grace and through a "better resurrection," a resurrection to a life of sinless purity, a life exempt from trials, and suffering and sorrow, a life of peace and joy and glory that shall be undisturbed to all eternity. The aged parents whose heads are whitening for the grave have been left alone in the old homestead. Their sons and daughters have been scattered throughout this broad land of ours; and some have passed the cold river and pitched their tents in the "better country." But raised upon the Pisgah of faith they are permitted to scan the hills and valleys of the "better country," and to discern in the distance the towers of the holy city, the new Jerusalem, and the "new mansions" of the Heavenly Father, where they hope some day to enjoy a glorious family re-union, in "that home that shall know no cruel partings"; where God shall wipe away all tears from their eyes and there shall be no more death, nor crying, neither shall there be any more pain.

May the God of consolation grant that we be grounded in the hope of eternal life which God, that cannot lie, promised before the world began, but had in due time manifested in the gospel of our Lord and Savior Jesus Christ.

## For the ALABAMA BAPTIST. Our Baptist Preachers and the Centennial.

The Centennial of the beginning of Baptist missions in Alabama, upon us. What do our brethren think of it? and what will they do with it? are questions that will push themselves into the mind of every pastor who has this great matter at his heart. I would I could speak to every Baptist minister in Alabama. I have never asked for a moment of your time in our convention, although I have sometimes felt my heart burning within me, especially when the subject of missions has been under discussion. Now I want to say something to you through our paper; retrospectively, of the support of foreign missions in general, and prospectively, of the Centennial in particular.

I. LOOKING BACK.

Retrospectively viewing our work as that of one of the strongest denominations in the state, the conviction comes to me painfully and unmistakably, that we have never done what is adequate to the demands of the cause, nor worthy of our ability. Who among Southern Baptists read Bro. McCormick's burning article in the Foreign Mission Journal of December, and did not blush to think that our contributions for the evangelization of the heathen is less than ten cents from each member for an entire year? and yet we of Alabama are behind the average, for the whole denomination of the South. The largest contribution that ever has been made by the Baptists of Alabama for foreign missions (that of 1890-91) was less than eight cents per member from our people. How is this for a great denomination who claim a Missionary Bible as their guide, and who profess to hold and preach the purest doctrines on earth? How is this for a people who wear the honor of having been the first to stir the smoldering gospel fire among the people of Africa, and to light the gospel lamps among a people benighted in sin? Surely, my brethren, we must, by a deeper interest in, and warmer support of, our Master's cause, put away the reproach of our hitherto, shameful neglect of duty. If it were on account of our poverty that our gifts are so small, it would be less painful. But it cannot be that.

A simple estimate made from the census reports of the United States, and from our Baptist year book would indicate that the Baptist population of Alabama spend \$1,904,455.11 every year for tobacco, provided the people of our state are as much addicted to it as the people of the United States, and provided further that the Baptists are no exceptions to the people of Alabama. From this estimate it would appear that we spend two hundred and forty-three times as much for tobacco as we do for foreign missions. I cannot believe this is right. While God could save the heathen without our means, he proposes to honor us by using our money in his work for the rescue of the perishing. Millions of souls are to-day perishing who have no one to tell them of Jesus; hence, I repeat, we have never yet done anything adequate to the demands of our Master's cause. Some of our people are exceedingly poor, and could give

but little, but there is scarcely one among us who could not give as much as the average Baptist of Alabama. Many are moderately well-to-do, while some of our people are rich; so I repeat, that we have never done anything worthy of our ability.

2. LOOKING FORWARD.

Looking through the vista of only a few months at the approaching Centennial, I see what is to be a year of thanksgiving to God for his blessings on the work of Baptists for the salvation of the heathen. Will we sufficiently show our gratitude by warmly supporting the missionaries we have already sent out, and by largely reinforcing them? Will we pray during the intervening months that the Holy Spirit may graciously sustain our brethren, and that he may move some of us to join them in person, and all of us to contribute of our means for their support?

As I am speaking mainly to preachers, allow me, my brethren, in love, to say, I believe the great cause for our small contributions lies with our pastors.

1. Many pastors are not informed as to our mission fields and their needs.

2. Many who know something about it are very poorly paid and conclude they can do nothing worth doing in the support of missions.

3. Many who contribute something for missions fail to impress the importance of the same on their congregations.

4. Pastors of wealthy churches have not contributed as largely as they should.

5. I believe, however, that the greatest hindrance to larger contributions for foreign missions is because the pastors do not feel the burden of heathen souls lying on their hearts. I believe if a pastor can feel that the lost of China are a part of those with whose salvation God has charged him, it will be very strange if his people do not respond to the appeals which he makes for the sending of the gospel to them.

These Scriptures have made a deep impression on my heart: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

"Go ye into all the world and preach the gospel to the whole creation." Brethren, just so sure as we are the servants of Jesus, so sure as we want us to carry or send his gospel to the nations of the earth. I feel that I cannot afford to fail. To the 795 Baptist preachers in Alabama I appeal. It may be that many of you will never see this article, and many more who see it may not read it in a call to you, but if one in three of our number will come up with a strong arm and a willing heart we will easily accomplish something great for the Lord's cause during our Centennial year. My convictions are that we ought to raise at least \$25,000 as a Centennial thank-offering from Alabama for foreign missions.

There are ten Baptist preachers in Alabama who ought to pay \$200 as a thank offering during the Centennial year. Seventy-five ought to pay \$100 each. Twenty ought to pay \$50 to \$50. Fifty more could pay from \$5 to \$20 a piece. Forty others still might give \$5 apiece. If we will do this our congregations will more than duplicate our contributions, so that \$25,000 will be raised and there will be just 500 of our ministers and full 60,000 of our people to swell the contribution beyond this estimate.

My brethren, a great opportunity is afforded us, a great responsibility is upon us. Let us meet it in the fear of God.

A PROPOSITION.

Out of my salary, I will pay \$100 as a Centennial thank offering. Will my brethren join me?

Affectionately,  
JNO. W. STEWART.

For the ALABAMA BAPTIST.

## A Visit to Rome.

After an absence of fifteen months it was my privilege to spend three days of last week in Rome.

It seemed much like getting back home, for one cannot live ten years in such a city without forming strong attachments, and without becoming familiar with its highways and byways. It is well known that Rome possesses peculiarly magnetic power, and that many who have fallen under the spell of its enchantments find it difficult to break away.

Men of all classes have felt the charm, and surrendered themselves to its subtle influence. The moment Victor Emmanuel stepped within its walls he exclaimed with pardonable pride and enthusiasm, "Here we are, and here we shall remain." In spite of malaria and self-imposed imprisonment and the advice of physicians, the pope clings tenaciously, unwilling to step beyond the limits of the Eternal City. There have been rumors to the contrary more than once, but Italians hardly dare credit such good news.

I found Rome little changed. The boom of a few years ago suddenly subsided, and many were the sad consequences. Thousands of workmen were thrown out of employment, and many of the rich men of Rome, who had boldly launched forth on the dangerous sea of speculation, were stranded high and dry. How long this state of things will continue, and what will be the final outcome, no one can foresee.

I found Dr. Taylor very busy with the affairs of the mission. Accounts

to keep, letters to answer, grave problems to solve, mission stations to visit, sermons to preach, reports to make, articles to write, tracts to prepare, and the care of all the churches give one little time for rest and quiet. But blessed is the man who has much to do and does it, who is so sorely perplexed and tried, but remains patient and cheerful, who has a high and holy trust, and swerves not an iota from the path of rectitude!

Mission work in Rome has been difficult from the very beginning, nor have these difficulties by any means disappeared after more than twenty years of persistent effort. The chief trouble lies in the absolute indifference of the people to really spiritual matters. The Vatican is too near.

James Jackson Jarves, in his "Italian Rambles," in speaking of a visit he made to the celebrated sanctuary of Our Lady of Loretto, the so-called Casa Santa or holy house of the Virgin Mary and the infant Jesus, remarks, "Italians say the nearer you get to the great sanctuary the worse is the blasphemy in which so many Italians are adepts, the more cheating and pilfering, and they give the neighborhood a bad name, calling it a gospel shop where religion is made a mere object of traffic."

The same thing has been often said of Rome and the Roman province. A sad commentary indeed on Romanism, and a proof beyond dispute that it cannot be the religion established by Christ and the apostles. "By their fruits ye shall know them." A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

THE CRISIS OF ROMAN PRINCIPLES.

