

# THE ALABAMA BAPTIST.

HARE, POPE & DEWBERRY, Publishers.

"SPEAKING THE TRUTH IN LOVE."

TERMS CASH, \$2.00 A YEAR.

VOL. 19.

MONTGOMERY, ALA., THURSDAY, AUGUST 18, 1892.

NUMBER 33.

## How Shall We Reach the Masses?

C. K. HENDERSON.

Well, put it down that you shall not reach all of the masses in this generation. In the end they shall be reached so far as God designs, gradually, silently, successfully.

Reaching the masses involves two things:

1. Subduing the masses to Christ.
2. Assimilating them to his character. This is the end. The means to this is nothing less and nothing more than the spirit of Christ brought to bear upon the masses and working in them.

The Savior said that the kingdom of heaven is like leaven, which a woman took and hid in three measures of meal until the whole was leavened. It is not only conquering, but assimilating power. Notice, the leaven is hid in meal. It is there, though not seen. It is active, though not understood. You never can convert a soul until you enter into some genuine human relationship to that soul; and into some divine ones, too. The church is influential in direct ratio to her sympathy and activity with the moving millions of mankind.

The church that sits on a hill and shines, but that does not go down into the valley to comfort, may be admired for her light, but is surely without the salt that saves. The leaven assimilates to Christ.

Applied Christianity is the crying need of the masses. Not salt stored in warehouses, but salt rubbed on and rubbed in.

But applied Christianity means the reproduction of the Christ in our heart and in our life. A reproduced Christ will reach the heart and life of the masses.

A Christ that is preached, but not reproduced will save nobody. All the great preachers, all the successful preachers have reproduced him. So did Paul, Augustine, Chrysostom, Baxter, Rutherford, Nettleton, Wesley, Spurgeon, and others. Each could say for me to live is Christ to live. Chalmers was a brilliant essayist only until he found a new life in Christ. When one can say, I am crucified with Christ, yet nevertheless I live, yet not I, but Christ lives in me, he has reproduced the Christ. This is the true leaven, and it will work until the whole has been leavened.

In our efforts to reach the masses, notice how that we have sometimes misplaced the emphasis. The visibility of the kingdom has been magnified at the expense of the kingdom itself. Rome especially has done this. Once the Baptists followed the "visible church" of an attempt to set up a visible succession from the days of John the Baptist to the present time. The "visible church" is a delusion.

The kingdom is greater than a local congregation. The "basileia" includes many "ekklesias." The one ideal "ekklesia" of Christ makes up his "basileia." The kingdom of Christ is a theocratic monarchy. The local congregation, or the great denomination, is oftentimes nothing more than a democratic institution gone to seed with its extreme assertion of individualism and independency. Give a Baptist preacher a good hearing at an association, with the prospect of a good dinner, and he can make the echoes repeat themselves as he rings the changes upon the glory of the local church and a regenerated membership, and all the brethren will say amen. And yet so low has discipline fallen, and the fact of a regenerated membership in some of these local churches, that I believe that Satan himself would be excused for his crimes, if he would only come into church and take out his pocket handkerchief and wipe his eyes and blow his nose and grunt. He is often excused in his incarnation.

Visibility is not always essential to the existence of the kingdom. In Elijah's time the kingdom existed in the 7,000 of whom he did not know. The heaven was hid. The true kingdom is a thing of the inner life. The kingdom of heaven is within you.

Sometimes a system, a creed, a theory of salvation, or of church government, receives the emphasis that belongs to the Christ, the life, the heaven. Doctrine and church government have been the great Baptist "fetters." Under that teaching we multiplied members, and yet our effectiveness was not commensurate with our numerical force. And today our doctrine of a regenerated membership does not put more money into the missionary box than our neighbors, who do not altogether teach this doctrine.

Nor, perhaps, is our Christian life better or more general than theirs. But it ought to be, with our claim of a better doctrine.

I do not discredit doctrine nor government, but if we emphasize a system above the life, we shall make better churches than Christians.

The best church is that where men are attracted to each other by a genuine interest in human beings as such, and with a sincere desire to save souls. When a church loses this bond the sooner it dissolves the better. The local churches may fail, but the kingdom will move on. Sardis and Thyatira and Laodicea and Ephesus are no more, but the heaven moves in the mass to-day.

We have often gone to work from the outside wrongly. Christianity is more than a reformation. It is intensive and, so expansive its progress is from the center outwards. The leaven is in the meal, not rubbed on the outside of the tray. Put fire in the engine and not on the outside of the

## boiler, if you mean to carry passengers.

Progress is first by groups—a little leaven. Two or three are sufficient as a beginning. Two or three reproducing Christ may leaven a whole congregation. They fulfill the condition of a Christ with them only when they reproduce the life of Christ. We are in Christ's name met really only when we are one in his life. Christ's name and life are one. I am the Way, the Truth, the Life. I am the Resurrection and the Life. You cannot convert the world by a committee, nor by a wine flushed subscription, nor by organization.

Put in Christ the leaven; each organization will take care of itself. Healthy life will develop healthy organs. But organs stuck on will never make a living thing. They are waxen machinery, but life is in the old. Not a new lamp, but oil in it; not metal, but leaven put in. The leaven and the meal are given. We do not have to create them. Our part is to introduce the leaven into the mass. When there it will do the rest—work till the whole is leavened.

Again we have emphasized the showy side of Christianity in excess of the humbler, the passive virtues. If a church can raise money she is heralded as a success. You can scarcely discipline the man who pays even when the money is won by a Louisiana lottery, or lost in cotton futures. We must emphasize the Christ more. When you have him you shall have all the money you need. He says: Without me ye can do nothing.

A church that is silently growing in grace is most intensive and extensive in this sin-smitten world of ours. It is better to endow one man or one church with the grace of Christ working as leaven, than a hundred missionary societies that go as mere external charities. The leaven goes from atom to atom, from molecule to mass. So the kingdom of Christ moves Christ into A, from A into B until the whole world is brought to Christ and the whole church is assimilated to her great head.

We shall reach the masses slowly, but surely and effectually. They must be reached from without by an influence that penetrates within. There is no regenerative in the mass itself. As the churches and the masses imbibe the spirit of Christ, so shall they throw off the evils that afflict them, as the budding trees of spring taking up the rising sap, throw off the dead leaves of the autumn time.

The kingdom comes. The leaven works. The history of the world is the history of God, which he proposed himself. The consummation of this purpose advances. It shall be ushered in by the tramp and tread of the archangel. Then God shall be all in all. The mysteries and contradictions of human history shall pass away. We shall become all obedient to Christ and assimilated in character to him, of whom and through whom and to whom are all things; to whom be glory forever. May we not offer a prayer to this end?

Oh, God! Come in the glory of thine excellence, Ride in the dense cloud with wing of clear light, And let the glimmer of thy chariot wheels, Burn thro' the cracks of night—so slowly pray.

To lift myself to Thee with hands of toil, Climbing the slippery cliff of ungodly prayer.

Lift up a hand among my idle days— One beckoning finger, I will cast aside The clogs of earthly circumstance and run Up the broad high ways, where the countless worlds Sit ripening in the summer of thy love.

—Birmingham Baptist.

