

# THE ALABAMA BAPTIST

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## The Coming Resurrection.

BY REV. C. H. SPURGEON.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John 5:28, 29.

Pass on. "All that are in the grave shall hear his voice." Hear! Why, the ear has gone! A thousand years ago a man was buried, and his ear—there is not the slightest relic of it left—all has vanished; shall that ear ever hear? Yes, for he that made it hear at the first wrought as great a wonder then as when he shall make it hear a second time. It needed a God to make the hearing of the newborn babe; it shall need no more to renew the hearing ear. Yes, the ear shall hear the voice of the Lord. The ear so long lost in silence shall hear! And what shall be the sound that shall startle that newly awakened and fresh-fleshed ear? It shall be the voice of the Son of God; the voice of Jesus Christ himself. Is it not wonderful that that same voice of Jesus is now sounding in this very place, and has been thousands of times, and there are men who have ears who have never yet heard that voice; yet when that voice shall speak to men who have no ears, they shall hear it and rise to life. How deaf must those be who are more dead than the dead! What is their guilt who have ears to hear, yet hear not; and when the voice of Christ sounds through the building again and again in the preaching of the gospel, they are no more moved by it than the slates which cover them from the rain? How dead, I say, must they be who are not moved by the word which arouses even the dead from their graves who have lain therein these thousands of years! Ah! my brethren, while this teaches us the stolidity of human nature and how depraved the heart is, it also reminds us who are careless that there is no escape for you; if you will not hear the voice of Jesus now, you must hear it then. You may thrust those fingers into your ears to-day, but there will be no doing that in the day of the trumpet—you must hear then; O that you would hear now! You must hear the summons to judgment; God grant that you may hear the summons to mercy, and become obedient to it and live. "All that are in their graves shall hear his voice;" whoever they may have been, they shall become subject to the power of his omnipotent command and appear before his sovereign judgment seat.

Note the next words, "and shall come forth." There is to be a resurrection, of course, that their bodies shall come out of the grave, out of the earth, or the water, or the air, or wherever else those bodies may be. But I think there is more than that intended by the words, "shall come forth." It seems to imply manifestation, as though all the while men were here, and when in their graves they were hidden and concealed; but as the voice of God in the thunder discovereth the forests and maketh the hinds to calve, so the voice of God in resurrection shall discover the secrets of men and make them to bring forth the truest self into the light to be revealed to all. The hypocrite, masked villain as he is, is not discovered now, but when the voice of Christ soundeth he shall come forth in a sense that will be horrible to him, deprived of all the ornaments of his masquerade, the vizard of his profession torn away, he shall stand before men and angels with the leprosy upon his brow, an object of universal derision, abhorred of God and despised of men. Ah! dear hearers, are you ready to come forth even now? Would you be willing to have your hearts read out? Would you wear them on your sleeve for all to see? Is not there much about you that would not hear the light of the sun? How much more will it not bear the light of him whose eyes are as a flame of fire, seeing all and testing all by trial, and cannot err! Your coming forth on that day will be not only a reappearance from amidst the shadows of the sepulchre, but a coming forth into the light of heaven's truth which shall reveal you in meridian clearness.

And then the text goes on to say that they shall come forth as those who have done good and those who have done evil. From which we must gather the next truth, that death makes no change in man's character, and that after death we must not expect improvements to occur. He that is holy is holy still, and he that is filthy is filthy still. They were when they were put into the grave men who had done good, they rise as men who have done good; or they were when they were interred men who had done evil, they rise as those that have done evil. Expect, therefore, no place for repentance after this life, no further proclamations of mercy or doors of hope. It is now or never with you, remember that.

Note again, that only two characters rise, for indeed there are only two characters who ever lived and, therefore, two to bury and two to rise again—those who had done good and those who had done evil. Where were those of mingled character, whose conduct was neither good nor evil or both? There were none such. You say, do not the good do evil? May not some who are evil still do good? I answer, he that doeth good is a man who, having believed in Jesus Christ and received the new life, doeth good in his new nature and with his new-born spirit with all the intensity of his heart. As for his sins and infirmities, into which by reason of his old nature he falleth, these being washed away by the precious blood of Jesus are not mentioned in the day of account, and

he rises up as a man who hath done good, his good remembered, but the evil washed away. As for the evil, of whom it is asserted that they may do good, we answer, so they may do good in the judgment of their fellow men and as towards their fellow mortals, but good towards God from an evil heart cannot proceed. If the fountain be defiled, every stream must be polluted also. Good is a word that may be measured according to those who use it. The evil man's good is good to you, his child, his wife, his friend, but he hath no care for God, no reverence, no esteem for the great Lawgiver. Therefore, that which may be good to you may be ill to God, because done for no right motive, even perhaps done with a wrong motive; so that the man is dishonoring God while he is helping his friend. Good shall be but two characters, the good and the evil; and this makes it solemn work for each man to know where he will be, and what has been the general trend of his life, and what is a true verdict upon the whole of it. O man, there are some of you, who with all your excellencies and moralities, have never done good as God measures good, for you have never thought of God to honor him, you have never even confessed that you had dishonored him, in fact, you have remained proudly indifferent to God's judgment of you as a sinner and you have set yourself up as being all you should be. How shall it be possible, while you disbelieve your God, that you could do anything that can please him? Your whole life is evil in God's sight—only evil. And as for you who fear his name, or trust you do, take heed unto your actions, I pray you, seeing that there are only those that have done evil. Make it clear to your conscience, make it clear to the judgment of those who watch you (though this is of less importance) and make it clear before God, that your works are good, that your heart is right, because your outward conduct is conformed unto the law of God.

I shall not keep you much longer in the exposition, except to notice that the mode of judging is remarkable. Those who search the Scriptures know that the mode of judging at the last day will be entirely according to their works. Will men be saved then for their works? No, by no means. Salvation is in every case the work and gift of grace. But the judgment will be guided by our works. It is due to be judged, that they shall all be tried by the same rule. Now, no rule can be common to saints and sinners except the rule of their moral conduct, and by this rule shall all men be judged. If God finds not in thee, my friend, any holiness of life whatsoever, neither will he accept thee. "What," saith one, "of the dying thief, then?" There was the righteousness of faith in him, and it produced all the holy acts which circumstances allowed; the very moment he believed in Christ, he avowed Christ and spoke for Christ, and that one stood as evidence of his being a friend of God, while all his sins were washed away. May God grant you grace so to confess your sins and believe in Jesus that all your transgressions may be forgiven you. There must be some evidence of your faith. Before the resurrection of our men there shall be no evidence given by their faith fetched from your inward feelings, but the evidence shall be found in your outward actions. It will still be, "I was hungry, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." Take heed, then, as to practical godliness and abhor all preaching which would make sanctity of life to be a secondary thing. We are justified by faith, but not by a dead faith; the faith which justifies is that which produces holiness, and "without holiness no man shall see the Lord." See ye then the two classes into which men are divided, and the stern retributions which God shall judge them, and judge yourselves that ye be not condemned with the wicked.

The different dooms of the two classes are mentioned in the text. One shall rise to the resurrection of life. This does not mean mere existence; they shall both exist, both exist forever, but "life" means, when properly understood, happiness, power, activity, privilege, capacity—in fact, it is a term so comprehensive that it should need little time to expound it. It means, there is a death in life, which the ungodly shall have, but ours shall be a life in life—a true life; not existence merely, but existence in peace, existence in blessedness, existence in perfection. This is the ungodly, there is a resurrection to damnation, by which their bodies and souls shall come manifestly under the condemnation of God; to use our Savior's word, shall be damned. Oh, what a resurrection! And yet we cannot escape from it if we neglect the great salvation. If we could lay us down and sleep, and never wake again, oh, what a blessing it were for an ungodly man! If that grave could be the last of him and, like a dog, he should never start again from slumber, what a blessing! But it is a blessing that is not yours and never will be. Your souls must live and your body must live. O fear him, I pray you, who is able to destroy both soul and body in hell. "Yes, I say unto you, fear him."

II. Our time is almost spent, but I must occupy the remaining minutes in drawing lessons from the text.

The first is the lesson of "adoring reverence." If it be so, that all the

dead shall rise at the voice of Christ, let us worship him. What a Savior was he who bled upon the tree! How gloriously is he who was despised and rejected, now exalted! O brethren, if we could even get but to see the skirts of this truth, that he shall raise all the dead out of their graves, if we did not begin to perceive its grandeur of meaning, we think we should fall at the Savior's feet as John did when he said, "I fell at his feet as dead." Oh, what amazing power is thine, my Lord and Master! What homage must be due to thee! All hail, Immanuel! Thou hast the keys of death and hell. My soul loves and adores thee, thou ever great enthroned Prince, the Wonderful, the Counselor, King of kings, and Lord of lords. The next lesson is "consolation" for our wounded spirits concerning our departed friends. We never dream of the dead, but we shall be righteous, they are forever with the Lord. The only mourning that we permit among Christians concerns the body, which is blighted like a withered flower. When we read at funerals that famous chapter in the epistle to the Corinthians, we find in it no comfort concerning the immortal spirit, for it is not required, but we find much consolation with regard to that which is "sown in dishonor," but shall be "raised in glory." Thy dead men shall live; the decaying dust shall live again. Weep not as though thou hadst cast thy treasure into the sea, where thou couldst never find it; thou hast only laid it in a casket, whence thou shalt receive it again brighter than before. Thou shalt again walk with thine own eyes through those eyes which have spoken love to thee so often, but which are now closed in sepulchral darkness. Thy child shall see thee yet again; thou shalt know thy child; the selfsame form shall rise. Thy departed friend shall come back to thee and, having loved his Lord as thou dost, thou shalt rejoice with him in the land where they die no more. It is but a short parting, it will be an eternal meeting. Forever with the Lord, we shall also be forever with each other. Let us comfort one another, then, with these words.