Italian journals recount that some of the first families of Rome, the cream of the aristocracy, who boast blue blood in their veins, are passing through a very critical moment. Princes, Dukes, Marquises, and those attendant on the papal court, relatives of the royal family, some of whom possessed fabulous fortunes, have come down to the lowest grade of poverty, and some have even been reduced to comparative poverty.

Once the names of Borghese, Rospioligi, Sciarra, Orsini, etc., were synonyms of opulence. Together their fortunes would have amounted to hundreds of millions. To day, of this immense wealth, there only remains magnificent palaces and charming villas, covered with mortgages which can never be removed. It appeared at one time as if the ruin of these princely patrimonies might be arrested, but not so. It seems, says an Italian journal, that two more princely families are about to follow the ill-fated Borghese, though their names are not yet made public. It is known that one of these has given up his horses and carriages and rented his palace, reserving only a small part for himself, though a few years ago he was four times over a millionaire, which is an immense fortune for Italy, and a rare exception. Another family, whose name is mentioned among the most distinguished in Europe, is in a condition only a little less deplorable, but as the head of this house has great influence in the banking world, he may yet escape total ruin. Many other lesser families of the Roman aristocracy are in a bad way and greatly straitened.

It is well known that this crisis has seriously affected the pope and the Vatican authorities, and but for the large sums that come to them from other lands, their conditions would be equally critical and hopeless. But it is an ill wind that blows nobody good. A wealthy Viennese lady has been contributing twenty thousand florins annually to "Peter's Pence," but in view of the recent bad management of the papal funds, she has decided to give the money to the poor of Vienna. In publicly declaring her reasons for such a course she expressed her firm expectation of a reward in Paradise equal to that hitherto promised her by the pope.

One of the most important banking houses in Florence failed a few weeks ago, carrying disaster into thousands of families. Nor is this the first. I am told that numbers of banks throughout Italy are leading a very precarious existence, and may collapse at any moment.

Surely one is reminded at such times that "riches are not forever," and that "they make themselves wings," and that they who trust in "uncertain riches" shall certainly be put to shame.

Earthly bonities may fail, and earthly patronages vanish, but he who has laid up his treasures in the bank of heaven will never be disappointed, and he who has kept his eye and his heart fixed on the Father's House of many mansions, will suffer no reversal of fortune, being an heir of God and a joint heir with Christ of all things.

JOHN H. EAGER.

God bids us, . . . by past mercies, present grace, by fears of coming ill, by hopes in his goodness, earnestly, with our whole hearts, seek him and his righteousness; and all these things, all ye need for soul and body, peace, comfort, joy, the overflowing of his consolations—shall be added over and above to you.—Edward B. Furse, D. D.

There is a power in the direct glance of a sincere and loving soul which will do more to dissipate prejudice and kindle charity than all the elaborate arguments.—George Eliot.

Oh, it is great, and there is no other greatness, to make some work of God's creation more fruitful, better, more worthy of God; to make some human heart a little wiser, manfuler, happier—more blessed, less accursed!—Carlyle.

## Politics vs. Ministers.

I see in the ALABAMA BAPTIST of the 26th an editorial clipping from the Baptist Leader, the organ of the colored Baptists of Alabama, as follows: "These broken-down preachers among the Baptist churches are more trouble than one hundred hypocrites." Men who would be humble in the sight of God, should not seek to be exalted before men. Ministers who have made a failure in teaching the gospel of Christ will be poor leaders of politics in city, county, state or government. We see in all our country papers throughout the state, a great desire on the part of many ministers to become candidates for public offices in the gift of the people. If these men had the true interest of God in their hearts, instead of trying to win themselves honors in politics and worldly affairs, the cause of God in many of the dark places would be far better than to-day than they are. Take the number of ministers who are quitting the pulpit for politics and political journalism, and of the number more than eighty per cent are Baptist. Ministers of other denominations have something else to do. Can't the political Baptist ministers of Alabama find souls that need saving? Men who to-day should be shaping the hearts of the people for God, are trying to shape the political affairs of state and government. The "Reverend" gentlemen of our state who possess this expressive fitting title should honor God with their full service. It is not poverty that causes this trouble, but the craving desire in the hearts of men to attain worldly fame and honors, outside of the humble and consecrated life of a minister.

Is it not time the Baptists of Alabama should look forward to some means to prevent this rapidly increasing spirit that is getting hold of the minds and hearts of a number of our ministers?

We want more consecrated men.  
CHAS. B. CARTER.

For the ALABAMA BAPTIST.

## Exegesis of Psalm 51:11.

Rev. Editors: Having been asked by you to furnish an exegesis of the following passage of Scripture, I herewith present it for your consideration and that of your readers.

"Cast me not away from thy presence; take not thy Holy Spirit from me."

This is a part of the deeply penitential prayer offered by the royal David after his gross sin with Bathsheba, and the murder of Uriah. Neither his riches, honors, the friendship of his people, nor his regal power could bring him peace. His aroused conscience bitterly condemned him, and knowing that God was a greater and purer Judge than conscience, mortal fear and terrible sorrow overwhelmed him. In his intense desire to be lifted out of present wretchedness, he pleads, first to have his sins purged out, then to be cleansed of those committed. Again, to have them removed out of God's sight. And then to have a clean heart and pure spirit imparted, that he might be pure in himself. This brings him to the expression of the text, "Cast me not away from thy presence; take not thy Holy Spirit from me."

I. The meaning in the first clause evidently is a prayer to be consciously restored to God's favor.

1. Because the writer could not mean a literal casting away from the presence of God, for at another time he says, "Whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shalt thou hand lead me, and thither right hand shall hold me. If I say the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as day." Ps. 139:7-12. Thus it is evident he does not mean a real personal banishment. There is no place where God is not. Whatever is, he has made; and it cannot continue except by his permission and the upholding of his power. Wherever his power is, he is.

2. Because by figure of speech, when parties become alienated so that they cease to be friends, we say, in speaking of them, "He has cast away his friend." Yet they may live near together; ay, even in the same house, and pass daily. Who has not felt this sort of alienation? Who has not felt at some time, how far away was some dear one, even though sitting around the same fireside, because of some bitterness that had sprung up?

On the other hand, when hundreds of miles stretched themselves between loved ones, who has not, as memory recalled scenes of past delightful association, or fancy painted pictures of re-union and blissful re-associations, felt loved ones so near that our hands might be laid seemingly upon them? So the Psalmist felt far removed from God by the barrier of his sins. There was no conscious communion, and his heart yearned for the removal of these barriers, so that the light of God's loving face might consciously shine upon him.

II. The Holy Spirit bears witness with that of believers that they are the children of God; and when so doing, the sweet assuring promises of God become theirs. When he does not they cannot appropriate them. The Holy Spirit may be with believers, or be withdrawn from them.

1. Because the text declares as much. "Take not thy Holy Spirit from me." He may be taken away, or be with the one so praying, or the prayer is sinful, because untrue.

2. Because the Christian may walk after the flesh, or after the Spirit. Rom. 8. If he walks after the flesh it must be because the Spirit has withdrawn from him, for the Spirit is stronger than the flesh, and could not be overcome by it. The Spirit can not accompany the one carnally led. For the association would not be incongruous. He evidently does not attempt to lead and is powerless.

3. Because the Spirit may be grieved away. "Grieve not the Holy Spirit of God, whereby ye are sealed to the day of redemption. Eph. 4:30. "Quench not the Spirit." 2 Thess. 5:19. The effect of continued grieving and quenching is to drive away from God, whereby ye are sealed to the day of redemption.

Because of the office work of the Holy Spirit, which is, (a) to seal the child of God after he believes. Eph. 1:13. (b) To bear witness with his Spirit. Rom. 8:16, and this gives assurance, since he cannot lie. (c) He illuminates the mind and heart, taking the things of Christ, and showing the meaning thereof. John 16:13-15. (d) He imparts love, joy, peace, etc. Gal. 5:22. (e) He teaches how to pray, and makes intercession for God's children. Rom. 8:26. (f) By him the different gifts are bestowed upon Christians. 1 Cor. 12:4-11.

Now if all this be the work of the Spirit, how can a Christian have faith or joy, peace or comfort, capacity for Christian work, or sweet assurance without the Spirit?