## To Brethren Attending Associations and Centennial Meetings.

Dear Brethren: As has been stated time and again, the great object of our centennial of missions will fail of being attained unless our people are lifted to a higher plane of knowing, thinking and doing in missions. I mention first the knowing, because this is at the basis of the thinking and doing. Unless people know something about a work to be done, they will neither think much about it nor do much for it. Hence, one of the most important things you can do is to induce the people to procure a real missionary literature. And especially should they be induced to read and inform themselves about our own work, to which they are asked to give and for which they are asked to pray.

May I not, then, earnestly urge upon you to see to it that at every association or centennial meeting you take part in or attend, the claims of the Foreign Mission Journal are presented and subscriptions taken? The Journal is a 32 page magazine, full of information not obtainable elsewhere, about our own missionary operations, together with such accounts of the work of other missionary bodies as the following rates: Any number under 10, 50 cents each; from 10 to 25, 30 cents each; and for any number over 25, 25 cents each. Every subscriber receives his paper in a separate wrapper, and in making up clubs the subscribers can be gotten at any number of post offices. You can take subscriptions and forward names and money at our expense. Almost any one who tries can get up a club at each meeting at club rates.

I sincerely trust that many brethren will thus help me to swell the subscription lists of the Journal. Sample copies can be had by dropping a postal card of request to

Yours truly,  
T. F. BELL.  
Richmond, Va.

## The Mississippi Convention.

The fact that the Mississippi Baptists had a convention at Meridian in July is old news now. I only want to write a few of my impressions of the convention.

How Meridian has grown in thirteen years! It is a large city now, with street cars, dummy lines, water works and electric lights. The old First church is in ruins from fire, but the members are united and earnest and of course the old spot will be covered with a more handsome and modern structure than the old. Pastor Roseman seems to have a stronger place in the hearts of his people as the years go by.

Right handsomely did his people entertain the convention—or rather the Baptists of Meridian did, for there were some.

## THE CONVENTION.

Is an earnest, intelligent body of brethren, and a few sisters, for the churches have the privilege over there due to the sisters as messengers, who are admitted to all the rights accorded to men in the convention. Besides these, who may be delegates from the churches, the woman's missionary societies have the right to have their representatives, who are admitted to all the rights, "except to vote."

Some brethren in Mississippi believe this to be a wise movement in advance, while others are in great doubt, and yet others who are pronounced in opposition. I was surprised not to see a larger convention at this season of the year. In Alabama, while our convention was holding in July, we could muster three or four hundred without any trouble, but our Mississippi brethren had scarcely two hundred, but possibly this was due to the fact that the place of meeting was so far to one side—Meridian being scarcely twenty miles from the Alabama line.

The college removal question absorbed every other question. No body thought of anything else. The contest raged and the fight went on for hours, but during it all the finest of Christian spirit prevailed. Everything was perfectly fair, so far as an outsider could see. I did hear one brother speak of "political trickery," but I failed to discover anything of the kind. In the midst of the discussion Bro. Venable, the president of the college, was called to the platform. In a calm, dignified, forcible speech, he laid before the body the condition of the buildings and the town of Clinton. His review of the situation was statesmanlike, and left

native to move the college from Clinton. Meridian wins the prize, if \$50,000 in cash is put in the bank by January 1, 1893, and twenty acres of land, acceptable to the trustees within a mile and a half of the corporate limits of the city, be secured. If Meridian fails she pays a forfeit of \$5,000.

## THE NEED OF A PROGRAM.

Was apparent to a man who has been used to working under one. The halting, hesitating movements, resulting in the loss of much valuable time, was painful, but the convention seemed not in a hurry at all, and in this there are to be praised. Full time was given to everything up to the time I left.

The Mississippi convention preachers are nearly all the same size—about a general average. They glory in the fact that they have no "great men" among them. They certainly have a large number of wise, level headed, godly men in their ranks.

## EX ALABAMIANS.

Are right numerous among the preachers. Here in Meridian are Cook and Ray and Culpepper, but they are not so far from home that they may not be brought back if the Lord opens the way. And among the prominent laymen of the convention are many Alabamians. It was my pleasure to stay in the elegant home of Capt. Wm. H. Hardy, where I met his brother, T. J. Hardy. These are Lowndes county men, who will never forget their raising. Capt. Hardy was entrusted by the people of Meridian with the leadership of their cause in the college removal, and he showed himself worthy of the trust committed to his hands. God bless Meridian and her people. Sharing with them the dangers and sorrows of the yellow fever epidemic in 1873, ties were formed which can never be broken till death. But Meridian is now a new place, each year the number who were there in that trying time are passing away, and soon history will tell of those sad days.

W. B. CRUMPTON.

Marion, Ala.

For the ALABAMA BAPTIST.

From Mrs. Crawford.

1. Late one afternoon in May, after a hard day's work at a town twelve miles distant, I started out for a walk and a breath of fresh air. Following a brook which flowed along the eastern edge of the town, greeting friends here and there and accepting one or two invitations to take a seat and "have a chat," I crossed the brook to the south and ascended a hill. Fifty yards from the road I saw a man at work, but paid no attention to him. He, however, when he saw me returning, left his work and approached the road, reaching it just as I was passing, and politely accosted me: "You are from the city?" "Yes," I replied. "I have come to tell about salvation to people who are lost. Did you never hear of it?" "Never," "Do you never go to the city?" "Yes," sometimes, but I am always busy. I never heard of this you speak of, we farmers never have any opportunities

## to go from place to place or do anything but work, work, work. Take a seat," he added, seating himself on the side of the road, and pointing to the opposite bank for me, "and tell me all about it."

It would not have been the proper thing for me to sit down there, under the circumstances, but I stood in the road and talked with him some time, telling him of man's lost condition, of the impossibility of his saving himself by burning incense, chanting prayers and worshipping idols. I told him of God's love to man in giving his only begotten Son that "whosoever believeth in him shall not perish but have eternal life." I also invited him to come, on his next visit to the city, to my husband's study for further teaching.

2. Last year, at a little spot, lower than that of the town, I was listening earnestly and asking many questions. On my autumn stay in the town I had but one interview with her, during which I taught her how to pray and gave her a little book containing a few hymns, the ten commandments, etc. This spring, soon after we arrived at our lodgings she called, her face glowing with joy, to see us. She came every day during our stay (Miss Barton was with me), embracing every opportunity to learn and listen. She had already learned one hymn and said: "Every day after breakfast I read it over; then after dinner I read it again, and after supper I read it over many times." She said she had made up her mind to seek this great good we were teaching her about. I said, "You people will ridicule and persecute you." "Of course," she said, "but I do not care for that. They may believe their own religion and I will follow mine. It only needs that one make up her own mind. These people care nothing about eternal good or spiritual things, and there seems no use to talk to them, but I do, and will seek my own salvation." "Yes," I said, "the great thing is to will to follow God, to decide fully and firmly and let nothing turn you from it. Jesus says who come to him he will in no wise cast out." Such cases are very rare, and generally meet with far less persecution than those who waver, and seem always to the apostolic.