The last lesson is that of "self-examination." If we are to rise, some to rewards and some to punishments, what shall be my position? "What shall be my position?" let each conscience ask. How do you feel, my hearers, in the prospect of rising again? Does the thought give you any gleam of joy? Does it not create a measure of alarm? If your heart trembles at the tidings, how will you bear it when the real fact is before you and not the thought merely? What has your life been? If by that life you shall be judged, what has it been? What has been its prevailing principle up till now? Have you believed God? Do you live by faith upon the Son of God? I know you are imperfect, but are you struggling after holiness? Do you desire to honor God? This shall rule the judgment of your life; what was its end, and aim, and bent, and object? Imperfection there has been, but has there been sincerity? His grace, divine grace, that washes sinners in the blood of Christ, proved itself to be in you by alienating you from the sins you loved and leading you to the duties that you once neglected? Need I press these questions? I know they are irksome to those who cannot answer them with comfort. Yes, I must beseech you, this morning, put yourselves into the crucible of self-examination, for from the refiner's fire you shall not at the last be able to escape. Ah, if I can say, "Yes, my God, with ten thousand sins, yet since the day in which thy grace found me, I have sought to honor thee;" oh, happy, happy thought to know in that dead hour that the blood has cleansed me and the righteousness of Christ has wrapped me, and that I am safe! But if I am compelled to say, "No, up to this moment I have not regarded God, my actions have had no respect to him, a sense of his majesty has never constrained me to perform a single act, and never withheld me from a single sin;" oh, then, you are judged already! I pray you, tremble and flee to him who can purge you from all iniquity and yet present you faultless before his Father's presence with exceeding great joy.

I will ask you another question: if you do not feel happy at the thought of yourself, are you quite peaceful concerning the raising of all others? Are you prepared to meet before God those whom you have sinned with most men? It is a question worthy of the sinner's thought, of what must be the terrors of men and women who will have to meet the companions of their sins! Was not this at the bottom of Dives' wishing Lazarus sent back to the world to warn his five brethren lest they should come into the place of torment? Was not he afraid to see them there, because their retributions would increase his misery? What a horrible thing for a man who has been a debauched villain to rise again and confront his victims whose lives he dragged down to hell! How will he quail as he hears them lay their damnation at his doors and curse him for his lasciviousness! "Oh, she is buried long ago," say you, and you go gaily on in your mirth; but she will see you, and like a basilisk's eyes shall be her eyes as they shall flash vengeance on you in the light of eternity, counting you to have been the devil that destroyed her. Let any man here that has sinned against his fellow tremble; let any one here who has sinned against down to hell reap the harvest now. O man, your sin is not buried, and the sinner whom you joined hands with in iniquity shall rise to witness against you. The crime, the guilt,

the punishment, and the guilty one, shall alike live again, and you shall live forever in remorse to rue the day in which you transgressed.

Another question, if it will be terrible to many to see the dead rise again, how will they endure to see him, the Judge himself, the Savior? Of all men that ever lived, he is the one that you have need to be the most afraid of, because it is he whom this day you ought most to love, but whom you ought most to fear. How many times have I pleaded with you to yield yourselves to Jesus Christ, and how frequently have you given him a flat denial! It may be, some of you have not quite done that, but you have postponed your decision, and said, "When I have a more convenient season I will send for thee." When he cometh, how will you meet him? Man, how will you answer him? How will you excuse yourself? You would not but him a Savior, but you must have him as your Judge, to pronounce your sentence. You despised his grace, but you cannot escape his wrath. If you will but look to Jesus now, you will find salvation in that glance, but in refusing so to do you heap up for yourself wrath when that terrible and inevitable glance shall be yours, of which the prophet saith, "All the kindreds of the earth shall wail because of him." O spurn him not then! Despair not the Crucified! I pray you trample not upon his blood, but come to him that so, when you see him on his throne, you will not be afraid.

Beloved, I might have continued to ask more questions, but I shall close with these two. One of the portions of the Bible which is our portion in the future is to inquire what is our portion in the present. Have you life now, I mean spiritual life—the life that grieves for sin, the life that trusts a Savior? If so, you shall certainly have the resurrection to life. On the other hand, have you condemnation now? For he that believeth not is condemned already. Are you an unbeliever? Then, you are condemned now, you shall suffer the resurrection to damnation. How can it be otherwise? Seek then that you may possess the life of God now by faith, and you shall have it forever in fruition. Escape from condemnation hereafter. God bless you all with the abundance of salvation, for Christ's sake. Amen.

Portion of scripture read before sermon—John 5:19.

## A Good Thing.

"The right man in the right place" is a much prized condition of affairs. The right teacher in the right position would remedy many of the evils of our schools and would redound to the benefit of every child in school.

School agencies who deal honestly with both schools and teachers can be of great value. By making it their business and giving time and thought to the matter they are prepared to know what a school needs and to find just the teacher who could best fill that position.

The agency that commends itself most to the people now is THE SCHOOL AGENCY, managed by Hare, Pope & Dewberry, Montgomery, Ala. Their unequalled facilities and uncompromising principles render them competent to be of great value to the schools and teachers of the South and Southwest.

The following circular which has been widely scattered, speaks for itself:

President or Secretary of Board of Trustees or any School Officer:

DEAR SIR: We desire to call your attention to the work and value of THE SCHOOL AGENCY, Montgomery, Ala., for supplying schools with teachers. We have enrolled as members of this Agency some of the best teachers of the Union and are prepared to recommend to schools needing teachers, just the teacher needed as to character, scholarship and other important qualifications. In this work we are governed by the following principles:

1. A teacher should possess a high moral character, culture, scholarship, and professional ability.
2. Only such teachers as possess these qualifications will be recommended for positions.
3. We will not accept a teacher as a member of our Agency whom we do not deem worthy of a good position.
4. We select our teachers carefully and will recommend only one teacher at a time unless requested to recommend more.
5. While we shall be very careful to recommend only good teachers, we shall be equally as careful to deal with only good communities.
6. All communications shall have our prompt attention.

Now, though we are in the business of supplying schools and families with teachers, yet we would urge school boards to make as few changes as possible; for the longer a good teacher remains in a position the better does he or she fill that position. Hence, if better is not for the purpose of getting you to allow us to furnish you a teacher, unless you already contemplate a change.

We can recommend Presidents, Professors, Superintendents, Principals, Assistants, Governesses, etc., for both public and private schools, in all the departments of learning and culture. If you need a teacher state what you want and send the same to us. Any information concerning other schools that you can give us will be appreciated. We hope to hear from you soon.

Very truly,  
HARE, POPE & DEWBERRY,  
Managers.

Montgomery, Ala.

## Centennial Work.

One hundred thousand Baptists in Alabama, and this the centennial! What will they do with it? The great host will not do to depend upon. Thousands of them know nothing of what is meant by the "centennial of missions." Alas, that so many care nothing about it when told! Many ministers, pastors, men who ought to be ready with knowledge about this great movement, and burning with zeal to perform their Master's work, know little or nothing about the great cause of missions. Not one Baptist preacher in five in Alabama can be depended on in this mighty work—in this heaven directed effort to give the gospel to the perishing! What a statement—not one in five! It is true, God help the secretary says only one hundred and twenty-nine can be depended on. Have we so many? It is enough. With half this number of earnest pastors on whose hearts this work lies mightily, we can accomplish it. Give us sixty-eight men of God, going before their people in earnest, and the work will be done. I believe that fifty, nay, two score can do it; or, if in all our boasted numbers we find only one hundred and twenty-nine on whom we can depend in a crisis, can we not hope that in this number we can find twenty-nine who will act as Gideon's band? Failing in this, let us look for Jonathan and his armor bearer to start the victory. Where is Jonathan? I crave the honor of acting as his armor bearer. Two of us may start the tide of influence that is to draw the trembling soldiers of the Lord from their camp to win a victory in Immanuel's service.

A SUGGESTION.

Read Isaiah 35 to see the prophecies of gospel times traveling now to be fulfilled.

Read Matt. 28:19, 20, to see that you are sent.

Read Romans 10:13-15 to see that those to whom you are sent, are lost without the gospel of grace, which you have been commanded to give them.

Read Prov. 11:22; Mal. 3:8, and Luke 6:38, to see that in giving we are blessed.

Pray over these Scriptures till you are convinced that the "Gospel is the power of God unto salvation;" and if your people don't respond to your appeal, then I'll say they have no right to call themselves Missionary Baptists.

The Foreign Mission Board asks for \$7,500 on Centennial fund, and perhaps the Home Board will want as much. This is small.

A PROPOSITION.

I'll be one of thirty pastors who will raise it in extra subscriptions. Where are the Lord's men who will join me? If thirty can't be found, I'll be one of twenty to raise \$15,000 for the Centennial fund. Where are you, brethren?

A DISTRICT CENTENNIAL MEETING.