The prayer, "Take not thy Holy Spirit from me," is equivalent to a prayer for illumination, love, peace, assurance, and capacity for his great life work to be restored to him. He had lost these by so grieving that he was left alone. If now he will return, all these lost blessings will return with him. This is established by what follows: "Restore unto me the joy of thy salvation; and uphold me with thy free Spirit." Then will I teach transgressors thy ways; and sinners shall be converted unto thee." The comforts of his religion, and the capacity for his religious work were to come back to him by the conscious presence of the Holy Spirit.

Geo. E. BREWER.

Alexander City, Ala.

For the ALABAMA BAPTIST.

## The Church Covenant.

BY REV. W. C. BLEDSDOR, D. D.

Upon the organization of a Baptist church, the members enter into solemn compact, or agreement, in which certain great obligations are recognized and mutual pledges given looking to their fulfillment. This compact, or agreement, is called the "Church Covenant," and is usually, though not always, written and given a conspicuous place in the record of minutes. It is not the purpose of this article to inquire how or when this custom originated among the Baptists. The very nature of the case indicates its necessity.

Many and various are the forms of the Covenant found upon the records of our churches; but, as a rule, the same things are included in each. The following is given as fairly typical:

Having, as we trust, been brought by Divine grace, seriously, deliberately, and forever, to give up ourselves in faith, and love, and holy obedience to God, the Father, Son and Holy Spirit; accepting the Lord, JESUS, as our God, Jesus Christ, and the Holy Spirit to be our Sanctifier and Guide; and having been baptized upon a profession of faith—we do solemnly and joyfully covenant with each other, to walk together in church relationship with brotherly love, to the honor and glory of God. And we do in his strength engage—

That we will exercise a Christian care and watchfulness over each other, and faithfully admonish and exhort one another as occasion may require; and we promise individually to pay a respectful regard to the advice and admonition of the church, and that we will submit to its discipline as directed by the Word of God, and conducted in the spirit of the gospel.

That we will not forsake the assembling of ourselves together, nor neglect the great duty of prayer for ourselves and others.

That we will endeavor to bring up our families in the nurture and admonition of the Lord, and by a pure and lovely example to win our kindred and acquaintances to the Savior, to holiness and to eternal life.

That we will participate in each other's joys, and endeavor with tenderness and sympathy, to bear each other's burdens and sorrows.

That we will seek divine aid, to enable us to live circumspectly and watchfully in the world, "denying ungodliness and worldly lusts," and remembering that as we have voluntarily been buried by baptism and raised up from the emblematic grave, so there is on us a special obligation henceforth to lead a new and holy life.

That we will strive for the support of a faithful evangelical ministry among us.

And that through life, amidst evil report and good report, we will seek to live to the glory of him who hath called us out of darkness into his marvelous light.

The following thoughts are offered: 1. Membership in a Baptist church implies grave personal responsibilities; and the gravity of these responsibilities is due to the fact that they come directly out of the teachings of the Word of God. A failure to appreciate the personal nature of the obligations of discipleship is an element of great weakness and consequent inefficiency in many of our churches. It is a most gracious privilege that the Lord

gives to a saved sinner to come into organic relation with his people, that he may walk in the vineyard to the end that he may himself grow in grace and become the intelligent, happy agent to lead others into the same blessing. Many members of our churches have very slight appreciation of these things, of whom it may be truly said that they "are at ease in Zion." How quickly such members throw off on "the church" the burdens they themselves ought gladly to bear!

2. Are you sustaining your covenant relations? Are you fully discharging the obligations of discipleship as they press upon you from the lips of the Great Teacher and from his Word? It would be well for the disciple to face this question each day.

3. It is a good old custom among Baptist churches to have the covenant read at every conference meeting—a custom, by the way, falling into disuse, which should not be allowed. The covenant of every church should be neatly printed and placed in the hands of every member the day he joins the church. Good results would follow.

For the ALABAMA BAPTIST.

## Baptist Church Policy.

NO. 1.

Every church of Christ accepts, and is constituted upon, "the Bible as the Word of God and the only rule of faith and practice." This concedes the fact that the church of Christ is simply and only an executive body, hence any legislative law that such church may adopt is unconstitutional, because it is unscriptural and therefore void, both religiously and civilly. The observance of this form of government is the life work of the followers and churches of Jesus Christ, by which they prove themselves to be "the light of the world;" and the reverse: If professors, or churches, disregard and trample under foot God's holy word and law, they thereby crush and cover "the light," and leave the world "in darkness," and cease to be "the salt of the earth."

According to the Bible, we believe as strongly in the doctrine of "equal rights" among men on religious matters as we do in the unity of the Trinity, yet when Christ and man are considered, man's rights all cease and Christ's stand, and must be so accepted, as "the head over all things, to whom no discretion as to whether he accepts Christians as his Lord or not. Man cannot serve two masters at the same time, hence we must accept Christ as our Lord, or remain in the service of Satan.

We believe in the doctrine of "Individuality"—that is, God will hold each individual responsible at the day of judgment for himself and for no one else; hence, justice will give each individual the same and an equal right and freedom to consider and act for himself in reference to his duty to his God. This freedom we call "Soul-liberty," a free and unfettered conscience, so far as man is concerned, to interpret and obey God's Word for himself; hence every man must repent, believe, fellowship and obey for himself. This being true, every man is equally entitled to a free and unfettered vote on all occasions.

Feeling a very deep interest in the temperance movement, I desire to contribute all assistance in my power to perfect and further it on, and have laid down the above platform to work on, in the future as we have in the past, but I feel like there is a much better prospect under Bro. W. B. Crumpton's suggestions to accomplish good than has been in the past. I want to say to Bro. Crumpton's question, "Are we in earnest?" I think I am. I shall try to raise clubs and send delegates. I hope the temperance committee may lead the way to separate Christ's church and the grocery.

W. J. HATCHER.

Hatcher, Ala.

The fear of death is indeed a lifelong bondage to the Chinese. In Fuh Kien, we are told that a man in whose presence death is mentioned considers himself grossly insulted, especially if it be at the New Year season. Archdeacon Wolfe tells us that the people of this region have twelve distinct euphemisms in their language by which they avoid the direct utterance of the ill-omened word. Here are some of them: To pass away; to pass behind; flowed away like water; flown away like a bird; lost; returned to one's original ancestor.

There are 1,300 Protestant missionaries in China, or about one to every three hundred thousand of the population. Two entire provinces, with a population of twenty-six million, are entirely without missionaries; while there are nine hundred large walled cities where no missionary has ever been stationed.

After preaching for over forty years, and after printing the sermons I have preached for more than six and thirty years, reaching now to the number of 3,200 in weekly succession, I am fairly entitled to speak about the fullness and richness of the Bible as a preacher's book. Believe in the inspired volume up to the hilt. If this book is not infallible, where shall infallibility be found? The depth said, "It is not in me;" yet those who have no depth at all would have us imagine that it is in them.—C. H. Spurgeon.

I would rather be what God chose to make me than the most glorious creature I could think of. For to have been thought about—born in God's thought—and then made by God, is the dearest and most precious thing in all thinking.—George MacDonald.

## Central Committee

On Women's Work for Missions and in the Churches.

MRS. T. A. HAMILTON, Pres., Birmingham, Ala.  
MRS. GEO. B. EAGER, Vice-Pres., Anniston, Ala.  
MRS. GEO. M. MORROW, Treas., Birmingham, Ala.  
MRS. I. C. BROWN, Cor. Sec., East Lake, Ala.

PRAYER CARD.—MORROW.

Psalm.—The light shall shine upon thy ways." Missaries, 11; native assistants, 8; stations, 22; churches, 7; members, 322; Baptists, 33. Contributions from Brazil, \$75.00.

Study Topics.—History of S. B. C. Missions in Brazil. Rio. The outlook. Brazilian government.

Early Life of Adoniram Judson.

Adoniram Judson, the eldest son of Adoniram and Abigail Judson, was born in Malden, Mass., Aug. 9th, 1788. In the sixteenth year of his age, being sufficiently advanced in his studies, he entered the Sophomore class in Brown University, becoming a member of the institution on the 17th of August, 1804. He graduated in 1807 with the highest honors of his class. At the time of leaving college he was inclined to be skeptical in his religious opinions. The sudden death of a classmate, under circumstances of peculiar interest, was the means of arresting his thoughts and putting him upon a course of serious examination of the claims of religion to his personal attention. For the purpose of pursuing his inquiries, he was admitted as a "special student" into the Andover Theological Institution. He soon became a hopeful Christian, and was received into the fellowship of the Third Congregational church in Plymouth, Mass., of which his father was the pastor, on the 28th of May, 1809. Regarding himself now as not his own, but the Lord's, he began to seek for light upon the pathway of his future career. The result of his prayerful deliberation was the determination reached in February, 1810, to consecrate himself to the work of foreign missions. In the same year he found other young men of kindred spirit, who joined with him in urging upon the Christian churches the claims of the heathen. The zeal and the earnestness of these students gave power to the spirit of missions, which had already been aroused in the hearts of Christians. That honored society, the American Board of Commissioners for Foreign Missions, was formed June 28, 1810. Mr. Judson had been licensed on the 17th of May

previous by the Orange association of Congregational ministers, in Vermont. On September 24th of this year he graduated at Andover. Soon after his graduation he was sent to England by the American Board to confer with the London Missionary Society on the matter of combining the efforts of the two societies in the work of carrying the gospel to the heathen. He embarked Jan. 1, 1811, in the ship "Packet."