3. Early in June I spent several days in a village I had visited eighteen years ago with my husband. The women were friendly and quite desirous to listen to the gospel message. One old woman said: "When you were here eighteen years ago you told my mother-in-law how to pray to the Lord. I will pray to him now, and he will save me." She spoke in a low tone, and I did not hear what she said, but we all made light of it. Later, while visiting her daughter, seven miles from here, she heard a native talk about this same thing, and she continued this worship until she died, ten years ago, at the age of eighty-four. When dying she was very happy, and said: "The gates of heaven are open; oh, so bright, so bright!" I did not understand it all then, but now, since hearing you and Miss Moon, I know what she meant, and I intend, also, to seek this great happiness." Her daughter learned diligently, saying she would teach her mother and aunt.

This is not a solitary instance. A number of such deaths have come within my knowledge, and I am acquainted with many timid, quiet women scattered far away among distant villages who offer daily, though stammering, prayer in the name of Jesus. They may never appear in the tabulated results of missionary work, but their names are written in the Lamb's book of life. He who knows all their hindrances, their weaknesses, their feeble spark of faith, cannot err.

4. At this same village another woman said to me, "Are you not one of the two who came here eighteen years ago?" "Yes, I was here then." "What a fright you gave us," she continued, "you were riding in a chair; you had something on your head like a copper wash basin (it was a straw hat) and your great eyes gleamed beneath it. Your sleeves and waist were quite tight fitting to the person, while he wore the waist your skirt spread out to an immense size (those were the days of crinolines), and something dark covered your hands, which made them look frightful. I trembled from head to foot for that day the funeral ceremonies of my husband were going on, and I thought he must have died on an unlucky day and the gods had come down. I was dreadfully frightened until the man who came with you said you were foreigners, and had come to tell us good things. Now we know that you desire our welfare, and as you have changed to our clothes you look like one of us."

M. F. CRAWFORD.

Tung chow, China.

## Arrested Development.

Facts that lie on the very surface of their history show that the Chinese have, somewhere in the past, reached a stage of arrested development, and idolatry and superstition are largely the cause of it. \* \* \* Reaching its highest point of development a thousand years ago, China has been on the down grade ever since in all the elements of mental and moral progress, with only occasional periods of temporary recovery. \* \* \* We do not doubt that it is in the purpose of God that this nation is now being brought into close and vital contact with the great Christian civilization of the West, in order to arouse her from her mental slumber and moral darkness, and start her again on the path of progress.—REV. A. A. PARKER, in The Missionary Review of the World.

## Can a Christian be Lost?

BY R. L. DRAUGHON.

If I was asked this question, and required to answer it indicatively, I should certainly say—No! for two special and incontrovertible reasons. First, because it would be contrary to reason, and the nature of things; and second, because such an idea is at variance with the divine scriptures. Let us consider the first reason: First, that, in regeneration, there is a radical and complete change, from a natural to a spiritual state; and, if so, any subsequent change, either backward or forward, is an impossibility; for the spiritual state is an eternal state; for the Law of the Spirit is a permanent sign of the state of being born again—out of nature into grace, or spirit—and so, now, when we were born into this world, or nature, as soon as we were born, we came immediately and directly under the laws of this world, or of nature, which are temporal; and, under the tenure of these laws, we have our life and being here. Well, this being admitted and conceded, it must inevitably follow, by parity of reason, that when we are born again—out of the natural world into the spiritual—as soon as we were past under, and become subject to, the law of grace, and being in the spiritual world; and, these being eternal, we must, of necessity, so continue or remain. Death is the opposite state to life, and can never prevail until life is extinguished or destroyed. How then, if we be in the state of eternal life, under the operation of an eternal law of life, can we ever undergo a change, and die? These premises admitted, the force of this logic no human mind can resist; and the conclusion is as determinate and fixed as truth—the Christian can never be lost! An eternal law has a power that never abates or ceases in its work of holding and continuing that which it holds, as the same, forever.

## Appeal to Love.

Foreign Missions can make no appeal to the churches except as they appeal to disinterested love.

For whom are these missions undertaken? For others, not for ourselves. The races for whom we labor are distant. We have never seen them. To us personally they are strangers, aliens. Living on other continents, they do not touch our secular interests. If we leave them to live and die in degradation, no earthly interest of ours will be put in peril. They do not govern us. They do not share our civil or public life. However debased, they cannot pollute our children nor degrade our schools. They cannot tamper with our financial order. They cannot in the faintest degree threaten us with anarchy or with impoverishment. We are far above them in the providence of God, set on high, beyond their power. No instinct of self-interest can ever lead us to oppress them.

No argument for personal security, or for national prosperity, except in the most indirect and distant way, pleads with us for their help. That voice of our Lord, "Go, teach all nations," is not a call to self-preservation. It is a call to self-sacrifice. Those far-off heathen races—we are related to them only through God, the Father of all, and Christ who died for all. Most of us will never see them until we see them at the judgment, nor ever hear so much as their thanks until we meet them in heaven. Not only inferior to us, they are in many respects unattractive to us, sometimes repulsive. They receive us with indifference, often with suspicion, sometimes with cruel hostility. It is evident that a mission to them is wonderfully like Christ's mission to ourselves—in this fallen world. It began in love, disinterested love—"God so loved the world." He sat on high; the security and holiness of heaven lay around him. He was met by men with indifference, changing only to abuse and scorn. But as his mission began in love, so it was sustained by the long patience of love; it triumphed by the sufferings of love; it was rewarded only by the joy of love.

It is that incarnate love which points the church to the misery and filth of the heathen, saying, "As my Father has sent me into the world, even so send I you into the world." "Other sheep I have, which are not of this fold; them also I must bring." The cause of foreign missions must depend upon the piety of the church and upon that alone. It can appeal to nothing but love for souls and grateful, loyal obedience to our Lord. But to these it does appeal as the wretchedness and guilt of men appealed of old to the love of heaven.—Church at Home and Abroad.

## Romish Fanaticism.

It takes in some queer phases, and reaches into all the relations of life. In one of the northern states of Brazil there has not fallen any rain for more than six months. As a consequence, the streams of water and all species of verdure are dried up; literally burnt up. The season for the early rains has passed by. Now to remedy this trying situation, the priests called their faithful followers together to offer prayers to the saints, so that there may be rain. But this was not enough. In one town the priests resolved upon a new method to obtain rain. The plan was the following: since the saints will not favor us by our humble petitions, we will oblige them to come to our help. To this end, a great procession was formed, all the churches in the town were visited, and the images of the saints taken from their shrines and exchanged. That is to say, the images of one church were exchanged for those of another. The reader will ask, why? Because the saints, having been removed from their own houses to those of others, of course, will not feel at home, and so will want to return as soon as possible, and this return is conditioned on the appearance of the rains. On

## a scene which must remain indelibly impressed on my memory as long as I live. My mother was lying prostrated on a bed overwhelmed with grief. Now and then she was sighing. Beside me was my elder brother, weeping like a tender hearted woman. He wept, and wept, and wept till I could no longer bear to remain there. When I was about to leave my brother told me to remain for a little. Then he described the piteous condition of our family, and he pleaded, "My dear brother, I have done much to give you an education, scanty though it is; I will do more if you will retain caste. I am willing to sell the little patrimony (on which the subsistence of our family depends) to provide for your expenses required to prosecute your studies. Take now a large sum of money as is required, but grant me only this petition: preserve the life of our mother, who will certainly pine away to death in your absence. Worship whom you will but retain caste." I could bear these things no longer, so, beseeching them to take food, I retired to pray. When I asked my Lord whether I should do what my friends called me a clear 'No'—I said, "I clearly see that dear and affectionate friends on earth must be forsaken, if necessary, in order that one may be 'rich towards God.' But this is a truly very difficult act of omission. I do not fear either kind of persecution. If the whole world stands against me I am ready to be crushed for him who died for us while we were sinners. Lord, I am thine for evermore."