What do the pastors think of having a Centennial meeting for South Alabama about the last of June, to be held at Evergreen or Brewton, by all the churches from Montgomery to Mobile, including the country east of Alabama river, to that known as East Alabama? Let us have it. It will accomplish good. If we would have it before the vacation of our city pastors begins (and we should do that), we have no time to lose.

JNO. W. STEWART.

Evergreen, June 1st.

From Mrs. Bostick.

Dear Baptist: I see that an effort is being made to endow a window in Southside church, Birmingham, Ala., in memory of Dr. J. J. D. Renfro; \$300 is the amount asked for it to believe, for this purpose.

I knew and loved Dr. Renfro as a noble consecrated Christian man—a man who would lay down his life, if need be, for the sake of his Master's cause. I am persuaded that, could he speak to us from his mansion home above, he would desire a less costly window be placed in Southside church and more be given in the interest of those who never saw a stained glass window, or even a plain one.

Dear brothers and sisters in Christ, think ye not it would be more pleasing in the sight of him who "became poor for us, that through his poverty, might be made rich," were we to speak less for the things that go to make up the show of the world and contribute more to give the gospel to the millions who know it not? Think of the time, strength, means and energies expended for the pleasures and vanities of this world, and then think so much as an opportunity of hearing the name of Jesus. "And in none other is there salvation; for neither is there any other name under heaven that is given among men wherein we must be saved."

Let us take the matter to God in earnest prayer and let him decide for us. Let us study his Word carefully and prayerfully and see what he would have us do. Let us not turn a deaf ear to the great Macedonian cry that comes from all fields.

"If ye love me ye will keep my commandments," says our blessed Redeemer. Let each ask him or herself, Am I keeping the commandments he gave me? Am I showing my love by my works? Am I studying his Holy Word, earnestly seeking to know what he would have me do? Am I making any sacrifice for his sake? Am I not living more liberally than I am giving to the cause of him who purchased me with his own precious blood?

There is a reasonable mean be-

tween sumptuous self-indulgence and bare sustenance. Those who have been eminently mighty in the world for God have also been eminent for plain and unpretentious style. If only we would have in our churches, in our homes and on our own persons, what is necessary for simple comfort and simple refinement, how much more could be done for the evangelization of the world! "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume and where thieves do not break through; for where thy treasures are there will thy heart be also."

MARY THORNTON BOSTICK.

Chefoo, China, May 4, 1892.

## The Baptists: Some of Their Characteristics.

Our denomination assumed its present name about three hundred and fifty or four hundred years ago, in order to distinguish themselves from a class of religious fanatics called "Anabaptists, or rebaptizers." These were a disorderly set of people, who rebaptized all who joined them, and were guilty of great excesses. Their principles have been always disclaimed by Baptists.

Although their name is not an old one, the Baptists claim that their sentiments are the same as those of the Christians who lived in the time of Christ. And they believe, though not able to show, that from the time when Christ lived on earth till now, there have been among various Christians those religious sentiments and practices which now distinguish us, and which we think are the principles and practices taught in the New Testament.

From the New Testament we learn that baptism is immersion or dipping; and therefore we think no one baptized who is not immersed. We know that the Greek word "baptizo" means dip or immerse, and nothing else. In the first ages of Christianity, baptism was performed in rivers (Matt. 3:13-17) and in places where there was "much water" (John 3:23); and when the minister baptized any one, he was said to go down into the water and come up out of it (Acts 8:38, 39). And besides, baptism is called a burial. (Rom. 6:4.) So we think all this must point out immersion as the act of baptism.

And we do not think any but those who have repented and believed ought to be baptized, etc. (Acts 2:38). "And whereas we were added to the Lord, multitudes both of men and women." (Acts 5:14.) Philip required faith of the eunuch before he would baptize him. (Acts 8:12.) And in the ancient Churches there were catechumens, persons who were taught the truths of religion before they were baptized. We therefore think those only should be baptized who believe on the Lord Jesus Christ. And as no one can be in the church till he is truly baptized, we do not think anybody, no matter how good they may be, have a right to the privileges of church members before they are baptized. We consider Episcopalians, Presbyterians and Methodists unbaptized—that is, not members of true gospel churches; therefore we do not let them partake of the Lord's Supper with us. We think, as the Lord has laid down the terms of admission into the church, and also for eating at his table, that we have no right to alter those terms. Christians of other names say they have been sprinkled, and had water poured on them, and they say that it is baptism; but we do not think so, and therefore do not think they are baptized members of churches, though they may be very good Christians. Hence we cannot commune with them.

Every Baptist church is separate and independent of every other Baptist church. We think this is most plainly taught in the New Testament; hence the Baptists have no bishops, like the Methodists and Episcopalians, nor Synods like the Presbyterians, to govern the churches. Each Baptist church governs itself. This is according to the examples and directions of the New Testament. Baptists have Associations, for giving mutual advice and for engaging together in benevolent operations. But these associations have no power at all over the churches, nor any right to govern them. And as we find in the New Testament only two kinds of officers—pastors and deacons—so Baptists have those two kinds of officers only in their churches. In the New Testament a pastor and a bishop is the same officer; so the pastor of a Baptist church is the bishop of that church.

Our young readers know now some of the differences between the Baptists and other Christians, and why it is that we differ from them.—Kind Words.

## Information Wanted.

Since the adjournment of the Convention at Atlanta a large number of Baptists are wanting to know who appointed Mr. Townner, a Northern Methodist, to take charge of the singing at the Convention, and they want to know if they knew when they appointed him. They want to know why this was done, and to know if it is going to be repeated at the Centennial at Richmond, and Louisville. I have no doubt but that Mr. Townner and his wife are very nice people and good singers, but they are Methodists, and Northern Methodist at that. Not only was the Baptists of the South set down on in this matter, but our Southern Methodist brethren have been grossly insulted, for they think that

the Northern Methodists ought not to come down South to run their machines, and they know that they could have furnished the Convention with as good singers as Mr. Townner, and his wife, but even they were snubbed, and this Northern man preferred over them. It is suggested by one of our good brethren that this was just an advertising scheme, to advertise and if possible to run a song book, a Methodist song book, into the churches and Sunday-schools of the poor ignorant Baptists of the South. If the Methodist Conference at Omaha had invited me to take charge of their singing I would have declined, positively, for two good reasons; first because I would not have insulted them by carrying my Baptist song book for them to use, and, secondly, because I could not have acted the hypocrite by setting one of their song books when I might have been called upon to sing a real Methodist song like they have changed that good old song "How Firm a Foundation" from "Hath leaned for repose," to "Doth lean for repose."

There can be no doubt about one thing, and that is that Mr. Townner knows how to get good advertising for nothing, for I take a goodly number of Southern Baptist papers, and I fail to see that he is advertising with them. I advertise in Baptist papers, and I pay for it. When the Southern Baptist Convention has gotten so low as to become a "market place" for Northern Methodists to advertise themselves, and their goods, wares and merchandise, it seems to me it is time to call a halt, and examine our chart and compass to see which way we are going.

W. E. PENN.

## The Threshing Floor.

"These are they who have come out of great tribulation." With a little reflection, assisted by some speculation, I think we may broaden our conception of the word used by one of the elders with whom St. John conversed in his revelation. Whether altogether correct or not, I believe there is a good idea in it.

It is this: Away back in the dark ages, say two thousand years ago, before the invention of machinery had relieved our forefathers of their laborious task, when the growing of wheat was about all there was of agricultural industries, we are told that an instrument was designed for the separating of wheat from the chaff. This instrument was, in construction, very much like one of the farmers' utensils, known in the agricultural world as a harrow. Of course most people know how it is formed: a square or three corners, framed with iron pins or teeth in the lower side. The way they threshed wheat in those days was to scatter the sheaves over the threshing floor, the thrasher was then brought to the floor, drawn by several oxen; this harrow, as we now call it, was dragged around the floor, the teeth continually harrowing and agitating, till the wheat was entirely separated from the chaff; then the wheat was ready for the master's garner. Now, gentle reader, my story is a true one. The above instrument was called a tribulation. From this comes the word tribulation.

So we may say of those who have reached their eternal rest, they have come up through great tribulation, or have passed through the threshing floor and have been cleansed from everything that is ungodly. These tribulations of ours seem hard to bear, but remember that they are necessary to test our soundness, for nothing that is not pure and free from chaff is fit for the kingdom of heaven. With this idea in mind we can bear all the tribulations that can be brought upon us, since it is only to cleanse us from sin.

I. W. B.

A story is told of Mr. Spurgeon that once when invited to preach in the Crystal Palace at Sydenham, and doubtful of his ability to fill the immense area, he went one morning to the palace to test his voice, and, standing alone, repeated the verse: "It is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

More than a quarter of a century later, his brother, a pastor, was called to an arduous or his dying bed. In response to a question as to his soul's welfare, the artisan replied that some years before he was working under the dome of the Crystal Palace, and thought himself entirely alone. He was then without God and without hope. Suddenly he heard a voice, seeming to come from Heaven: "It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

The impression made upon him was such that at that time he consecrated himself to God. A comparison of dates shows that it was Mr. Spurgeon's repetition of the text.