The vessel had not been long at sea when she was captured by the French privateer "L'Invincible Napoleon," and carried to Bayonne in France, where he was imprisoned in a dismal dungeon. From his short confinement he was soon released, and, after various adventures, he reached England, presented his credentials, and was cordially received by the Christian friends to whom he had been commended. He and his fellow students, Newell, Nott and Hall, were appointed by the London missionary society as missionaries in India, with the expectation that their pecuniary support would be provided for by the friends of missions in America. The object for which he was sent to England and having been accomplished, Mr. Judson returned to this country. The board, after mature deliberation, came to the conclusion that the wisest course to pursue was to enter upon the work of missions independently of any other organization, and they accepted as their missionaries four young men, and pledged themselves to see that they were supported in the undertaking upon which they had embarked. Mr. Judson, with his wife, Ann Hasseltine Judson, and Messrs. Nott, Newell, Hall and Rice, sailed Feb. 19, 1812, from Salem, Mass., and reached Calcutta the 17th of the following June. During the voyage Mr. Judson's views on the mode and subjects of baptism underwent a change, and, on reaching Serampore, he was baptized by Rev. Wm. Ward, Sept. 6, 1812. This event severed his connection from the American Board of Commissioners for foreign missions, and led to the formation of the Baptist Triennial Convention, on the 18th of May, 1814, under whose patronage Mr. Judson and his Baptist associates were taken.—Selected.

A bright little Sunday school class at East Lake can be seen every Sunday morning holding up to the light a Chapel Brick Card, eagerly counting the "holes" in the bricks. They are filling this card with their own earnings. This is the same class that made the first Christmas offering.

The following letter from the vice-president of one of our most progressive associations, we cannot refrain from publishing, hoping it may induce others to "go and do likewise."

DEAR MRS. BROWN: I have just read the proposition to the societies of Alabama, giving them an opportunity to assist in educating a Cuban girl, Pura Cova, at the Judson. By all means let us have



# Alabama Baptist

Montgomery, Ala., March 17, 1892

Address all correspondence to  
HARRIS, POPE & DEWEY, JR.,  
Montgomery, Ala.

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SOME one has said, "A man who never makes a mistake never makes anything." Through fear of making a mistake, hundreds of men and women never attempt enterprises, which, if properly undertaken, would lead to success.

NEW YORK has appropriated \$300,000 to the World's Fair, provided the gates are closed on Sunday. Let every lover of the Lord see that every influential body, whether religious or political, make such conditions and provisions in voting an appropriation to the Fair.

We trust that our readers will not forget to make regular contributions to the Bible and Colportage Board at Opelika. This Board has only a few colporters at work, simply because the churches have failed to give them a sufficiency of money. Contribute the funds and they will send colporters to the homes of the people with good books.

"It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong; lest they drink, and forget the law, and pervert the judgment of any of the afflicted." Prov. 31:4, 5. This is the voice of inspiration, and yet Christian voters take no heed in selecting to high and responsible offices winebibbers, yea, even drunkards.

THESE words from Rev. A. C. Dixon are such as only the brave and faithful can utter: "Many a hard-worked, nerve-strained city pastor, trying to preach a pure gospel and stem the current of evil which swirl about him and threaten to engulf all good, sighs in his soul for a haven of rest. But some people feel that they are not here for a happy time, but to do their duty to God and man, whether quiet or disturbance follows."

BRO. CRUMPTON reports the Judson in excellent condition. The health of the officers, teachers and pupils is excellent. The entire school was saddened over the departure of Misses Grace Collins, Ellen Cobbs and Miss Sallie Hobdy. Miss Collins was called home by the death of her mother; Miss Cobbs on account of the death of her father, and Miss Hobdy by the serious illness of her mother, who has since died. To all these young friends and their loved ones we extend our deepest sympathies.

AS WILL be seen in an editorial from the Religious Herald, published elsewhere, it has been proposed that we observe a week in April, beginning with the first Sunday, in special prayer for the work of the Foreign Board. Let "the people be exhorted to offer special prayer and exercise self-denial during that week in its interest," says the writer. The suggestion is a good one, and if the week is observed we may look for grand things being accomplished for the Master. Let us hear from the brethren on this subject.

THE "Associated Press," the leading one of the great newgatherings as sociations of the country, claims to be perfectly fair and strictly impartial in its news which it furnishes to hundreds of daily papers, in every section of the United States, and in the main it lives up to its claim. It is for that reason all the more aggravating that its reports of congressional proceedings show a disposition to underrate the importance of the movement on the part of the Christians of this country to prevent the opening of the World's Fair on Sundays. For instance, from the opening paragraph of its report of the senate proceedings on Monday, which was published in the morning papers of the country, appears the following: "The first half hour of the senate was consumed in the presentation of petitions, most of them of the stereotyped character, from religious associations for the closing of the World's Fair on Sundays." Now this is not a fair report of the presentation to the senate of petitions against the opening of the World's Fair on Sunday, signed by thousands of men and women known in every movement to better the condition of their fellow mortals. If the Associated Press will not speak in favor of the movement, it should not speak slightly of it.

In most of the large cities noble men and women have set about the task of saving from the slums the children, whose drunken and vicious parents are driving them onward into a miserable living. The effort of these rescuers are bringing to light some fearful conditions, which will surely result in wakening up the municipal authorities to the lawlessness in their midst.

REMEMBER, brother, sister, that it is much easier for you to send us the small sum you owe than for us to wait longer for the money. You do not longer for the money. You do not longer for the money. You do not longer for the money.

ALABAMA BAPTIST A serious wrong, and force the publishers to borrow money to pay running expenses, because of your carelessness. In the face of such support, there are those who constantly cry, Give us a better paper.

FIGURES AGAINST US.

A comparison of the receipts of the Foreign Mission Board during the years 1891 and 1892 up to March 2nd, brings out the unpleasant fact that the contributions of the churches have fallen off nearly \$3,000. Last year the receipts were \$70,378.18. This year, \$67,522.23. In ordinary years, and in ordinary circumstances, there might be no special significance in this fact, but in this year it calls for serious thought, earnest prayer and zealous work on the part of God's people.

The expenditure of the Board will be much larger this year than last, for several reasons.

1. Quite a number of new missionaries have been sent out. Sixteen in all. For these, including outfits, traveling expenses and salaries, nearly, if not quite, \$20,000 has been required, over and above the expenses last year.

2. The "campaign of education," preparatory to the "Centennial" year, has required heavy expenditures in the way of printing and distributing tracts and leaflets, and in meeting the extra traveling expenses of officers of the Board and of the Centennial Committee.

These expenses, both at home and abroad, have been met by the Board, in a large measure, by borrowed money. To-day the Board owes over \$30,000, while the expenses of one-sixth of the year yet lie before it, between now and the Convention.

These facts, simple, bare, must constitute the appeal the Board makes to the churches for prompt and large contributions.

Alabama, which is the first state in alphabetical order on our list, has sent in \$718.10 less this year than last—one-fourth of the whole deficit. Will she not catch up and then bear her part of the additional amount needed for the increased work of the year? She was asked for \$12,000, and has given \$4,255.77.

"Times are hard." Yes, but shall the Lord's work bear the brunt? Now is the time to taste the sweets of sacrifice for him. If all will help the work will be done.

T. P. BELL  
Richmond, Va., March 3rd.

The above from Bro. Bell should stir our people. Only six weeks for us to work before the Convention. It ought to be said, though, in justice to all: We were asked to raise last year \$7,500 for Foreign Missions and we gave \$7,753. For this year we agreed to try and raise \$8,500. This was nearly \$1,000 more than we gave last year. But the Foreign Board asked us for \$12,000, an increase of more than \$4,000 over last year. This, it seems to me, was an unreasonable request. I shall be happy if we raise the amount of \$8,500. This we can do, if all will work with a will for the next six weeks. Brethren, let us all try.