## Have I Charity?

BY R. L. DRAUGHON.

Whether you have charity or not, is to be determined by the spirit that is in you, and that which you exercise toward God and your fellow-men. The world is in great mistake on this subject. The person that concedes to every one all he asks or claims, without regard to any settled or determined code or principle, and falls in with every proposed line of thought and movement in society, is always, to greater or lesser extent, held to be charitable; whereas he or she is often times the least charitable; for such have no regard for the good of any, and submit the truth on all occasions, irrespective of consequence. True charity is love to God and man, and often places its possessor in antagonism with the world, in reference to those matters and principles which are necessary to its well-being. A kind parent, in the exercise of a true charity, is not unfrequently unpopular, and even disliked, and so it is in every department of life, public and private, that which is for good, be it what it may, is to be preferred; that which is for evil is to be eschewed; and charity, or love, must determine. If this be your spirit, and its exercise toward your fellow men, you are charitable; if the contrary, you are not, however much you may be esteemed to be so. Truth, innocence and love—these three—in concert go together in the great walk of charity. Truth will consent to no wrong, innocence will do no wrong, and love will give its benison to all.

## What Becomes of a Christian's Sin If He Sins After Regeneration?

BY R. L. DRAUGHON.

Some questions are hard to answer; but this one is easy, notwithstanding the trouble many people have over it, from the want of a due understanding of the atonement. It is a great gospel fact, that our blessed Redeemer "bore our sins in his own body on the tree," and "by his righteousness" justified us. "And the Lord hath laid on him the iniquity of us all," and "by his stripes we are healed." "He gave himself for us"—he gave all of himself, and he takes all of us—we are the purchase of his blood; "redeemed by the precious blood of Jesus Christ." In buying and redeeming us he became our surety, and thus, by solemn compact, ratified by the great God head in the councils of eternity. He made himself to answer for all of our sins!

The educated classes of Italy are delighted with the proposed changes at the ancient University of Bologna. The commission appointed by the government to consider the advisability of making reforms in the old institution has recommended the adoption of the plans of Signor Buriani, the well known engineer. The cost of the new buildings which will be an ornament to the city, is estimated at five million lire. The philosophical and legal faculties will be housed in future in the "Archiginnasio," while the School of Mines will occupy the present university building united with the royal and city libraries. Great improvements will be made also in the School of Medicine, which in recent years has suffered somewhat in reputation. The University of Bologna has as grand traditions as any university in the world, and college men in all countries feel an interest in its welfare. It is, in many ways, the mother of universities, and had, centuries ago, twelve thousand students.—N. Y. Tribune.

## Inspiration Is the Spring of Lofly Deeds.—Isaiah.

A man that puts himself on the ground of moral principle, if the whole world be against him, is mightier than all of them. A man ought not to fear being in minorities so that minorities are based upon principles.

## Do I Love God?

BY R. L. DRAUGHON.

Are you keeping his commandments? If so, you love him. John says, "Hereby we know that we love God, if we keep his commandments." And again, "He that loveth God, loveth his brother also." If, then, in spirit and truth, from reverence, regard and affection, you are trying to keep God's commandments, and loveth his people because of their principles and proposals of life, you surely do love God; for he that loveth me, said Jesus, loveth him that sent me. But if you are only keeping God's commandments from fear, without any admixture of reverence and affection, why, then, you do not love God. If we love God, we love all that is his—the gospel, the church, our fellow-men, the birds, the flowers, the waving fields—everything! And, when perfected, his love rules our lives. "God is love."

## Do I Believe in a Future State?

BY R. L. DRAUGHON.

Do I believe in a future state? Yes! of course I do—do you suppose I am a heathen? Ah! but stop—let me ask you one question first—are you living for that state? Well, no! I cannot say that I am; 'm in this world now, and living for it; when I reach the future state, I'll live for it! Well, it is just as I expected—you do not believe in a future state; and, so far as belief is concerned, you are "a heathen" sure enough. What! believe in a future state and yet not looking to it—why, man alive, how are you going to live there? Don't you know the Apostle James says, that faith that does not show itself in works is a dead faith—that is no faith at all. If you are going into a future state, you had better be seeing about it here. How do you expect to fare there?

## Ye are bought with a price; be not ye the servants of men.

—Isaiah.

## Central Committee

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

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

## PRAYER CARD.—AUGUST.

Home Board.—Go home to thy friends and tell them how great things the Lord hath done for thee. Missionaries, 365; baptisms, 5,274; Sunday-schools organized, 342; teachers and pupils, 17,785; churches constituted, 179; houses of worship built, 80. Receipts of Home Board, \$84,871.15.

Study Topics.—Needs of each state in the Home field. Relation of Home to State Missions. Needs of the Home field. Needs of the world. Needs of the church. Needs of the individual. Needs of the family. Needs of the community. Needs of the nation. Needs of the world.

## The Meeting-House and the Missionary.

The facts ever confront us in mission work, especially in the New West. The first is that we cannot gain a foothold in a community, we cannot build up a church, we cannot even rally all the Baptists till we get a house of worship. It is comparatively useless to spend money on mission fields where we have no meeting-houses. There are frequent changes of population—the people "fold their tents like the Arabs and as silently steal away"—the membership of church is present to day and gone tomorrow. But the cases are comparatively rare in which a Baptist church has become totally and permanently extinct that had a meeting-house, while multitudes without houses have died leaving no sign. The identity of church life is established by a local habitation. By means of this the church takes "root downward and bears fruit upward."

## Two Centennial Certificates were sent to Phenix City for Miss Dossie Aldridge and Miss Minnie Williams.

## Chapel Cards filled by Mrs. Burns, Selma, and ladies aid society of Scottsboro.

## Certificates and cards are in constant demand. There is no easier way of raising the centennial fund.

## New societies and bands—Cullman, Hemiston, Lowndesboro, Sylacauga, Huntsville, Enterprise, New Prospect, Third church, Birmingham.

## Do I Love God?

BY R. L. DRAUGHON.

Are you keeping his commandments? If so, you love him. John says, "Hereby we know that we love God, if we keep his commandments." And again, "He that loveth God, loveth his brother also." If, then, in spirit and truth, from reverence, regard and affection, you are trying to keep God's commandments, and loveth his people because of their principles and proposals of life, you surely do love God; for he that loveth me, said Jesus, loveth him that sent me. But if you are only keeping God's commandments from fear, without any admixture of reverence and affection, why, then, you do not love God. If we love God, we love all that is his—the gospel, the church, our fellow-men, the birds, the flowers, the waving fields—everything! And, when perfected, his love rules our lives. "God is love."

## Do I Believe in a Future State?

BY R. L. DRAUGHON.

Do I believe in a future state? Yes! of course I do—do you suppose I am a heathen? Ah! but stop—let me ask you one question first—are you living for that state? Well, no! I cannot say that I am; 'm in this world now, and living for it; when I reach the future state, I'll live for it! Well, it is just as I expected—you do not believe in a future state; and, so far as belief is concerned, you are "a heathen" sure enough. What! believe in a future state and yet not looking to it—why, man alive, how are you going to live there? Don't you know the Apostle James says, that faith that does not show itself in works is a dead faith—that is no faith at all. If you are going into a future state, you had better be seeing about it here. How do you expect to fare there?