A few years ago there was much laudation of Father Damien, a priest of the Roman Catholic Church, who was so much affected by the condition of the lepers of the Sandwich Islands, separated from all human kind, slowly awaiting their death, that he cast his lot in with them, and died of the disease. It was a slow martyrdom, for which Father Damien received warm commendation. Protestantism has now furnished a martyr in the same field. Rev. W. D. Dalrymple, a Presbyterian missionary in Bengal, died of leprosy contracted while serving a forlorn colony of sufferers from this disease. He was only six months among them when the leprosy appeared on him, and he slowly wasted away, continuing his service to his fellow-sufferers while he was able.—National Baptist.

## Central Committee

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

MRS. T. A. HAMILTON, Pres., Birmingham, Ala.  
MRS. G. B. EAGER, Vice-Pres., Montgomery, Ala.  
MRS. G. M. MONTGOMERY, Sec., Birmingham, Ala.  
MRS. I. C. BROWN, Cor. Sec., East Lake, Ala.

PRAYER CARD.—JUNE. "And they shall know that I am the Lord." Missionaries, 4; native assistants, 1; stations, 1; churches, 1; member, 1; Baptists, 3; schools, 1; scholars, 45. Mission founded in 1880.

Study Topics.—Attitude of Japan towards Christianity. Japan as a mission field. Its religious, political, and educational conditions. Japanese customs. Not much land to be possessed.

The following letters will be of interest to those who expected to have had the pleasure of seeing Pura Cova at the Convention.

HAVANA, CUBA, May 24, '92.  
Mrs. T. A. Hamilton, Birmingham, Ala.

DEAR SISTER: Pura was not at the Convention on account of her grand mother's illness. I was also so unwell that I thought it not proper time to send the girl. Now as you said to me the Judson would be open a few days after the Convention for the summer vacation I thought it would be better for the hardness of circumstances to keep her some time longer. Now the Lord has settled things on a better standing and I hope to send her before the fall. She is very glad to go. You must excuse me for that disappointment and appreciate my motives in the way they were taken. I wrote also to Miss Armstrong to explain to her all the particulars. You must wait on Pura's going by the last days of August, if God will so. She will also write to you soon.

Yours truly in Him,

J. V. COVA.

HAVANA, CUBA, May 24, '92.

My Dear Miss Armstrong:

I was sorry not to go to the Convention at Atlanta, to have seen you and the ladies of Alabama. But my dear grandmother was so sick and feeble and papa was also so ill that it would have been very sad to leave them so.

But now they are better and glad for sending me there. I am very happy to think I will go before the fall. I hope I shall learn many things at the Judson; but I have a great desire to see you and the other ladies of your society. Could that be? I do not forget you and love you.

I am your sister in Christ.

PURA J. COVA.

## Some Thoughts on Burns and His Boyhood.

"Nevertheless, even in this rugged scene there is much to nourish him. If he drudges it is with his brother, and for his father and mother, whom he loves and would fain shield from want. Wisdom is not banished from their poor hearth, nor the balm of natural feeling; the solemn words, "Let us worship God," are heard there from a "priest-like father;" if threatenings of unjust men throw mother and children into tears, these are tears not of grief only, but of holiest affection; every heart in that humble group feels itself the closer knit to every other; in their hard warfare they are there together, a "little band of brethren."

We ourselves know, from the best evidence, that up to this date Burns was happy; nay, that he was the gayest, brightest, most fantastic, fascinating being to be found in the world; more so even than he ever afterwards appeared. But now, at this early age, he quits the parental roof; goes forth into looser, louder, more exciting society; and becomes initiated in those dissipated, those vices, which a certain class of philosophers have asserted to be a natural and fated end of man; in which the youth is, as it were, necessitated to steep, and, we suppose, cleanse himself



# Alabama Baptist

MONTGOMERY, ALA., JUNE 16, 1929.

Address all correspondence to  
HARRIS, POPE & DEWBERRY,  
Montgomery, Ala.

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For **CLASSIFIED ADVERTISING**, send to the Alabama Printing Company, Montgomery, Ala. (C. W. Harris, J. C. Pope and J. M. Dewberry). Everything printed, from an envelope to a first-class book, newspaper or magazine. Price list sent on demand.

Let the Centennial work move on; but don't forget your regular contributions to our state enterprises.

Read what Bro. Crumpton writes you. If you feel grateful to God, read every word and then resolve to do your part for the Master.

"Watch and pray," but don't simply sit down and wait for the millennium. The millennium will come as a result of hard, earnest work for the Master.

We know of two or three Baptist preachers who admit members of Peder-baptist churches into full fellowship without their being immersed. What do the "old landmarkers" think of that? It isn't always the pew that causes the trouble, reader; the pulpit is sometimes at fault.

This Theological Institute began its third annual session at East Lake last Monday, June 13th. A full corps of lecturers are on hand, and those of our preachers who have not already gone should prepare at once to spend the remainder of the session there. The churches should see to it that their pastors have the necessary means.

That was a handsome vote received by Judge Jon. Haralson for Supreme Court Judge; and he deserved every one of them. They came from every section of the state. One delegate desired to see "that Baptist preacher you've got here who's running for Judge of the Supreme Court." I want to vote for him. Well, the Judge is not a preacher, but the writer can testify to his being a most excellent deacon and Sunday school teacher. We congratulate the state of Alabama upon his nomination.

The State Democratic Convention met in Montgomery last week and nominated the following for state officers: For Governor, Thos. G. Jones; for Secretary of State, Joseph D. Barron; for Attorney-General, W. L. Martin; for Auditor, John Purifoy; for Treasurer, Craig Smith; for Superintendent of Education, John G. Harris; for Commissioner of Agriculture, Hector D. Lane; for Supreme Court Judges, Chief Justice—George W. Stone, Associate Justices—T. W. Coleman, T. N. McClellan, J. B. Head, Jon. Haralson.

An exchange gives the following, which is most excellent:

Brother preacher, will you suffer a homiletical hint or two? If not, then you may do some "judicious skipping" just here:

1. Husband your physical strength. It is not necessary to yell at the people. They will hear and understand you a great deal better if you will talk to them.

2. Don't put all you know into one sermon. Fix your mind and heart upon one good thought, and spend your strength on that. You will probably have another chance to preach; save something to say then.

3. Preach to yourself. You are a sinner, and need the same gospel you preach to others. Be your own audience, and you will be sure of a hearing.

"X," who writes for the *Citizen-Examiner*, of Hayneville, in speaking against prohibition, boldly proclaims that he believes no woman has a right to a voice in the matter of determining for or against the sale of liquor. God pity the citizen when he gets to the point of ignoring the comfort and well-being of women, simply that he or some of his friends may be put in position to sell whisky without running the risk of going to the penitentiary.

The safety of our women is largely secured by prohibiting the sale or giving away of intoxicants. Because the negroes on plantations, through the influence of their white landlords, or who are in partnership with white men, sell whisky contrary to law, "X" and his ilk would claim that the law should be repealed. What an argument from a man loudly proclaiming his law-abiding sentiments! Yes, abolish the law because some men disobey it! This "argument of ignorance" has found a lodgment in the minds of many, some of whom are good people of Lowndes, we fear.

The men and women of Lowndes county, who esteem good order, exalted manhood and the salvation of the youth, should work with might and main to call the people back to a proper appreciation of law.

## GO FORWARD!

"The Master hath need of thee." These words should ring in the ears of every Baptist in Alabama.

We have entered upon the greatest and grandest work in our history. True, our work in the past has been along this line, but never before have we had such encouragements to press on and conquer the world for Christ.

We must make this Centennial Year the "beginning of grander things for the Master."

Brethren, the time has come for us to "move on."

We have prayed for "open doors," and the Lord has opened them.

We have prayed for consecrated hearts, and God has called the faithful from the ranks.

We have prayed for "the means," and God has given us riches, and turned the ears of his people to the cries of the lost.

We have asked for health and happiness and peace, and behold! the Lord has bountifully blessed us. No plague has visited our land; everything bears the signs of God's loving-kindness to man.

We have promised the Lord the "first fruits" of our labors and of our increase. Shall we prove unfaithful? Shall a traitor be found in the camp?

We have received many blessings. Do our hearts go up to God in gratitude for his consideration of us, and for his millions of mercies?

Have we a dime or a dollar or a hundred or a thousand that we can lay upon his altar?

Have we hearts that have felt the touch of the Divine finger?

What shall we give in exchange for our redeemed souls? Even all that one is and all that one has is a very poor exchange for the regenerating touch of the Divine hand.

Will Alabama Baptists do their part in the grand Centennial movement? We believe they will.

But, brethren, we must move! A standing army makes no victories. It is well to "hold the fort," but the "fort" is safe now, and we must go out and skirmish and fight and battle in order to hold our own.

And the army that simply holds the fort or holds its own is defeated before a gun is fired. When necessary, the immortal Jackson stood like a "stone wall," but he never won a battle by standing. He pressed on.

The essence of a true life is work. The true soldier fights and marches from victory unto victory, although at times he is tired and longs for rest. The great Captain gives rest even while his followers are marching and fighting.

Let us follow his standard. Let us enter new territory and conquer the world for him. We can do it. Will we?

With God's help we can conquer and subdue a million worlds with the GOSPEL AND THE BLOOD!