W. B. C.

Our Mission Boards—State, Home, and Foreign.

By Rev. Z. D. ROBY, D. D.

OUR STATE MISSION BOARD.

This Board is the creation and the servant of the Alabama Baptist State Convention, and is at present composed of twenty-two of our wisest and most active brethren. They hold their meetings semi-annually, or oftener if necessary, in Selma, Ala. They have a President, an Auditor and a Corresponding Secretary, who is also Treasurer. The Secretary and Treasurer, at present, W. B. Crumpton, is the only member of this board who gets any pay for service. He devotes himself wholly, industriously and heroically to the duties of his office and is paid \$1,500 a year. His traveling expenses are also paid, and as he travels over all the State and is on the road three-fourths of his time, this item amounts to about \$250 a year. Office rent, stationery, printing, postage, clerk hire, etc., added, makes the board cost, all told, \$2,250 a year. This board is the general collecting agency for all Baptist benevolence in Alabama. During last convention year, this board collected \$19,280; so we find that the expense of our State Mission Board is 11.6 per cent. of its collections. "In other words, 11 cents and 6 mills of every dollar collected go to pay expense. So much as to the expense of our State Mission Board about which you hear so much and know so little.

OUR HOME MISSION BOARD.

This Board is the creation and the servant of the Alabama Baptist State Convention, and is at present composed of twenty-two of our wisest and most active brethren. They hold their meetings semi-annually, or oftener if necessary, in Selma, Ala. They have a President, an Auditor and a Corresponding Secretary, who is also Treasurer. The Secretary and Treasurer, at present, W. B. Crumpton, is the only member of this board who gets any pay for service. He devotes himself wholly, industriously and heroically to the duties of his office and is paid \$1,500 a year. His traveling expenses are also paid, and as he travels over all the State and is on the road three-fourths of his time, this item amounts to about \$250 a year. Office rent, stationery, printing, postage, clerk hire, etc., added, makes the board cost, all told, \$2,250 a year. This board is the general collecting agency for all Baptist benevolence in Alabama. During last convention year, this board collected \$19,280; so we find that the expense of our State Mission Board is 11.6 per cent. of its collections. "In other words, 11 cents and 6 mills of every dollar collected go to pay expense. So much as to the expense of our State Mission Board about which you hear so much and know so little.

servant of the Southern Baptist Convention. Its meetings are held in Atlanta, Ga. It has a President, a Corresponding Secretary, an Assistant Corresponding Secretary, an Auditor, one Vice-President for each of the fifteen States composing the territory of the Southern Baptist Convention. The officers of this board are, at present, J. D. Stewart, President; I. T. Tichenor, Corresponding Secretary; J. Wm. Jones, Assistant Corresponding Secretary; A. D. Adair, Treasurer; A. C. Briscoe, Recording Secretary; and B. F. Abbott, Auditor. The Home Mission Board has a Board of Managers, composed of fifteen brethren, living in the city of Atlanta—J. B. Hawthorne is Chairman of the Board of Managers. Being the servant of the Southern Baptist Convention, of course the Home Mission Board makes its report to the Southern Baptist Convention annually. The last annual report of this Board shows the following items of expense:

Salary of Corresponding Secretary...\$2,500  
Salary of Asst. Cor. Sec'y...2,000  
Travelling expenses Cor. Sec'y (both)...1,020  
State Agencies, including per cent. paid the several State Boards...3,730  
Paid Recording Secretary...150  
Clerk hire...225  
Office rent, stationery, printing, post-  
age, etc...2,085

Total expenses...\$11,705

The report also shows that the Home Mission Board collected, during the convention year, \$105,688; thus we find the expense of the Board is 11.06 per cent. of its collections. In other words, out of every dollar collected by this Board 11 cents and 6-10 of a mill go to pay expenses. For all practical purposes, it is enough to say, that 11 per cent. of the collections made by the Home Board goes to expense. We furthermore see that the 10 per cent. paid our State Mission Board by the Home Board, for collections in Alabama, is 1 per cent. cheaper than the average cost of the Home Mission Board's collections; and 1.6 per cent. cheaper than our State Board's average cost.

OUR FOREIGN MISSION BOARD.

Just like our Home Mission Board, our Foreign Mission Board is the creature and servant of, and reports annually to the Southern Baptist Convention. It has a President, a Corresponding Secretary, an Assistant Corresponding Secretary, a Treasurer, a Recording Secretary and an Auditor. It also has one Vice-president for each of the 15 States of the Southern Baptist Convention. Its Board of Managers is composed of 15 brethren living in the city of Richmond, and there the Board holds its meetings and transacts all its business. The officers of the Board are, at present, H. H. Harris, President; H. A. Tupper, Corresponding Secretary; T. P. Bell, Assistant Corresponding Secretary; J. C. Williams, Treasurer, and H. C. Burnett, Auditor.

During last convention year, the expense of this Board was, for—  
Salary of Corresponding Secretary...\$2,500  
Salary Asst. Cor. Secretary...1,650  
Salary of Treasurer...500  
Salary of Clerk...266  
Travelling expenses of the two secretaries, office rent, etc...3,910  
State agencies and incidentals...6,442  
Total expense...\$15,268

The same report shows that this Board collected, during last convention year, \$184,342; so we find that our Foreign Mission Board's expense is 8.3 per cent. of its collections. In other words, 8 cents and 3 mills of every dollar collected go to pay expense of the Board. We see that the cost of collecting Foreign mission money is less than that of Home mission money by 2 cents and 7 mills on the dollar; and less than State mission money by 3 cents and 3 mills on the dollar. We also notice that in getting 10 per cent. for collecting Foreign mission money in Alabama, our State Mission Board gets 1 cent and 7 mills on the dollar above the average expense of our Foreign Mission Board on its collections.

Finally, as to the expense of our mission boards, please remember (1) that the most expensive board we have is the State Mission Board, and that it costs less than 12 per cent.

(2) That the least expensive mission board we have is the Foreign Mission Board, costing only a small fraction over 8 per cent. (3) That to lessen these expenses or to collect money for a less per cent, we only need to collect more money. (4) That either one of the three boards would not have added a dollar to its expense if it had collected \$5, 10, or 20 times as much money as it did collect last year. The 100,000 Baptists in Alabama might have given to our State Mission Board \$50,000 instead of \$19,280 and the per cent. absorbed in collections would have been less than 5 in- stead of more than 11. The 1,250,000 Baptists represented in the Southern Baptist Convention gave to the two boards of that convention last convention year less than \$300,000 at an expense of \$26,868—an average of less than 9 per cent on collections. Now, surely, these two boards ought to have gotten not less than \$600,000 from this great host of Baptists, and then only 4 per cent. would have been absorbed by expense.

NECESSITY FOR OUR MISSION BOARDS.

1. The Alabama Baptist State Convention cannot sit in session all the time; and yet its work must go on continuously; hence we see that the Baptist brotherhood of Alabama has just as much need, and just the same need, for our State Mission Board, that a joint stock mercantile company has for bookkeepers and salesmen. The necessity, in the one case, is just as imperative as in the other. Since we are Missionary Baptists, and mean to do mission work, we must have a committee—an agency—a board, through which we can work.

2. Just the same may be said of the Southern Baptist Convention and its boards. These boards are absolutely necessary for the doing of the convention's missionary work, since the convention, as such, is in session but once in a whole year, and then for a period of not more than four or five days. This, I think, is quite enough to say about the necessity for our mission boards.

3. But some one is going away from here who will say, "The speaker showed clearly enough the necessity for boards, but, in doing so, he also showed that if we had no conventions, we should have no use for boards; and, so far as I am concerned, I see no need for either." To such an one let me say now and here, before he has opportunity to make that speech, that it amounts to nothing more and nothing less than saying, that he sees and feels no need for doing just what the Lord Jesus Christ has commanded his servants to do—preach the gospel everywhere and to every creature. "Oh, no," you say, "that is not what I mean." Very well, then, I beg your pardon, and say: Pray, brother, what do you mean? Will you, as an individual, support a man while he preaches the gospel either at home or abroad? Will you say to some good brother, Here is \$800, or \$500, or \$1,000, it is my money, take it and live on it while you preach the gospel? Will your church do this? You say: No, as an individual Christian I am not able to support a missionary; and the church of which I am a member cannot raise a thousand dollars to keep a preacher at work in Japan or any other country." Very well, brother, if an individual Christian can not, and if a single local church can not do this work, how is it to be done? Perhaps you are ready to say, It might be done by our associations. That is just the way it is being done. Association of churches for missionary work is and has ever been the characteristic policy of Missionary Baptists all over the world; and that is just what they mean. If our district associations were to take to do this work severally, then every association would have to have a board, and instead of one board in Alabama we should then have about seventy. In other words, every association in this State, that proposed to do mission work, would have some agency through or by which to do the work. So, dear brother, don't—don't make that speech, for whatever else it may or may not mean, it certainly does mean that you have studied but little, and therefore know very little about missionary work.