## Ye are bought with a price; be not ye the servants of men.

—Isaiah.



# Alabama Baptist.

MONTGOMERY, ALA., AUGUST 15, 1929.

Address all correspondence to  
HARRIS, POPE & DREWERY, Inc.  
Montgomery, Ala.

RATES AND INFORMATION.  
Subscription Price—\$2.00 per year, in advance. To ministers, regularly in the service, \$1.50.

The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.

Outstanding—Over 100 words in length, are charged for at the rate of 2 cents a word. Remember this when you send one for publication. Count the words and send the money with the article.

Advertisements—Will find it to their interest to write for terms. This paper has a large circulation in Alabama among the 100,000 white Baptists.  
For First-Class Postage—Send to the Alabama Printing Company, Montgomery, Ala. (C. W. Hare, 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.

## ALABAMA BAPTIST STATE CONVENTION.

This body is appointed to meet on Tuesday before the second Sunday in November next—the 8th of the month—the same day of the presidential election. The election was not thought of, when the meeting of the convention was fixed. The day should be postponed a week. Unless brethren have something to say to the contrary, the Board of Directors will be requested to make the change. Any suggestions against any change, or as to the day to which the meeting should be changed, may be communicated to the directors through me.

JON. HARALSON, Pres't.

Selma, Aug. 12, 1929.

Dr. AVERETT reports good news concerning the Judson. A great many new girls are engaging rooms. The practical training given our daughters is what is attracting the attention of thoughtful parents. Write at once for a catalogue before deciding where you will educate your daughter.

The cotton prospect throughout the central, western and southern portion of Alabama is indeed gloomy. The long continued rainy season, followed by several days' drought, was the cause. The corn crop, however, is good, as is also the grass crop. Farmers are raising more hogs, horses and mules than formerly.

If anybody doubts that Dr. Riley is energetically at work for Howard College he should follow him to a few associations. He is hunting for boys. Our readers can aid the college and help the young men by putting Dr. Riley at once in correspondence with them. Let us, please, send him a line.

Our farming brethren will hereafter find articles of additional interest on the fourth page. We shall run a column or two for them every week under the heading of "agricultural." We shall endeavor to give them only the best. It is an additional expense we have incurred for them, and hope the matter printed will be of interest and profit to many of our readers.

Our brethren who own the Baltimore Baptist have reorganized, and will now be known as the Wharton & Barron Publishing Company. They are wise enough to see that the paper will be made stronger with a first-class publishing and stationery business behind it, and so as a private concern they will offer to Baptists and everybody else, all the good literature they desire. But some brethren think it wrong in us, but all right in brethren in other states.

There is hardly an enterprise in Alabama that could do more for the upbuilding of Baptist interests than a Bible and Colportage Board, well supported and properly conducted. Our people need denominational literature and the colporteurs should be urged to make special efforts to sell that character of books. The mere selling of general stationery or even Family Bibles will do little to help meet the demand we speak of. The Colportage Board asks for \$4,000 to pay its expenses and to allow it to get a sufficient number of men in the field. Churches and associations that have not contributed should at once do so. The work is an important one.

Will the Age-Herald please explain? Does it mean the State Fair at Birmingham, or the World's Fair at Chicago? We presume it is the State Fair, as the World's Fair will be held longer than ten days. Will the people of Alabama countenance such a thing, or will they patronize a "fair" where mad bulls and fool men fight? If we must submit to such a disgraceful thing in Alabama, in order to "draw the crowds," it is time for the State Fair to perish. We ask for information.

There will be eleven Mexicans engaged for the bull fight at the Fair. This will allow one Mexican to be killed each day of the Fair, and one will be left over to take the bulls back home. This delectable amusement for the people provided by the enterprising managers of the Fair cannot, but prove very enjoyable and highly edifying. The school children will doubtless be there with their teachers, as it will prove a rare opportunity to study an object lesson in the customs of our sister republic.

Two inebriates of Montgomery were cured at the Keeley Institute, Fort Payne, Ala., several weeks ago; and last week a shipment of several others was made. We hope the work will go on. This city can furnish a score or more of those who are in "the last degree." Let them all go. We welcome all institutions and all helps to save the people from the fatal and damning effects of whisky.

BRETHREN, revise your statistics. A great many association tables are printed in the minutes year after year without material change. If you have ten members, say so; if you have a hundred, say so; if you have contributed to any cause, put the amount in your "financial exhibit." Minutes are supposed to report what you have done for a year, as well as to report the doings of the present session. Let us move up our figures.

Dr. PETER BRYCE, superintendent of the Alabama Insane Hospital, at Tuscaloosa, died at 6:30 o'clock August 14th, of Bright's disease. He was truly a good man, ranking high in his profession and paying every attention to the unfortunate committed to his care. The following extract gives an insight into the life of this man who helped so many others:

Dr. Bryce met death as became him, and his only regret at going seemed to be: "It is the first voyage I ever took without Nellie," as he wrote to a friend. His allusion was to the lovely and devoted woman who had so long been his companion and sweet comforter.

Dr. Bryce was a South Carolinian by birth, and married Miss Ellen Clarkson, an ornament of one of the first families of that old commonwealth. For more than a quarter of a century he has been superintendent of the Alabama Hospital for the Insane, and his record in that high position is known beyond the borders of the United States. He was a member of the Protestant Episcopal church and was devoted to its ordinances and its teachings. He was under sixty years of age when he died, leaving behind him a record of achievement in science and practical work that has never been surpassed in the history of his line of work to which he devoted his life.

## THE SELMA ASSOCIATION.

By reason of its splendid contributions per capita, is well entitled to be called the banner association. Its regular annual session was held with Providence church, beginning Tuesday and continuing through Thursday. The attendance was not large, but most of the delegates remained until the close of the session.

The introductory sermon was preached by brother J. M. Fortune. His subject was "Predestination and Foreordination."

R. E. Ellis was elected moderator.

Rev. J. E. Barnes read the report on state missions. He modestly yielded the floor to brother Crumpton, who discussed the report. He showed how much more the associations of North Alabama needed his time and work than those of Central and South Alabama. Yet, unless he frequently visits these better developed bodies, they neglect to take up collections, and hence he is forced to come to South Alabama to raise money.

Brother Fortune read the report on home missions, and, with brethren Crumpton and Purser, addressed the house on that department of our work.

## FOREIGN MISSION REPORT.

read by brother A. J. Dickinson, was full of facts calling our attention to the necessity of renewed efforts for the world's evangelization. Brother Crumpton, by the aid of his map, made a speech which was full of inspiration for those who will work in this department. The most fitting conclusions to missions are reported on.

Sunday-schools were reported on by brother W. D. Gay. He urged, in addition to taking the Convention Series of Sunday school Publications, that every brother secure other good works on teaching and conducting schools. The report and speeches which followed urged the importance of sustaining our Bible and Colportage Board, and the purchasing of proper books for our home and Sunday-school libraries.