It takes religion, conscience and courage to brace a man against evil. Just at this time, when the whole country goes wild over the national game, base-ball, even to such a degree as, in some places, to demand Sunday playing, at least one young man appears on the scene who refuses to desecrate the Sabbath. After strongly expressing itself against Sunday ball playing, the *Western Recorder* says:

For example, one of the pitchers of the Louisville club, Mr. Stratton, who is a Baptist, in making his contract expressly stipulated that he would not play on Sundays. They pay him \$800 a year less because of this stipulation.

How many men have consciences? Yea, how many have consciences that they would sell for \$800.

A GREAT many have ere this noticed the short accounts appearing in the associated press reports of annual meetings of the Baptists. Alluding to this fact, *The Standard* says, concerning the "column a day" portion of a conference and assembly gatherings and the "stickfull" or so, and that most thoroughly mixed up and inexplicable, "for our conventions and associations."

When, however, the printed reports from the conference and the assembly are considered we are not so sure but that the meagreness of our reports is cause for thanksgiving after all. The facts which are given, as a rule, are not such as would naturally cause members of these denominations to rejoice exceedingly. Between the fullness of many of them and the brevity of those of our own meetings we are inclined to choose the latter, at least if the facts were correctly given. Possibly the correspondents of the papers may not be so very far out of the way in their estimates of the amount of space to be devoted to our annual Baptist convocation. In our "annuals" we do not legislate for the churches; we do not dabble in denominational politics; we do not try our theological leaders for heresy, neither do we quarrel among ourselves over much. Our various Baptist organizations go along from year to year performing the work for which they are appointed. The delegates to the several societies listen to the annual reports of what has been accomplished, inaugurate plans for another year, inspire each other for more aggressive activity, thanking God for what he has permitted his servants to do and asking his blessing upon the future—and then adjourn.

Is not this about all? While this is enough to arouse every Baptist to enthusiasm—or ought to be—it does not especially concern those outside the denomination, and the newspapers are shrewd enough to see it.

## HOWARD COLLEGE.

The Howard closed its session under most favorable circumstances. The graduating class consisted of nineteen most promising young men. They have worked contentedly and faithfully for two, three and four years, until at last their alma mater sent them forth equipped for life.

From the beginning, success marked every exercise. The literary societies—Philomathic and Franklin—gave exhibitions of oratory and debate which would have done credit to men of more mature years. Prizes were given to the best speakers.

The Commencement sermon was delivered to an immense audience, by that prince of pulpit orators, Dr. J. B. Hawthorne, himself an alumnus of the Howard. As the young men hung upon the great thoughts delivered with matchless oratory by the preacher, they felt that what one man has done others can do, and we hope to see other Hawthornes coming out of that number.

The Sophomore Declaration took place Monday morning, June 6th. The following program of speakers and subjects gave the audience delightful entertainment for about one hour:

W. A. Brown, Sumter county, "One Niche the Highest," H. E. Watlington, Jefferson, "Cataline's Defiance," R. G. Moore, Kentucky, "Death Bed of Benedict Arnold," L. R. Day, Morgan county, "The Burning Ship," B. L. Malone, Morgan county, "A Felon's Cell," T. F. Hendon, Jefferson, "Count Candepina's Standard," A. G. Mosely, Dallas, "Only an Old Man's Story," W. H. Coleman, Sumter, "Yes, I'm Guilty," C. S. Reeves, Barbour, "Benedict Arnold," M. T. Linder, Jefferson, "Custer's Last Charge," B. B. Purser, Jefferson, "Jes a Lone Tale," M. S. Stevens, Randolph, "College Oil Cans," G. R. Griffin, Jefferson, "The Roman Sentinel," C. L. Seymour, Jefferson, "Prentiss' Defence of a Client."

Every speaker did well, but the judges decided that Mr. Hendon deserved the medal.

An Historical Paper was read Monday night by Capt. W. C. Ward. It touched briefly upon the trials and triumphs of Howard College from the years of its origin in the minds of the fathers until this good year. Surely goodness and mercy hath followed it all through its history. Great hearts and minds conceived that such a college would be of untold benefit to the world, and such it has been. Howard students are to day filling the best positions in church and state throughout the Union. The speaker paid a worthy tribute to the good men and women of Marion. Especially did he recall the heroic works and unselfish love of those women who seemed to regard the "Howard boys" as their special charge, so long as they were in Marion, and then lovingly followed them with their prayers in their career as they went forth to do battle.

Gen. Johnson's Address.

Tuesday morning Gen. Johnson, a distinguished lawyer of Louisiana, and an alumnus of the Howard, addressed the literary societies. He touchingly recalled the days when he was a student of the Howard at Marion, reviewed the struggles of the South and her magnificent development. His subject for this occasion was, "The Evils of the Greed for Money." The address throughout was marked by great thoughtfulness. Perhaps no man in this country has had better opportunity to see the wide spread evil of which he spoke than General Johnson. The very mind and heart of mankind are being eaten out by this insatiable monster. This greed for money has brought about a materialistic age and is the cause of the vast amount of infidelity now cursing the land.

The orator plead with his hearers not to allow this spirit to take possession of them. God make them to be more than mere getters and lenders of money.

A Medal for Deportment

had been offered at the beginning of the session by Rev. and Mrs. A. W. McGaha. Two young men, Messrs. H. L. Finkler and W. S. Eubanks, had neither received a demerit during the entire year, but as Mr. Finkler excelled a little in his studies, to him was presented the beautiful medal.

Prof. Goodhue, in appropriate language, presented the prize.

Prof. David G. Lyon

entertained a fair-sized audience Tuesday night with his lecture on "Babylonian Books." Scarcely a man in the land is better fitted to speak on that line than Prof. Lyon, and those who have the opportunity of hearing him as he passes through the state will doubtless embrace it.

Baccalaureate Address.

Wednesday was a glad day with the visitors and students. Mr. W. L. Sanford, a graduate of '79 and '80, delivered the baccalaureate address, to the delight of his old friends and many new ones.

At night Dr. Lyon occupied the platform and held his audience in rapt attention.

Thursday was

## Graduation Day.

The following is a list of the graduating class: J. B. Barnes, J. F. Bledsoe, M. E. Coe, J. T. Collins, Jr., R. B. Devine, E. G. Givhan, J. A. Hendricks, M. A. Hobson, H. C. Hurley, C. B. Lloyd, J. R. Martin, J. R. Melton, M. C. McCreary, T. B. Nettles, J. A. Sartain, J. F. Savell, W. N. Spinks, T. B. Waldrop and J. W. Willis.

Of these, four took the degree of bachelor of science; eleven that of bachelor of arts and four that of master of arts.

Nine young men delivered addresses: M. C. McCreary, Evergreen, salutary; J. T. Collins, Jr., Hale county, "Thought, a Mighty Power," T. B. Nettles, Monroe county, "Are Our Institutions More Productive of Demagogues or of Statesmen?" H. C. Hurley, Cherokee county, "Enthusiasm of Patience;" C. B. Lloyd, Elyton, "Two Scientific Views of Man;" J. A. Hendricks, Louisiana, "Nature—A Source of Inspiration;" J. F. Savell, Florida, "The Trinity Mirrored in Nature and Miniatured in Man;" M. E. Coe, Louisiana, "Life is Lent for Noble Deeds;" J. W. Willis, Tennessee, valedictory.

Rev. W. A. Whittle, in behalf of several gentlemen, presented Capt. H. C. Hurley with a medal for being the best speaker outside the A. M. S.

The Board of Trustees were in session two days, looking closely and thoroughly into the management of the college, and, as a result of their deliberations, re-elected Dr. Riley as president, and his entire faculty, with the addition of Prof. A. D. Smith, who resigned his chair last spring. This re-indorsement of the old faculty, we are sure, means a willingness to work in harmony to the upbuilding of Howard College.

JUDSON COMMENCEMENT.

The writer arrived in Marion in time to attend the first of that series of most entertaining exercises given by the Judson.

THE ELOCUTION

Was simply magnificent. The class recited "Ode on the Passions." This excellent rendition served to bring out their superb training. Miss Amy Hubbard recited "The Lost Chord," Miss Winnie Moore, "The Pied Piper of Hamelin Town," and Miss Adele Cobbs "Backward, Turn Backward." These were all pleasingly given, but it remained for "Esmeralda," a play in four acts, to capture the audience. Rarely is an amateur performance so true to life as was this of the Judson band. The following young ladies represented the different characters: Misses Kate Danlap, Susie McGee, Amy Hubbard, Bernice Duncan, M. K. Lockhart, Olie Stansel, May Herndon, Bessie Kirby, Emma Byrne and Mabel Robinson. They all did well, but Miss Amy Hubbard, as "Esmeralda," and Miss Susie McGee, as "Lydia Ann" (Mrs. Rogers) carried the audience by storm.

THE ART LEVEE

Was to take place Monday night, but we anticipated that date by visiting the rooms on Saturday, under the direction of Miss Tululah Dickson, one of the graduates in Art. We carefully examined and studied the large number of pictures on exhibition. These were the works of the pupils and not prize paintings of the teacher. Here were represented what had been done during the past year in oil, crayon, charcoal and pastel. Many of the pupils show considerable talent. The pictures will fill with inexpressible gladness the hearts of the old folks at home. As the girl hangs her picture in the home parlor or bed room, father and mother are going to feel that the picture painted by their daughter is worth all the money spent in her education. And then in the years to come those paintings will be as precious links in memory's chain, directing another generation to the Judson.