To sum it all up in a single sentence—if mission work is necessary, mission boards are necessary. The two are inseparable. Where the one is wanting the other does not exist. Wherever the work has been undertaken, boards have been organized.

IMPORTANCE OF OUR MISSION BOARDS.

This part of my subject has already been discussed, incidentally and inferentially. More specifically, let me say, that the importance of these boards may be seen—

1. From the purpose of their existence, "The gospel is the power of God unto salvation to every one that believes in it." "How are they to believe in him of whom they never heard? And how are they to hear without a preacher? And how are they to preach except they be sent? By just so much as we regard the gospel—God's saving power—important, by just so much must we regard the importance of these agencies—these boards—by which men are sent to preach, and thus make known God's saving power to men.

2. From the good results achieved through the instrumentality of these boards, in this country and in foreign lands, on earth and in heaven, how many souls immortal are, to-day, praising Father, Son and Holy Ghost for their deliverance from sin, for their salvation by grace, who had never heard of Jesus, their Savior, but for mission boards! Reckon for me the importance of those millions of saved souls, on the basis that any one of them is worth more than the world, and then I will tell you something of the importance of mission boards.

3. Any thing that stands favorably related to the establishment, extension and final triumph of Christ's kingdom, in this world, is great, and greatly important. How important, only eternity can show.

And now, brethren, in view of the importance and the necessity of these boards, as they are related to the giving of the gospel to the world, is it not strange that Christian men object and argue and cavil and quibble about "the expense of our boards?"

Though they cost five, ten, twenty or fifty times as much as they do, still we should gladly pay it and rejoice that we are permitted, in any way and at any cost, to share in the glory of giving the saving gospel to our lost fellow men.

FIELD NOTES.

Dr. D. W. Ramsey, of Pine Apple, has accepted the care of Allenton church.

The Dothan saints were delighted with a sermon from Rev. W. M. Burr last Sabbath.

Rev. T. M. Barbour is one of the nominees for the legislature from Tuscaloosa county.

Pull for the mission board now. The money must be raised, and right soon. Let us all work.

Rev. J. H. Curry has been nominated for Superintendent of Education of Tuscaloosa county.

We congratulate Tuscaloosa on gaining Bro. Geo. W. Hobson and family as citizens of that town.

Dr. Baird, the lion hearted and eloquent temperance champion, preached last Sunday at Kennedy.

Bro. Frank S. Moody was nominated for the state senate from Tuscaloosa county without opposition.

Rev. J. M. Waller conducted a Baptist Rally with the church at Blountsville last Friday, Saturday and Sunday.

Rev. Wm. R. Ivey is determined to erect dormitories in connection with the Scottsboro Male and Female College.

Rev. F. L. Loard died near Lurvenne March 10th. He was well spoken of as a true Christian and an upright citizen.

An advertisement in last week's paper, bearing the name of a famous minister, was admitted through an oversight. It shall not be repeated.

Only efficient teachers of good character can enroll in The School Agency, Montgomery, Ala. If you need such a teacher write that agency.

John W. Stewart, Evergreen: Bro. Baber is gathering interesting congregations at a number of places where hitherto our interests have been going to waste.

Bro. Pickard's sermon to the barkeepers of Birmingham has been widely published by the secular press. May the Lord use that sermon greatly to His glory.

The Opelika Baptist church has enjoyed a glorious revival. Dr. D. I. Purser conducted the meetings. There have been about thirty members added to the church.

The Rutledge Baptist church has secured the services of a pastor. Rev. F. C. Plaster has accepted the call from them and the church will now move forward.

Dr. W. C. Bledsoe writes that they are moving along steadily in their work at Lafayette. Frequent additions to the church encourage the hearts of pastor and people.

We grieve with Dr. J. R. Sampey over the death of his little girl. Surely the Master is preparing his servant through suffering and affliction to a comfort to his fellowmen.

The Virginia Baptists are meeting with great success in their Sunday school and colportage work. They are scattering Baptist literature from one side of that state to the other.

Our congratulations to Mr. F. McCalla and bride, nee Miss Emma Henderson (daughter of the lamented Dr. Sam Henderson), who were united in marriage at Wilsonville, March 5th.

The citizens of Calhoun county could scarcely do better than to elect Mr. James H. Nunneale to the legislature. He is an intelligent Christian citizen who will always do his duty.

The address published in these columns, which was prepared by Dr. Roby and read at an institute, has been put in tract form for the boards. Every Baptist in Alabama ought to read it.

Our friend and brother, W. L. Hill, has sold his property in Aniston and has purchased the controlling interest in the Rock Mills Cotton Factory. He is a useful business man and a working Christian.

The Parker Memorial church, of Aniston, regrets exceedingly to part with Dr. Eger, but rejoice that he is to remain in the state. They are all ready to work to select a successor, as Dr. Eger leaves May 1st.

The church at Verbena, Okla., has had a very successful year in having good works. Her members have paid three-fourths of their pledges to the enterprises of the denomination. Bro. J. M. McCord constantly grows in the confidence and love of his people.

"The Alabama Baptist" is a good paper, and always a welcome visitor to the Advocate, says the Alabama Christian Advocate. And we are glad to state that the Advocate continues to grow better all the time. We welcome it with pleasure.

The church at Coosada is succeeding in the completion of their new church house. This is another of Rev. F. C. Plaster's churches. Bro. Plaster believes in having good houses in which to worship God. Others should think and act the same way.

The commissioners of Campbell county, N. C., refused to grant licenses to retail whisky. The case was submitted to a jury. If the commissioners are sustained, it will be in the power of the board of commissioners to close every saloon in North Carolina.

Dr. R. A. Moseley, Jr., and Miss Ella Moseley were married in this city by Dr. Geo. B. Eger on March 2nd. Dr. Moseley is Collector of Internal Revenue and resides in Montgomery. By his pleasant bearing he has made many friends among our people, all of whom congratulate him and his bride on this happy occasion.

Despite the hard times, the citizens of Aniston are hard at work, pulling together to make theirs one of the liveliest towns in the South. The town is for town in having the *Hot-Blast* edited by Mr. J. H. Nunneale, whose hopeful disposition makes his readers be of good cheer.

M. A. Cornelius, Maple Grove: I am well pleased with the paper, think it is getting better. Do we need another Baptist paper in Alabama? No, let us support the ALABAMA BAPTIST. In union there is strength. The paper should be read by every Baptist in Alabama.

In the death of Capt. John A. Robertson, Sandy Ridge, we feel a personal loss. He was one of the friends who stood by the ALABAMA BAPTIST for many years. To his bereaved wife and children we extend our sympathies and point them to the Source of all comfort.

If your school needs a good teacher for another year apply to The School Agency, Montgomery, Ala., before the best teachers are engaged for another year. They will recommend to you a good teacher without charge. State what you require in a teacher and what you will pay.

The many friends of Prof. and Mrs. A. M. Hendon, of Bessemer, will regret to hear of the death of their infant daughter, which occurred on the 11th. Mrs. Hendon has been critically ill for six weeks, and may not recover. Our tenderest sympathies go out to them.—M. M. Wood

Do you expect for your present teacher to remain with your school for another year? If he or she is a good teacher make no change, but if a change is to be made, write The School Agency, Montgomery, Ala., and state what you require in a teacher. A good teacher will be recommended to you.

Bro. W. H. Smith, pastor of the First church, Aniston, is doing double duty. He lives at Aniston and serves that church as pastor, preaching twice each Sabbath, and attending its prayer meeting Wednesday night and Sunday-school, also preaching every Sunday morning and holding prayer meeting Thursday night at Jacksonville. It works him, but he stands it finely.