The report on literature, read by brother Dickinson, while commending the ALABAMA BAPTIST, yet insisted that the time has come for the denomination to rally to the support of the paper so that its publishers can make it even stronger and better. Speeches were made on this report by brethren Dickinson, Hare, Crumpton and White. We gratefully record that several brethren and sisters gave substantial testimony of their appreciation of the paper by renewing and giving in new subscriptions.

Education was reported on by brother L. A. White. He followed with a capital speech. Dr. S. W. Averett, President of the Judson, showed the superior advantage possessed by a man or woman of general or broad education over one who has neglected some special course. The Judson can give a girl a special course, but it best serves its patrons when giving the students a broad training.

Dr. W. C. Cleveland was at the association in behalf of the Board of

Ministerial Education, and proceeded forthwith to ask the churches for \$300. The delegates quickly gave him the desire of his heart.

Professor McIver read the report on temperance, which was amended by brother Gay to include tobacco. Brethren Dickinson and Gay made remarks on the amendment, pending which the association adjourned.

The last day was given over to hearing brother Dickinson's centennial speech and closing up the unfinished business. The Selma association will give something to help put brother Dickinson's speech in tract form for general distribution.

No more hospitable people live in the state than those about Providence church; they not only have dinner on the ground, but give the royalest welcome at their homes. The writer esteemed it a sacred privilege to meet those who were kind to the boy and who now delight in cheering the man in his work. The blessings of God be upon them.

## The Mobile Association.

Convened with Mt. Pleasant church, some seventeen miles or more west of Mobile. The never varying pine forests grow a little more luxuriant before the journey ended.

The association re-elected Judge Maupin moderator, and Bro. McGaughey, clerk and treasurer. Sabbath-schools and a few other topics had been discussed before our arrival. We heard a good sermon Friday night from Bro. H. H. Shell, from the text, "Faint yet pursuing."

## SATURDAY.

Considerable time was consumed discussing various needs of the association. Dr. Purser made a talk for Howard College and secured in cash and pledges \$255. Brethren Crumpton, Riley, Taylor and Purser spoke on the various mission fields and education. The churches decided to raise \$600 with which to support a missionary of their own on the foreign field. Some \$270 was raised for ministerial education. There are three young men studying for the ministry from that body.

Woman's work, temperance and home and state missions received considerable attention Sunday morning. Several churches reported that they had ladies' aid societies.

In discussing state missions the information was given by brethren that there were many people on Mont Louis and Dauphin Islands who have no church privileges. A special committee will look into the needs of these people, who live on the islands of the sea.

The map lecture by Bro. Crumpton took well with the great throng who

stayed receiving chapel cards filled by individuals and societies. The five dollars is sent to brother Crumpton, and the card with the bricks pierced is returned to the Centennial Committee. Thus the system of our woman's work is being understood, while the good cause is being promoted.

## FIELD NOTES.

Dr. J. J. Taylor takes lively interest in the work of the association.

Bro. Hornady, of Tuskegee, made us a pleasant call on Monday last.

Bro. B. H. Crumpton is aiding brother S. A. Adams in a meeting at Jackson.

Isn't pastor Thompson's Huntsville church the banner church? It looks that way.

Bro. Townsend, of the West Montgomery, is in Georgia resting for a few weeks.

The State Mission Quarterly is now in the hands of the printers, and will be in the mails in a few days.

Rev. W. A. Hobson will act as our special agent for the ALABAMA BAPTIST in Jefferson and surrounding counties.

Good attendance at the First Baptist Sunday-school last Sabbath. As soon as the weather turns cooler, it is hoped the number will be doubled.

Death has claimed the infant daughter of our brother and sister, J. B. Campbell, of Fackler. May God's grace be sufficient for their great affliction.

Did you read what Bro. Anderson had to say about "The Destruction of Baptist Associations," in issue of August 7th? If not, you missed a great deal.

While you are making "special" contributions don't forget the "regular" work of the denomination. The State Mission Board needs all the funds we can raise.

J. T. Yerby, Tuscaloosa, Aug. 10: The time of holding the Tuscaloosa association is Tuesday before the second Sunday in September instead of Tuesday before first.

Rev. J. J. Taylor is assisting brother Bledsoe in a meeting at LaFayette. He will spend a portion of his vacation holding meetings and then go to Virginia to see his mother.

Jno. W. Stewart, Evergreen, Ala., August 9: Conecuh association will convene at Georgiana Friday before second Sunday in September, and not at Garland, as the minutes show.

The attendance at the Adams Street church, both at Sabbath-school and at preaching, continues good. Pastor Harris' sermon on Sunday morning last was from Col. 3:17. Mission Sunday.

Died, near Pine Apple, July 4th, sister Elizabeth Robinson. She was about seventy-nine years of age. For many years she has been a faithful Christian and has now gone to her reward.

Rev. G. A. Hornady will assist Rev. A. S. Smith in a meeting at Roanoke, beginning on the third Sunday in August, and on the fourth Sunday will assist Dr. Shaffer in a meeting at Dadeville.

Rev. J. F. Savell filled the pulpit of the First Baptist church, Montgomery, last Sabbath. The congregation was very much pleased with his sermon, and would welcome him again in their midst.

The Huntsville church—Rev. J. L. Thompson, pastor—has increased its mission subscriptions 400 per cent. What sort of a showing does that give both pastor and people? Who can reach higher?

The church that sits on a hill and shines, but that does not go down into the valley to comfort, may be admired for her light, but is surely without the salt that saves. The heaven assimilates to Christ.—C. K. Henderson.

Returning from the association Dr. Riley and Purser preached for the Palmetto Street brethren. Bro. Shell has done good work in Mobile, and has the love of everybody. He believes in the ALABAMA BAPTIST, too.

R. M. Burt: The meeting, including first Sunday in August, at Andover, Butler county, closed Thursday morning, resulting in two associations. The church was greatly revived; congregations large all the time.

The Lineville College is in a flourishing condition. Prof. W. A. Mulloy is a live and energetic man. The catalogue, just from the press, tells a volume about his school. This time a good man and a good school are together. Success to both teachers and patrons.

A beautiful program for children's day, October 2nd, has been prepared and may be obtained from the Maryland Mission Rooms, Baltimore, free if a collection will be taken up that day for the centennial fund. Let all of our wide-awake superintendents profit by these programs.

Applied Christianity is the crying need of the masses. Not salt stored in warehouses, but salt rubbed on and rubbed in. But applied Christianity means the reproduction of the Christ in our heart and in our life. A reproduced Christ will reach the heart and life of the masses.—C. K. Henderson.

Our brother and sister Henry Dudley, of Orville, were called on two weeks ago to bury their only child. The dear little fellow had been bravely battling with sickness for several weeks. But God saw fit to take him to himself. May his grace be sufficient to cause the parents to say, "The will of the Lord be done."

Rev. J. J. Taylor warns the public against a man who claims to be named Irwin. He passes as a Baptist preacher. His ordination papers signed 1872. Claims to have lived in Louisiana recently. He stated that he had a wife and two daughters near Montgomery. Bro. Taylor reports him as a "first-class rascal."

General Committee meeting. The committee received chapel cards filled by individuals and societies. The five dollars is sent to brother Crumpton, and the card with the bricks pierced is returned to the Centennial Committee. Thus the system of our woman's work is being understood, while the good cause is being promoted.