THE SENIOR CONCERT

Saturday night was engaged in by Misses Mabel Robinson, Nettie Murphree, Amy Hubbard, Josie Lovelace, Mary Carr, Kate Averett, Eliza Robertson, Ruby Thurmond and Mr. Koehler. Miss Ida Waldrop won the program, but was too ill to participate in the exercises.

All the music of the evening was of a high order.

SUNDAY

Was devoted to the Judson. The churches in the town closed their doors and their congregations attended the Baptist church to hear the

COMMENCEMENT SERMON

By Rev. A. J. Dickinson, of Selma. The text was—"The house was filled with the odor of the ointment." The subject chosen for the occasion was "Fragrant Female Piety." The preacher drew many beautiful lessons from the life of Mary of Bethany. At each appearance of this pious woman she is found sitting at the feet of Jesus. Many appeals were made to the young ladies to aspire to the highest Christian usefulness, and plainly was the fact brought out that there should be a vital union with Christ.

DEPARTURE.

With deep regret we were forced to leave Marion before the Art Levee, the Grand Concert and the graduation exercises were held. All of these occasions give much pleasure to those who attend.

Among the large class who graduate from the Judson this year are many young women who are fitted by nature and training and grace to fill important spheres in life, and be it said to the credit of most of the Judson girls, they all aspire to a life of usefulness.

## DR. AVERETT

Is the same prudent, earnest, sensible president, winning yearly a closer place in the affections of the people who know him. A gentleman from Louisiana, whose daughter has spent this year at the Judson, expressed the sentiments of every man who has patronized the Judson when he said: "Dr. Averett is the right man in the right place." We believe this to be a correct statement. If parents wish their girls under the very best moral and religious surroundings, if they desire them to breathe the very best of social atmosphere, if they care to have them under the most competent teachers, if they propose giving them a practical education, then they should by all means send them to the Judson Female Institute.

FILED NOTES.

Dr. J. M. Frost, of the Sunday-school Board, Nashville, Tenn., is in a meeting at New Liberty, Ky.

If your college, high, or private school needs a good teacher, notify at once The School Agency, Montgomery, Ala.

Teachers who desire good positions should put their applications in the hands of The School Agency, Montgomery, Ala.

A short communication headed "A Question" was for the attention of many churches. Read it, and then do your duty.

WANTED.—A lady teacher who is a Baptist and can teach Music, Art and the Languages. Address The School Agency, Montgomery, Ala.

WANTED.—A lady teacher who is a Baptist and can teach Music, Art and the Languages. Address The School Agency, Montgomery, Ala.

Orders for the literature of the Sunday-school Board of the Southern Baptist Convention are increasing. The work is growing constantly.

School trustees or communities desiring teachers for a summer school, should apply to The School Agency, Montgomery, Ala. No charges.

Mr. CHAS. C. ELLIS, Jr., of Birmingham, and Miss Lillie Gertrude Hoit, of Livingston, were married on the 15th inst. at the home of the bride.

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

Of course if you could always recollect that Hare, Pope & Dewberry are the Alabama Printing Company, you would never allow your printing to go elsewhere.

The Baptist sisters of Oxford have re-papered and re-painted the inside of their church, and re-carpeted the floor, so that the entire church looks more inviting.

The roof has been put on the new West Montgomery Baptist church. The 4th of July pastor, Townsend says will find his church in their "new home."

The Alabama Printing Company are doing the finest grade of printing and book making anywhere in this country. They duplicate eastern and northern prices.

See program of Centennial meeting of Coosa River association at Childersburg. A good one; may the Lord bless it to the good of his name. June 17-19 is the date.

The School Agency have on their list some of the choicest teachers from our best colleges and seminaries. If you want a teacher write at once, Hare, Pope & Dewberry.

Our congratulations are extended Mr. Robert Aldworth and Miss Willie Waugh, in their marriage of the 8th inst. May the Lord bless them with long lives of usefulness and happiness.

W. J. Elliott, Montgomery, June 14: We organized a Sunbeam society at Jemison last Sunday afternoon with twenty-five or thirty members and the prospect of several additions a month hence.

Speaking of "South Vindicated," "Bill Arp" says: "It is a masterly vindication of the South. For the sake of our children get it." Price only 50 cents. For sale by the Alabama Printing Co., Montgomery.

Many Baptist brethren were among the delegates to the Democratic Convention last week. Our thanks are due all who came in to see us, and especially to those who paid their subscriptions to the paper.

Our congratulations to Judge John Purifoy, of Wilcox. He was nominated for auditor on Friday morning of last week, and in a few hours afterwards Gov. Jones appointed him to fill the unexpired term of Cyrus D. Hogue, Esq., deceased.

Rev. G. S. Anderson's book on sermon building, issued by the Baptist Book Concern, is now ready, and a large sale. It is a new striking and sensible book and will prove helpful to preachers.—T. T. Ealom.

Rev. A. J. Dickinson, of Selma, preached an able sermon at the First Baptist church last Sabbath morning. At night he delivered a fine discourse, based on the 26th chapter of Mark—the anointing of Jesus by Mary; woman's work and woman's sphere.

Our sympathy goes out to Bro. T. U. Crumpton, wife, of Mapleville, in the death of their little daughter, Lucy Lenn, aged one year and nine months. They will sadly miss the little one who had made their home happier and brighter. May God sustain them in their sorrow, and may they be enabled to say, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Rev. J. E. Herring, who has had a successful pastorate at Opelika for several years, resigned the care of that church last Sabbath, his resignation to take effect September 1. Bro. Herring is one of our truest and best men, and we hope he will not be allowed to leave the state.

Bro. Stewart's words, on the first page, have the true ring about them. Who will join him? What do you think of his proposition, brother, sister? Read what he has to say about "Centennial Work." Bro. Crumpton, are you ready? Stewart says he will be the armor-bearer. Who will help?

Calhoun county has been honored for the past several years by having Hon. Emmett Crook as her Judge of Probate. He is a candidate for re-election, and we are sure the appreciation by the people of his clean character and eminent qualifications will find expression in his almost unanimous re-election.

The Sunday-school of the Adams Street church continues to increase in numbers. As yet hot weather has not thinned out the ranks. Pastor Harris preached two excellent sermons last Sabbath to fine congregations. The church sorrow over the death of Bro. Charlie May, which occurred on the 10th inst.

Many of the best teachers in the Union are members of school agencies. Any school that desires a first class teacher in any department—Literature, Language, ancient or modern; Science, in any of the departments; Mathematics; Music; Art; indeed, any line of school work, apply to The School Agency, Montgomery, Ala. They recommend only good teachers, so far as they are able to judge, and do this without charge to the school.

W. S. Brown, Florence, June 9: I am encouraged in my work here—I am holding a protracted meeting at East Florence, a mission of ours, and the interest so far is very good, and expect a good harvest. We are constantly having additions to the church here, and they are more encouraged and at work. The congregations hold their own, notwithstanding the large number of students of the colleges that left at the commencements.

The West Montgomery Baptist church held services only at 11 o'clock a. m. last Sabbath, the pastor turning out his congregation at night to go down and hear the new pastor of the First church—which pleasure, however, was denied them, as he was out of town. Bro. Townsend preached upon the topic as to what was "repentance" according to the Scriptural measurement. The preacher was of the opinion that under the Bible tests true repentance was a very rare article in these wicked, worldly, "perilous days." The church will have its Sunday school picnic on the 16th inst., at White Hall.

Geo. E. Brewer, Alexander City: The fifth Sunday meeting at Eclectic was a success in attendance, the discussions and results. On the 4th Saturday the Jackson's Gap Sunday-school had a very pleasant day as a sort of thank offering to God for his blessings on it. Everything passed off delightfully, and the several addresses and essays were much enjoyed, as was the dinner contribution to bodily comfort. Children's day was pleasantly celebrated here; the program successfully carried out, and a right good contribution raised. The weather is fine and crops are promising, for which we ought to be grateful.

C. W. O'Hara, Columbiana: The outlook at Shelby is encouraging. Good and attentive congregations attend the preaching services. A live Sunday-school every Sabbath, under the superintendence of Bro. John F. Averett and a noble corps of teachers; school averaging 45 in attendance. Ladies' Aid Society zealously engaged in church work. Sunbeam society twenty-nine in number; enthusiastically engaged in church work. Our church house is yet incomplete, but we hope to get it so as to be comfortable by winter. This little, weak, poor church has, within the last twenty-one months, invested about \$900 in church building. True we have had some help from abroad, for which we are grateful. We thank God for the present hopeful surroundings, and feel to hope that under his blessings we shall be able to establish a church here which will be instrumental in bringing many precious souls to know, love and serve the Savior.

J. M. Joiner, Elmo, Ky., June 10: By publishing the following facts you may give some of your unsuspecting readers from being victimized: A few days ago I received a letter from one, Willie Rabb, of Brewton, Ala., who claimed to be a student of "Brewton College," an "orphan," "absolutely without means," and with but one ambition, viz., to become a "gospel preacher." On these statements he appealed to me for financial aid, and further, to make ten copies of his letter and send them to ten friends, asking them to help, and each of them to give him reasonable aid, if he should prove to be deserving, wrote to the principal of the Brewton Institute, making inquiry, and learned that he was not a student of the Institute, and that his parents were both living, and if he had any notion of studying for the ministry it was not known to the Professor. Now, I suppose he has sent out scores of these appeals, and it is but right that the people should be warned against him.