A. T. Sims: Permit me to say that I regard Bro. J. M. Waller as being eminently fitted for the important position he is now filling as assistant corresponding secretary of the State Mission Board. He spent several days with us in South Alabama recently, preached some fine sermons and did us much good. May Heaven's blessings rest upon his and Bro. Crumpton's labors.

WANTED.—The minutes for 1891 of the following associations: Boiling Springs, Carey, Clear Creek, Elm, Florence, West Harmony, West Liberty, Mount Carmel, Mud Creek, Rock Mills, Salem and Troy. Will some brother in each of these associations be kind enough to send me a copy of about minutes? I have tried to get them from the clerks, and failed.—Geo. W. Ellis, Montgomery, Ala.

D. I. P., Opelika, March 14: The Lord has given us a great meeting here. Bro. Herring is happy, having baptized twenty-three, with several awaiting baptism, and about one hundred inquirers. We are expected to leave to-day, but the situation seems to demand that I remain longer. The Opelika church has quite a number of as good workers as I ever saw. This should be one of our strongest churches and I hope it will be in the near future.

Geo. E. Brewer, Alexander City, March 14: I have never been better gratified at the progress of my work in the same time in any field heretofore. Increase in congregation large, both for preaching and prayer meeting. Increase in attendance and interest in Sunday school large. Contributions enlarging every Sunday, and a general brightening up. The pastorate is moving on finely. I find in the surrounding country that some of the Sunday schools which had gone into winter quarters are about ready to resume. I hope there will be more re- treating for them. My eldest sister, Mrs. Walker, who lived in Savannah, Ga., passed peacefully away yesterday. Will be buried in Charleston, where my mother sleeps.

The question of forming a new association to be composed of the Baptist churches of Calhoun county has been considerably discussed, and the Coosa River association and the Tallahatchee associations have passed resolutions granting letters to such churches as desired to enter the proposed organization, and several churches have also taken action looking to that end, sufficient to guarantee its success. The undersigned, therefore, in calling a meeting for organization at Jacksonville, Ala., beginning on Friday, May 27, 1892, at 10 o'clock a. m., and continuing Saturday and Sunday, thus using the fifth Sunday; and we invite each church desiring to join the association to elect three delegates to attend that meeting. It is proposed to adopt the Constitution and Articles of Faith at this first session, and as there will be no committees to report, the remainder of the time will be devoted to a general discussion of denominational affairs in the nature of a missionary mass meeting. Representatives of all of our boards will be invited to attend, and perhaps other brethren from a distance will be with us.

Each church is requested to take a special collection for missions to send up to this meeting, and also to make a contribution for the purpose of publishing the minutes, and to write the customary letter giving statistics of membership and finances of church and Sunday school.

The Jacksonville church has kindly invited our first session, and delegates will, as soon as elected, please notify by postal card, Bro. P. D. Ross, clerk of Jacksonville church.

Fraternally,  
E. T. SMITH, J. E. OTTER, J. A. SCOTT, T. P. GWIN, GEO. B. EGER, J. C. WRIGHT, W. H. SMITH, C. D. WOODRUFF, WM. A. DAVIS, J. H. POPE.  
March 14, 1892.

The *Age-Herald* has the following to say concerning a most excellent citizen and worthy brother: Mr. R. E. Pettus announces as a candidate for State Superintendent of Education before the Democratic state convention. Mr. Pettus lives in Huntsville. He is a graduate of the University and was a tutor for two terms. He runs a farm in Madison county, is school trustee of his beat, edited for awhile a newspaper in Huntsville, and all the while has run a mercantile business. He is a man of the very highest and purest character, industrious and prudent, and at the same time in full sympathy with all true progress.

J. E. Herring, Opelika, March 14: Bro. D. I. Purser has been preaching for us three weeks. So powerfully has he spoken the Word that our house has been full of anxious hearers all the time, often crowded and many times numbers had to go away for want of room. Thirty-one have joined up to date—twenty-five by baptism. Our church has been greatly strengthened and we are praising God for his goodness. The meeting continues. There must have been more than a hundred persons who asked for prayer last night. Bro. Purser is an old and efficient pastor, and evangelist as well. We are all delighted with the character of work he is doing. Pray for our continued success.

Dr. Dill gives a most excellent article, "The Consolations of the Gospel," which occupies the first place on the first page. Then comes a splendid article by that prince of young preachers, Rev. John W. Stewart, on "Our Baptist Preachers and the Centennial." "A Visit to Rome," by Rev. John H. Eager, is interesting and profitable. Rev. Geo. B. Brewer gives an "Exegesis of Psalm 51:17," do not fail to read it. "The Church Covenant," by Dr. W. C. Bledsoe, deserves an earnest and prayerful reading. Brethren Carter and Hatcher each has a word for the brethren. And whatever else fathers and mothers may overlook, let them be sure to read "The Right Boy in the Right Place," on the 4th page.

The Bethesda church at Sprague Junction, on the Alabama Midland Railway, have completed their new church building. Rev. F. C. Plaster is the pastor. They have a good house and the entire work, even to the raising of the money, has been done this year. Certainly the committee, under the leadership of Bro. G. W. Boyd, has done a noble work. A large attendance is expected and desired from Montgomery, Troy, Lurvenne and all intermediate points. Round trip tickets from Montgomery, Lurvenne, Troy, and all intermediate stations to Sprague Junction will be sold at 4 cents per mile on Saturday and Sunday, Feb. 19th and 20th, good to return on Monday, the 21st.

On the first Sunday in March the Antioch church, of the South Bethel association, dedicated their new house. The sermon was preached by the writer from the text, "Not forsaking the assembling of yourselves together," etc. Hebrews 10:25. This church is located eight miles south of Grove Hill, and is composed of a few earnest, zealous brethren and sisters who withdrew from Daniel church last year and organized themselves into a church, with Rev. J. V. Singer as pastor. They have built a very neat house of worship, which does credit to them and to the community. After the dedication service, Bro. Sanders was ordained deacon of that church.—J. H. Creighton, Whately, March 11th

Geo. E. Brewer, Alexander City, March 14: I have never been better gratified at the progress of my work in the same time in any field heretofore. Increase in congregation large, both for preaching and prayer meeting. Increase in attendance and interest in Sunday school large. Contributions enlarging every Sunday, and a general brightening up. The pastorate is moving on finely. I find in the surrounding country that some of the Sunday schools which had gone into winter quarters are about ready to resume. I hope there will be more re- treating for them. My eldest sister, Mrs. Walker, who lived in Savannah, Ga., passed peacefully away yesterday. Will be buried in Charleston, where my mother sleeps.

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March 14, 1892.

Six Weeks

Remain before the books for the Home and Foreign Boards will close for the year.

Last year Alabama stood fifth in the list of states with the Home Mission Board, and seventh with the Foreign Mission Board.</



Alabama Baptist. MONTGOMERY, ALA., MARCH 17, 1899.

# BUFFALO LITHIA WATER.

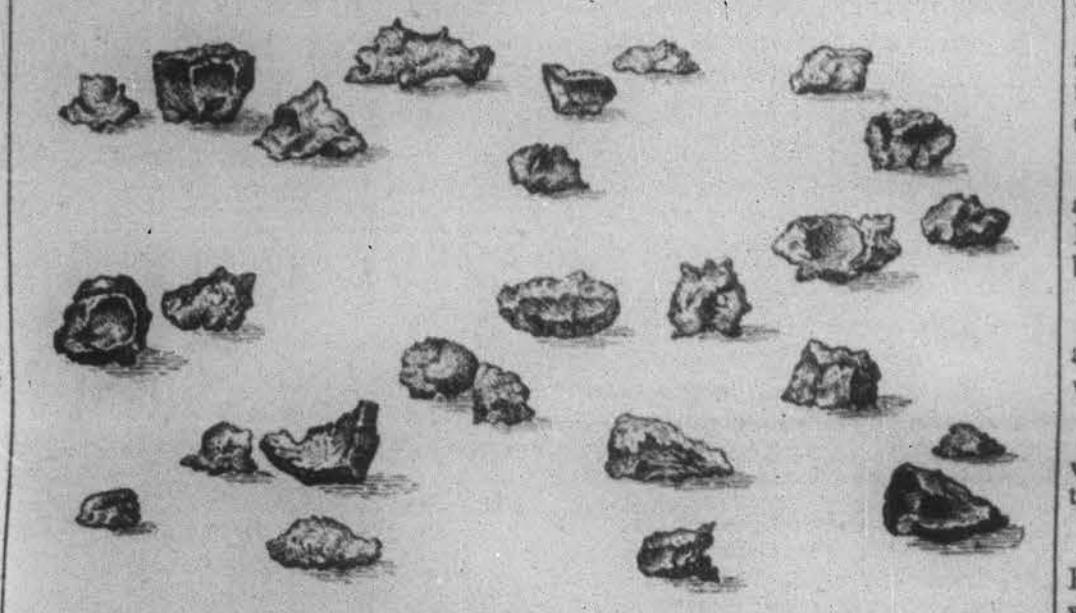
A Perfect Solvent of Stone in the Bladder.