R. M. Burt: Another good meeting to day (second Sunday) at Indian Creek church, Butler county; five baptized and one restored; in all, making eighteen additions at the two last meetings. The church and vicinity at large, seems to be under the influence of these meetings. All honor to God for such a glorious refreshing from his presence.

Rev. J. B. Gambrell has been employed to edit the Guardian. This excellent magazine will be made better. It will be published in New Orleans. Dr. Gambrell will also be president of the "Southern Baptist Training Institution." This school will be modeled somewhat after our Theological Institute, and will no doubt do great good.

We have often gone to work from the outside wrongly. Christianity is more than a reformation. It is intensive and so expansive its progress is from the center outwards. The leaven is in the meal, not rubbed on the outside of the tray. Put fire in the engine and not on the outside of the boiler, if you mean to carry passengers.—C. K. Henderson

Dr. P. S. Henson, pastor of the First Baptist church of Chicago, will preach the dedicatory sermon of the South Side Baptist church of Birmingham, 11 a. m., Sunday, September 18th, and lecture Monday at 8 p. m. Dr. Henson is one of the ablest and most distinguished preachers in our country. As a lecturer he is at the very front. Visitors are expected from all over the state on this happy occasion.

We shall reach the masses slowly, but surely and effectually. They must be reached from without by an influence that penetrates within. There is no regenerative in the mass itself. As the churches and the masses imbibe the spirit of Christ, so shall they throw off the evils that afflict them, as the budding trees of spring taking up the rising sap, throw off the dead leaves of the autumn time.—C. K. Henderson

Geo. E. Brewer, Alexander City, Aug. 11: Have just closed a meeting of good interest which continued a week. The results were very satisfactory when the environment is considered. The church revived, the indifferent aroused, and sinners convicted. Two additions by baptism with more to follow, we hope. Bro. Wm. I. Feazell, late of Lake City, Fla., is assisting. He is certainly a clear, strong preacher of a pure gospel, and has fine qualifications as a pastor as well as a preacher. He would like a pastorate in some of the higher portions of Alabama, on account of health, especially for his wife. Any church or churches would be favored to have him.

L. D. Inskeep, Oakland, Cal., August 9: Your "selected paragraph" on "professorship of oratory" names a real case of need; the need is for young men and women to be able to speak and speak correctly without dependence on authority. The Franklin and Philomathic societies, as I knew them in the Howard 1887-7, met this better than any professorship can or could. I doubt not Col. Murfee at the M. M. I., and Dr. Riley at the Howard, still give that directing encouragement which literary societies

Rev. H. C. Compton, of Forkland, Ala., Green county, closed a protracted meeting Friday night, August 5th, with an addition of sixteen to the Shiloh Baptist church. It was the best meeting ever known at Shiloh. Few sermons have ever been preached in this community which aroused such general attention and interest as Bro. Compton's have. He had just closed a meeting at Forkland, with an addition of eleven.—C. C.

In our efforts to reach the masses, notice how that we have sometimes misplaced the emphasis. The visibility of the kingdom has been magnified into an importance greater than the kingdom itself. Rome especially has done this. Once the Baptists followed the "ignis fatuus" of an attempt to set up a visible succession from the days of John the Baptist to the present time. The "visible church" is a delusion.—Rev. C. K. Henderson.

The retail saloonists of Meridian, Miss., who have been circulating petitions for the renewal of license, have given up the fight. The new law requires that the petitions be signed by a majority of the legal voters of the city, but this it has been found impossible to get. Two petitions for wholesale license will probably meet with success. The present retail license expires mainly in October and November, the last one expiring on January 1, 1930.

A church that is silently growing in grace is most intensive and extensive in this sin-mitten world of ours. It is better to endow one man or one church with the grace of Christ working as leaven, than a hundred missionary societies that go as mere external charities. The leaven goes from atom to atom, from molecule to mass. So the kingdom of Christ moves Christ into A, from A into B until the whole world is brought to Christ and the whole church is assimilated to his great head.—C. K. Henderson.

R. Herring, Louisville: The Lord has abundantly blessed the church at Linwood. I accepted the care of the church in February last. The church was in a cold state; a few faithful ones had for a long time kept the church alive. At last their prayers have been answered. The church membership was revived, the community blessed, quite a number of conversions; seven new additions to the church—nine by experience and baptism. The church will be able to pay her own way after this year. Two deacons ordained—brethren Griggs and Browder.

R. Herring, Louisville: Left Linwood on Friday before 5th Sunday. Went direct to Loflin Baptist church, near Josie; began a meeting at night which lasted until the Thursday night following; baptized one; left one to baptize next first Sunday. This is a new church of one year only; a new church, everything convenient and a live membership. They have built this year, but have paid as they went; will do something for missions this year. Brethren Loflin and Mills were with me a part of the time at both places. Am now engaged in a meeting at Evergreen.

One of the best things ever gathered in our country was the gathering at home. We have just learned that Rev. G. D. Staton, of Woodlawn, died Sunday, August 7th. We can scarcely realize that our noble friend and brother is no longer on earth. We had learned to love him for his generous friendship and for his Christian character. For some years past he has lost no occasion to preach Christ and him crucified, and God has blessed his ministry by giving him souls for his hire. We'll miss him sadly, but he has only gone before. His bereaved wife and children have our prayers and our sympathies.

"Poindexter & Ellis"—that's the name of the new furniture firm in Montgomery. It is composed of two most excellent business men. Brethren Poindexter and Ellis are both well known to our people; the former as the remaining partner of the old firm of Poindexter & Yelverton, and the latter as Chief Clerk in the Treasurer's office and Secretary and Treasurer of the Board of Ministerial Education. We recommend this firm to our friends and brethren. If you need anything in the furniture line, from a hat rack to a bedstead, wardrobe or "dresser," send them your order. First-class men sell first-class goods.

Give a Baptist preacher a good hearing at an association, with the prospect of a good dinner, and he can make the echoes repeat themselves as he rings the changes upon the glory of the local church and a regenerated membership, and all the brethren will say amen. And yet so low has discipline fallen, and the fact of a regenerated membership in some of these local churches, that I believe that Satan himself would be excused for his crimes, if he would only come into this world and see the poor, blind, deaf and dumb who are in his power. He is often excused in his incarnation.—Rev. C. K. Henderson

The Savior said that the kingdom of heaven is like leaven, which a woman took and hid in three measures of meal until the whole was leavened. It is implied in this that Christianity is not only conquering, but assimilating power. Notice, the leaven is hid in meal. It is there, though not seen. It is active, though not understood. You never can convert a soul until you enter into some genuine human relationship that soul; and into some divine ones, too. The church is influential in direct ratio to her sympathy and activity with the moving millions of mankind.—Rev. C. K. Henderson

L. D. Inskeep, Oakland, Cal., August 9: Your "selected paragraph" on "professorship of oratory" names a real case of need; the need is for young men and women to be able to speak and speak correctly without dependence on authority. The Franklin and Philomathic societies, as I knew them in the Howard 1887-7, met this better than any professorship can or could. I doubt not Col. Murfee at the M. M. I., and Dr. Riley at the Howard, still give that directing encouragement which literary societies

need to do efficient work. Encourage your young people to self-development; the power to give off must be self-acquired and self-directed.