An Important Meeting.

Rev. Geo. B. Eager, of Montgomery, was in the city yesterday in conference with the Baptist State Mission Board with reference to the centennial of modern missions. In October, 1792, in Kettering, England, William Carey, and a few others, organized a missionary society for preaching the gospel to the heathen. Some little had been done in this direction by the Moravians, but our Baptist friends claim that theirs was the first organized effort in modern times to reach the heathen with the

gospel, and their organization gave an impulse to the movement which has now become so general. The Baptists of the world propose to celebrate the one hundredth anniversary of the formation of this society in a practical manner.

Southern Baptists propose to raise this year, over and above the amount usually given, \$250,000 for home and foreign missions, and to send one hundred new missionaries to the foreign field.

At the Southern Baptist Convention, lately held in Atlanta, three brethren gave to the special fund \$5,000 each, and besides this, several thousand dollars in smaller sums was contributed. Since the Convention, a wealthy brother, whose name is for the present withheld, has signified his willingness to give \$50,000. It will be seen that very nearly \$50,000 of the special fund has been raised since the 6th of May when the Convention met in Atlanta. The agitation of the question and the dissemination of information the past year has already given a new impulse to the mission spirit which is most gratifying. Dr. Eager is the chairman of the Centennial Committee of Alabama. At the meeting yesterday it was decided that besides the \$50,000 which the Baptists of Alabama have already decided to try to raise for the several boards, \$15,000 be added as the special fund for this state.

What is done by the Baptists in this behalf, will kindle greater zeal, it is hoped, in the ranks of all other denominations, for the evangelization of the heathen world.

The committee proposes to arrange at once for a series of special meetings in Mobile, Selma, Montgomery, Birmingham, Huntsville, Anniston, etc., in which it is expected Drs. F. M. Ellis, of Baltimore, John A. Broadus, of Louisville, and others of note will take a leading part.—Selma Times.

A Speech for the 129.

There are one hundred and twenty-nine pastors in Alabama who will do to count on to help. I imagine they will all make a speech like this to their churches: "Brethren, I am going to the Centennial meeting, and I want many of you to go with me. I am sure we will all be helped by going. Some of you went to the last State Convention, and I have noticed with pleasure how much more interested you are in all our church work since you came back. I don't know of anything which so helps a body as going off to one of our general meetings."

"But this Centennial meeting is different from anything you have yet attended. You will have the opportunity of hearing men you never heard before, and on subjects about which you know but little. You don't know what a history our Baptist folks have. If you go to the Centennial meeting I will warrant you will come back better Christians and stronger Baptists. The little it will cost you to go ought not to be in your way for one moment. I know it is hard times, but let us not neglect our spiritual food on that account. I love you all and want to see you grow and become fruitful, and that is the reason I am so anxious for quite a number of you to go to this meeting. Now, another matter. Bro. Crumpton is going to be there, and I know he wants something right now for state missions. I am ashamed to tell you that I got a special appeal from him some time ago asking me to make an effort to help pay off the missionaries; he said they needed \$1,500 in thirty days. Now here is what I am ashamed of: When I got that appeal I just put it in my pocket and forgot it. So I want you now to give me a nice collection to pay off the debt of the State Mission Board to these good missionaries who have done the work and now need the money. You know we have nearly nine hundred ordained preachers in the state and our secretary says there are only one hundred and twenty-nine who will help regularly in the mission work. I don't know whether he counted me as one of them or not. I am afraid my name was left out of his list, but if you will help me I will do better in the future, and be counted on the list of helpers." Then I imagine the deacons took their pens and pencils and paper and went deliberately around, not missing one, and that everybody in the congregation either gave something or wrote their names down as a promise to pay before the pastor and the brethren left for the meeting. Besides this, the superintendent of the Sunday school said there was more money in the treasury than was needed, and he would take the responsibility of sending it along. While he was talking the sisters were whispering among themselves, and presently the pastor was called into their conference and he was authorized to say that the women's missionary society had determined to pay up all their dues and add to the amount in their dues and send it along. A little later the superintendent and the little workers reported that they had something to send, too. What a meeting that was and how easy it was all done and I woke up from my musings saying, "Well, it all depends on the pastor after all." What about it, brethren? Will this come to me? I hope so.

W. B. CRUMPTON.

Marion, Ala.



# Alabama Baptist

MONTGOMERY, ALA., JUNE 16, 1897.

**FOR OVER FIFTY YEARS**  
Mrs. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Tom Higbee: Howell Gibson has a new English overcoat, and when he comes around tell him it doesn't fit, just for a joke. G. Washington Smith: But I don't want to tell a lie. Tom Higbee: You don't have to.

**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, P. O. Box 357, Lexington, Mo., Atlanta, Ga. P. O. Box 357. See advertisement elsewhere.

Perhaps the best way to keep evil out of the mind is to have it filled with so much good that it had cannot enter.

**LADIES**  
Needing a tonic, or children who want building up, use  
**BROWN'S IRON BITTERS.**

It is pleasant; cures Malaria, Indigestion, Biliousness, Liver Complaints and Neuritis. In everything, by prayer and application, with thanksgiving, let your requests be made known unto God.—Phil. 4:6.

**For Tired Brains.**  
Use **Hood's Acid Phosphate.**  
Dr. O. C. Strong, Syracuse, N. Y., says: "I gave it to one patient who was unable to transact the most ordinary business, because his brain was 'tired and confused' upon the least mental exertion. Immediate benefit, and ultimate recovery followed."

Young Husband: Well, my dear, did you succeed in finding a stove to suit you? Young Wife: Indeed, I did. Such good luck. I got a stove that will never cost us a cent for coal. The dealer said it was a self-feeder.

**What Stronger Proof?**  
Is needed of the merit of Hood's Sarsaparilla than the hundreds of letters continually coming in telling of marvelous cures it has effected after all other remedies had failed? Truly, Hood's Sarsaparilla possesses peculiar curative power unknown to other medicines.

Hood's Pills cure constipation by restoring the peristaltic action of the alimentary canal. They are the best family cathartic.

Physician: What you need every day is a good shaking up. Patient: How would horseback riding do? Physician: That isn't quite severe enough. What you want of is to take a ride every day in one of our hospital ambulances.

**GRADED HELPS.**

The arrangement of its Sunday-school literature by the American Baptist Publication Society is helpfully suggestive. Here we see thoroughly and systematically. The provisions for each separate grade are full and, in every respect, complete. Primary, Intermediate, Advanced, Senior, Teacher, Superintendent—all are well equipped for the best work of which they are capable. It would seem impossible for any Sunday-school to use such helps and so arranged, without becoming itself better managed and more helpful to every individual connected with it.

Merchant: I regret that I can't have these goods charged, as I don't know who you are. Mrs. Meter: My husband is the plumber who is repairing the leak down stairs now. Merchant: I beg your pardon, madam. Your goods will be sent home at once.

**For Malaria, Liver Trouble, or Indigestion, use BROWN'S IRON BITTERS**

A holy life has a voice; it speaks when the tongue is silent, and is either a potent attraction or a perpetual repulsion.—Hinton

**Catarh Can't Be Cured**

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarh is a blood or constitutional disease, and in order to cure it you have to take internal remedies. Hall's Catarh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarh Cure is no quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients instantly produces such wonderful results in curing catarh. Send for testimonials to  
F. J. CHENEY & CO., Props., Toledo, O.

Sold by druggists, price 75c.

Neighbor: What a nice, big express wagon your papa has bought you. Boy (gloomily): I wish he'd got me a little one. Neighbor: Why? Boy: I'm afraid he'll want me to haul something with this.

**Reduced Rates**

Will be made by the Queen & Crescent Route for the following occasions:

For Fourth of July tickets will be placed on sale between all points on Q. & C. Route on July 2, 3 and 4, good for return until July 7th.

At Cincinnati, O., National Prohibition Convention. Tickets on sale June 26 to 28, good for return July 7th. Stop overs will be permitted at Harrison, Tenn., on return trip to enable delegates to visit this growing prohibition town and participate in the celebration to be held there July 4th.

At Cincinnati, O., National Fruit Men's Convention and Exposition. Tickets on sale June 6 to 12.

At Saratoga Springs, N. Y., National Educational Association, July 12-15.

For the American Pharmaceutical Association Convention at the Profile House, N. H. July 13-19, tickets will be sold to Boston, Mass.

At Xenia, O., Educators of Color and Young Summer School, (Wilberforce, O.) July 13 to August 19.

At Detroit, Mich., Baptist Young Peoples' Union of America, July 14 to 17.

For further information call on ticket agents or address D. G. Edwards, G. P. A., Cincinnati, O.

**The National Prohibition Convention at Cincinnati.**

Delegates from the South attending this Convention, buying tickets over the Queen & Crescent Route, will be enabled to stop over on return trip, at Harrison, Tenn., the Prohibition Town, in order to participate in the Celebration which will be held there on July 4th, without extra charge.

## Satan's Silent Helpers.

Mr. W. T. Stead, editor of the *Review of Reviews*, relates an interesting conversation in which he once had with Rev. C. H. Spurgeon on theatres and amusements generally. The incident told by Mr. Spurgeon serves to show how Christians may unintentionally help the devil.