A Huge Stone Weighing Two Ounces and Twenty seven Grains Dissolves Under Its Action.

[Reprint from the New England Medical Monthly for November, 1890]

## Stone in the Bladder.

Case of Mr. S. Stated by Dr. George H. Pierce.



The above plate is from a photograph which forms a part of a communication of Dr. GEORGE H. PIERCE, of DANBURY, CONN., to the New England Medical Monthly for November, 1890 (see page 76 of that journal), and represents THE EXACT SIZE AND SHAPE of some of the largest specimens of TWO OUNCES and TWENTY-SEVEN GRAINS of DISSOLVED STONE discharged by a Patient designated as "Mr. S.," under the action of

## Buffalo Lithia Water.

SMALLER PARTICLES AND A QUANTITY OF BRICK DUST DEPOSIT, Dr. P. states, were not estimated.

IN BRIGHT'S DISEASE, GOUT, RHEUMATIC GOUT, RHEUMATISM, many forms of DYSPEPSIA, and NERVOUS DISORDERS, and in the peculiar affections of WOMEN, especially in deranged conditions of the monthly functions, these waters are among the most potent of known remedies.

Water in Cases of One Dozen Half Gallon Bottles, \$5.00, F. O. B. Here. Descriptive Pamphlets Sent FREE.

THOMAS F. GOODE, Buffalo Lithia Springs, Virginia.

### Science in Bread Making.

At the recent annual meeting of the American Chemical Society, held in Washington, D. C., the question of the value of carbonate of ammonia as a leavening agent in bread, or as used in baking powders, came up for discussion, in which Prof. Barker, of the University of Pennsylvania, and President of the Society; Dr. Richardson, late of the United States Department of Agriculture in Washington; Dr. Wm. McMurtrie, late Prof. of Chemistry in the University of Illinois; Dr. E. A. Bartley, late Chemist of the Brooklyn, N. Y., Board of Health, and Prof. of Chemistry of the Long Island College, and others, took part. The consensus of opinion was overwhelming in favor of the employment of ammonia. It was stated as a fact that ammonia rendered the gluten of the flour more soluble than the original gluten, and that the bread in which this action was produced by the carbonate of ammonia was more digestible and hence more healthful, and because of the extreme volatility of carbonate of ammonia and its complete expulsion from the bread in the process of baking, it is one of the most useful, most healthful and most valuable leavening agents known. These conclusions are borne out by the very elaborate and exhaustive experiments made by Prof. J. W. Mallet, of the University of Virginia, which shows conclusively that bread made with a baking powder in which one per cent. of carbonate of ammonia is used, in connection with cream of tartar and soda, is not only of uniformly better color and texture, but a product more wholesome, because the ammonia serves to neutralize any organic or lactic acids present in the flour.

### WOMAN'S BEST FRIEND.

LUXOMNI—The Gem of all female remedies for irregularities, pains and diseases peculiar to women. Used 50 years by an eminent physician. Never fails to cure. Address with stamp, Luxomni Co., Atlanta, Ga. P. O. Box 357. See advertisement elsewhere.

### Count Catalina, the Italian Minister to Copenhagen, is making his preparations to proceed to Washington in the place of Baron Pava. The Count is a great favorite in Copenhagen, and his fellow diplomats are preparing a farewell testimonial.

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vice Rev. W. B. Crompton gave a most powerful illustrated sermon on the Centennial of Missions. It was greatly enjoyed and very profitable.

Second Church—Brother W. B. Crompton, of Marion, was with this church at 11 a. m. on Sunday, and made a remarkably fine missionary address. At night pastor White preached to an over crowded house; a hundred or more were turned away for lack of room. Interest fine. One baptized; two other additions.

Woodlawn.—The pastor preached to a full house, both morning and evening. Six have been added to the church—one by experience. Eighty were present in the Sunday-school. A series of meetings will be commenced on the first Sunday in April. Pastor C. K. Henderson is settled and feels encouraged.

East Lake—Pastor preached at both services; one addition by letter; meeting now in progress; 229 in Sunday-school.

Bessemer—Splendid congregations at all the services during the week. Pastor Wood was sick all the week, but able to preach at both services.

Rev. J. M. Waller reports a large and enthusiastic "Rally" at Blountsville Friday and Saturday.

Rev. G. D. Staton was at Cropwell and preached to large congregations. Mission collection, \$5.65.

Irondale—March 13, 1899, W. Y. Browning preached to a good crowd; will organize a church on Saturday before the first Sunday in April.

CORRECTION.—In my poem on Spurgeon and Manly, those who may chance to notice it, will please read, England wires, not England wire, thus omitting, in the print, the terminating letter, "s." Please read, also, "list'ning," as it should be, for listening, as it is, in print. ALABAMA.

A Card.

The reference in your last week's issue, by a cherished friend, (and a similar reference in Dr. Tupper's book, years ago), to my connection with the first acquaintance of Rev. T. P. Crawford and Miss Martha Foster, makes it due to this honored lady, (whose refined modesty was singular), and to myself, to say that writing by agreement as to form, only furnished her initials, and employment in a school near me, to the Foreign Secretary, with a strong commendation of her fitness for missionary work. This, and no name or other clue, was all that Mr. Crawford had, when he set out to find the young sister. E. B. T.

THE SONG BOOK. 100 Harvest Bells to one address for \$5.00, only fifty cents a piece. Round and shape note. Over 200,000 have been sold. It will pay Dealers and Teachers to handle them. If less than a dozen wanted get your Book-Dealer to buy them, and save the express. Address W. E. JENN, St. Louis, Mo.

AGENTS WANTED ON SALARY or commission, to handle the new Patent Chemical Ink Erasing Pencil. The quickest and greatest selling novelty ever produced. Erases ink thoroughly in two seconds. No abrasion of paper. Works like magic. 200 to 500 per cent. profit. One agent's sales amounted to \$620 in six days. Another \$32 in two hours. Previous experience not necessary. For terms and full particulars, address, The Monroe Eraser Manufacturing Co., La Crosse, Wis.

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"Macon" 4 05 pm 6 30 am  
"Augusta" 5 40 am 6 30 pm  
"Savannah" 6 30 am 12 30 pm  
"Charleston" 1 35 pm 12 30 pm

Leave Montgomery 6 55 am 7 30 pm  
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Arrive Thomasville 6 35 pm  
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No. 40	No. 6	No. 26	STATIONS.	No. 25	No. 5	No. 39
7 00 am	8 40 am	4 00 pm	lv Montgomery	Ar 10 15 am	4 40 pm	7 55 pm
7 38 am	9 15 am	4 30 pm	Sparks Junction	9 25 am	3 45 pm	7 13 pm
	9 42 am	5 09 pm	Ramer	9 50 am	3 20 pm	
8 44 am	10 45 am	6 13 pm	Troy	8 00 am	2 25 pm	6 13 pm
	11 27 am	6 56 pm	Woolfolk	7 22 am	1 45 pm	
10 02 am	1 27 pm	7 49 pm	Ozark	6 28 am	12 45 pm	
	1 55 pm	8 45 pm	Newton	5 35 am	11 40 am	4 43 pm
11 03 am	2 05 pm	9 22 pm	Wothan	5 00 am	11 00 am	
	2 34 pm	10 07 pm	Gordon	4 17 am	10 05 am	
12 50 pm	3 45 pm	11 30 pm	Bainbridge	3 00 am	8 30 a m	2 48 pm
2 06 pm	6 15 pm		Thomasville	6 35 am	12 46 pm	
3 16 pm			Monticello		11 40 am	
3 22 pm			Jacksonville		7 00 am	
8 30 am			Tampa		7 50 am	
	12 00 nt		Waycross		1 00 am	

8:00 am	44	..... Brunswick	7:00 pm	
6:55 am	45	..... Savannah	7:25 pm	5:00 pm
1:30 pm	46	..... Charleston	2:15 pm	
8:00 am	47	..... Laverne	6:00 am	

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