"Are there not many persons who find in the theatre precisely that kind of recreation and rest which is most useful for the discharge of their daily work?" Mr. Stead asked. "It may be," replied Mr. Spurgeon, "but I don't know any of them. You see, I live in a world apart from all things, and so do my people. We argue in this way. Granting that it is perfectly safe and profitable for myself to go to the theatre, if I go, a great number of others will go to whom it would do positive harm. I will not be responsible for alluring them by my example into a temptation which but for my self-indulgence they would entirely escape. I will give you an instance of how this works out. When I go to Monaco, the grounds of the gambling hell are the most beautiful in the world. I never go near them; and why? Not because I think there is any danger of my passing through the gardens to the gambling tables. No! But a friend of mine once related the following incident to me: 'One day Mr. Blanc met me, and asked me how it was I never entered his grounds. 'Well, you see, I said, 'I never play, and as I make no return whatever to you I hardly feel justified in availing myself of the advantages of your grounds.' 'You make a great mistake,' said Mr. Blanc. 'If it was not for you and other respectable persons like yourself who come to my grounds I should lose very many of my customers who attend my gambling saloons. Do not imagine that because you do not play yourself you do not by your presence in the grounds contribute very materially to my revenue. Numbers of persons who would not have thought of entering my establishment feel themselves quite safe in following you into my garden; and from thence to the gaming table the transition is very easy.' After I heard that," continued Mr. Spurgeon, "I never went near the gardens. And the same argument applies to the theatre."

**Wanted.**  
President for College in Kentucky—College property for rent or sale. Good opening.

President of a College in Alabama—Salary \$125 per month.

A Position as Assistant in a College or High School—By a lady with a college education.

A Position as Primary Teacher—By a lady who is a graduate and has a long and successful experience.

President of a College in Alabama—To be taken on its merits. Good location.

Superintendent of City Schools in a thriving little city in Georgia. Salary, \$1,200.

A Professorship of Natural Sciences or Mathematics—By a man of experience and reputation.

A Position as Music Teacher in a College—By a man of long experience and who is eminently qualified for such a position.

Assistant in Female Department of a College in Alabama—Lady who can teach the languages wanted. Salary, \$50 or \$60 per month.

Professorship of English or Mathematics—By a man of college education and successful experience.

Principalship or Superintendency of City Schools—By a man of college education and special preparation for his chosen work.

Position as Governor—By a competent lady.

Position as Art Teacher in a Good School—By a competent and experienced lady.

Summer Schools—By competent teachers.

Assistant Teacher in Graded School in Georgia—Lady wanted. Salary, \$50 per month.

Principal of a High School in Alabama on the L. & N. R. R.—School to be taken on its merits. The right man can make it pay well. Good school building.

Principal for a High School—To be taken on its merits on the Western Railway of Alabama. Excellent community and fine chance to build a paying school.

Governor for a nice family on railroad in Alabama—Must teach music. Salary not stated.

Address, THE SCHOOL AGENCY, Montgomery, Ala.

**NOW IS THE TIME.**  
Democratic National Convention at Chicago, June 21st.

The Great World's Fair City will greet thousands of delegates and their friends to the Democratic National Convention to be held there June 21st.

The Louisville & Nashville Railroad have made a rate of \$20.50 for the round trip, open to everybody.

Tickets on sale, and good on any train from June 16th to 20th. Good to return any time until July 7th. This is a rare chance to see Chicago and the World's Fair buildings, and at the same time attend the Democratic National Convention.

Parties forming, charter a Pullman Buffet sleeper for the round trip, and use the sleeper while there if directed, by making application early to H. C. Piper, Passenger Agent, or S. T. Surratt, T. A., Montgomery, Ala.

**Birmingham Churches.**  
Southside—Dr. D. I. Purser preached an excellent sermon on "Rest." Pastor preached at night; one addition by letter.

Second Church—Pastor Whitehead preached at both services; good interest.

Elyton—Prayer meeting and Sunday school well attended; good congregations on Sunday. Preaching in the morning by the pastor, and at night by Bro. Amerson.

East Lake—Pastor preached at both services to splendid congregations.

Sunday-school fine. Brethren are beginning to come in to the pastors' summer school which opens Monday.

Irondale—Pastor preached to a splendid crowd. Interest good.

Bessemer—Pastor Wood preached at both services to splendid audiences with good interest.

Theological Institute—Twenty-six present at the opening lecture by Dr. S. H. Ford, of St. Louis. Dr. J. B. Gambrell, of Mississippi, Dr. P. T. Hale, of Birmingham, and Dr. J. C. Hiden are on hand ready for work. Fifteen or twenty more students will be in this afternoon and to-morrow.

**Program for Centennial Missionary Meeting, at Childersburg Baptist Church, June 17, 18, 19, '92.**

Friday evening, June 17, 7:45: Devotional services.  
8 p.m.: The Missionary Map and Its Story, Rev. W. B. Crumpton, Marion.

Saturday, June 18, 9:30 a.m.: Devotional services.  
10 a.m.: Why Celebrate this Centennial, and How? Rev. W. H. Smith, Jacksonville.

11 a.m.: Missionary sermon, Rev. A. W. McGaha, East Lake.  
2:30-3:30: Devotional services.

2:30: What Women Have Done for Missions, Rev. J. A. French, Talladega.  
3:15 p.m.: William Carey, the Apostle of Modern Missions, Rev. W. A. Whittle, Birmingham.

Sunday, June 19, 10:30 a.m.: Talks on Missions to the Sunday school, Revs. G. D. Harris and J. W. Jones.  
11 a.m.: The Missionary Era, or a Hundred Years of Missions, Revs. J. Wm. Jones and I. T. Tichenor, Atlanta, Ga., followed by a collection.

3 p.m.: Missionary and Anti-Missionary Baptists, Rev. W. Wilkes, Sylacauga.  
3:45 p.m.: Missionary Methods, or Boards and Why Have Them, Rev. G. D. Harris, Oxford. General discussion.

7:45 p.m.: Devotional exercises.  
8 p.m.: Sermon, Rev. W. Wilkes, Sylacauga.

All churches of Coosa River association are requested to send representatives. All pastors are especially urged to attend.

J. A. FRENCH, THOS. HENDERSON, Centennial Com.

**University of Alabama—Commencement Week, 1892.**

Sunday, June 26.  
10:30 a.m.—Baccalaureate Sermon, by the Rev. Oscar P. Fitzgerald, D.D., a Bishop of the Methodist Episcopal church, South, of Atlanta, Ga. [In Clark Hall.]

Monday, June 27.  
9 a.m.—Annual meeting of the Board of Trustees. [In the trustees' room in Garland Hall.]

10 a.m.—Orations by representatives of the literary societies. [In Clark Hall.]

5 p.m.—Review of the Alabama corps of cadets, by his Excellency, Thomas G. Jones, Governor of Alabama.

6 p.m.—Battalion drill.  
8:30 p.m.—President's reception.

Tuesday, June 28.  
9 a.m.—Annual meeting of the Society of the Alumni. [In the University chapel, Clark Hall.]

11 a.m.—Alumni oration, by the Hon. Huiusco Austill, of the class of 1861, of Mobile. [In Clark Hall.]

4:30 p.m.—Business meeting of the Alabama Historical Society. [In the Clark house in the city of Tuscaloosa.]

8 p.m.—Oration before the Alabama Historical Society, by Thomas M. Owen, Esq., of Bessemer. [In Clark Hall.]

Wednesday, June 29.  
SIXTY FIRST ANNUAL COMMENCEMENT.

10 a.m.—Orations by graduates in the academic department. Conferment of degrees and baccalaureate address, by the President. [In Clark Hall.]

11 a.m.—Sermon, by Eld. G. E. Brewer, subject, "Christian giving." 2:30 p.m.—A church and her duty, Eld. Joe Hiden.

8 p.m., sermon, by L. M. Bradley. Sunday, 9 a.m., What is a missionary? Eld. G. D. Benton.

11 a.m., sermon, by Eld. Z. D. Roby, subject, "History of modern missions." 2:30 p.m., Children's day exercise, by L. C. Cooper.

8 p.m., preaching, by Eld. Joe Hiden.

**PASTOR AND DEACONS** of Hatchchubbee church. N. B. All the preachers and churches of the Harris association are earnestly requested to attend this meeting. L. M. BRADLEY.

**C. W. Hare.**  
2 Heroism in modern missions, B. F. Riley, D. D.  
3 Cuba, and other signal instances of Divine power in modern missions, J. Wm. Jones, D. D.

Wednesday, July 6.  
MORNING, 9 O'CLOCK  
Devotional exercises

1 The world's great harvest field, or a bird's eye view of modern missions, with map, W. B. Crumpton.  
2 Magnifying our missionary centennial, B. F. Riley, D. D.

3 Home mission fields of the Southern Baptist Convention, J. Wm. Jones, D. D.  
Recess and dinner.

AFTERNOON, 1:30 O'CLOCK  
1 Foreign mission fields of the Southern Baptist Convention, B. F. Riley, D. D.

2 State missions, W. B. Crumpton.  
3 Reflex influence of missions, N. C. Underwood.

4 Gathering from the past and looking to the future, C. W. Hare and others, five minute speeches.  
A "round-up" exercise will close each afternoon meeting.

**MEETING OF ASSOCIATIONS—1892.**

Montgomery Association, July 13-14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, August 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, September 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, October 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, November 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, December 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, January 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, February 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, March 1, 2, 3, 4, 5, 6, 7, 8, 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