At the last prayer-meeting service at the Adams Street church, Montgomery, a beautiful baptismal scene occurred. The candidate for the ordinance was a bright girl of about fifteen years of age, who has been afflicted from infancy and is unable to walk. She was assisted to the baptismal chair by two brethren, where the pastor and one of the deacons lowered the chair into the water and the believer was "buried with Christ in baptism." It took faith and courage to "put on Christ in baptism," but the converted soul rejoiced that she could follow the Master into the liquid grave. It was a little inconvenient, but the Lord blesses those who overcome inconveniences for his name's sake.

J. E. Barnard, Guin, Aug. 15: We closed a ten days' meeting at the Baptist church here last night, which will be remembered for years to come. Bro. Durham preached two good sermons and the writer did the rest of the preaching. The whole town was stirred as it never had been before. One man said, "People could hardly go to the church without joining if they had ever professed religion." The Lord was with us until the close. Forty-six were added to the church—twenty-eight by baptism, sixteen by letter and two by restoration. Several heads of families joined, and a number of noble young men and women. Thirty asked for prayer last night at the closing services. May God continue to bless his people and save those earnest seekers. To God be all the glory and honor.

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On Sunday Dr. Clopton, of Virginia, preached his first sermon to his new pastorate. In the morning he was greeted by a very large congregation, and preached a plain, straightforward, earnest sermon that made a fine impression upon his hearers. At night some of the churches of the city dismissed their congregations and went in a body to Parker Memorial to extend greeting by their presence to the new pastor. This was gratifying to the congregation and especially so to Dr. Clopton. His sermon was earnest, plain, practical. He made no effort at display, but the Christian character of the man shone forth in his every movement, and the deep, earnest piety seems to be the guiding star to his every act. Dr. Clopton's manner in the pulpit is quite impressive. His face is smooth shaved, and his manner so earnest that he arrests the attention of his hearers at once. He is certainly a man of force in the pulpit, but it is as a pastor that he is said to excel.—Aniston Hot Blast.

MEXICO.  
BY HUGH F. M'GORMICK.

I.  
Dare ever a miserly heart withstand  
The tender cry of this neighbor land?  
The mute appeal of her outstretched hand?  
Dare ever a frozen soul say "No,"  
To one who pleads for the oppressed?  
O'er our sluggish hearts, Mexico.

II.  
Ah! to break the bonds of this papal slave,  
To lift her out of her deep dark grave,  
And tell her the power of Jesus to save—  
There were never a blood bought heart,  
I know.

III.  
Oh! haste thee, dear Lord, restore her  
As the gleam of thy cross will vanish her  
And a touch of thy hand will banish her  
blight,  
And graciously on thy spirit bestow,  
That Thy servants, O Christ, may faithfully sow.

IV.  
And we'll water with tears this sowing of love  
Till they welcome who watch at the windows above  
The return, with its pledge, of the heavenly  
love.  
Then you who send, and we who go,  
Together shall sing with hearts all aglow  
The "Harvest Home" of Mexico.

V.  
Aye, together shall sing, on that harvest day,  
Mid the golden sheaves—the victor's lay  
O'er the crumbling ruins of idolatry's sway:  
Till the dawn of the new day  
Of the crowned shame, of the sceptered  
woe  
That reeks and ruins in Mexico.

VI.  
And the river of God, with rushing tide,  
Will bear on the crest of its waters wide  
The story of Jesus the Crucified:  
Will bid the flowers of Eden blow  
Even midst the wastes of Mexico.

From Brother Larkin.

Dear Brethren: I have just read brother Anderson's article in last issue of your paper, headed "The Destruction of Baptist Associations," and I thank him most heartily. I hope all those who propose to visit our association will read and profit by it.

I have heard brethren say, "This is the third association I have been with this week. I do not know how it impressed others, but I involuntarily thought, you have done a harm to each of them."

We are inclined to drift and no one drifts in the right direction, it requires effort to do right. Our associational meetings are merely business meetings, this should not be so. We ought to have preaching at 11 o'clock a. m. and at 8 p. m., every day.

The Bigbee association meets with the Baptist brethren at Coalinga, Thursday before the second Sunday in September, and we want all of the interests fostered by this association represented, and their representatives are cordially invited to come and to stay until adjournment.

We would be pleased to have all who are interested in the Baptist cause come and help us with their prayers and advice. Of course, Bro. Hare will be with us. J. R. LARKIN.

## Questions Answered.

Absence from home and many pressing engagements have prevented a response to the questions of Bro. Dickinson, and others, until to-day.

\$138 pays all expenses for which the Board of Ministerial Education becomes responsible—board, lodging, medical fee and fuel. The Board of Ministerial Education has nothing to do with fixing the amount. The Board of Trustees of Howard College determines this matter.

2. I must refer the second question to the Board of Trustees for answer.

3. The secretary informs me that we pay about \$100 for each student at the Seminary.

4. We have never assisted a student at the University or at Auburn.

5. It does not cost more than it did last session to educate a young minister at Howard College.

These questions come from the most liberal supporters of our Board, for brethren for whom I have the highest regard and esteem, and deserve most respectful response. The Selma association, at its last session, promised me \$300 for the work of our board. This is the association that pays more than it promises.

W. D. CLEVELAND,  
Pres. B. M. Education.

"Landmarker" Again.

Does not think he is mistaken when he says Baptist books and Baptist papers should be exponents of scriptural views, neither does he believe a Baptist minister should anywhere, or on any occasion, fall from his lips, either in conversation or in preaching, any expression that will carry the idea, that all or any of the Protestant denominations are true churches?

Not long since a very zealous, well-informed Baptist preacher turned aside on a very solemn occasion to say to his hearers, "that he did not belong to that class who would over-persuade one converted under his preaching to join a Baptist church."

For "Landmarker" to say he was surprised and mortified at the expression, does not express the half he felt. The logical conclusion to be drawn from the brother's remarks—and it was so understood—is, that "you may join any of the so-called churches; it really makes no difference; go where you please; it is only a matter of choice, suit your convenience and all will be well."

How a Baptist minister, without doing violence to his religious convictions, can tell a convert, one whom he believes to be a Christian, to go for membership where sinners are constantly urged to join an organization wanting in form of church government, an organization which holds that the act of joining is frequently the means of their salvation, a place where unbelievers may enroll their names with believers, a place where unconscious babes are placed through no act of faith or belief on their part in the so-called church and are ever afterward regarded as members, being without conversion or baptism, and not unfrequently minus any other qualification for membership in a scriptural church, than can be sustained by the Word of God. All who thus advise become partakers in the error taught—other words, they are "particeps criminis."

"Landmarker" holds, that the Scriptures teach repentance as the first duty of sinners, that no one is fit for church membership but Christians—true believers on the Lord Jesus Christ, relying on his merits alone for salvation, not on any act that weak, short-sighted, wayward mortals can do. Salvation is all of God's way without any admixture of works.

"Landmarker" does so much desire to see the day come, when all moral cowardice will be driven out of the ranks of Baptists, that they will not be afraid to tell the world the whole truth. Baptists can make no compromises without hiding the truth. All concessions, either in word or action, admitting the so-called religious bodies are all churches—one as correct as another, one as scriptural as another—is not founded on correct scriptural teachings, and no Baptist can admit, without sacrificing principles he should have the boldness to defend, even the doing of which reduces the one so faithful to bread and water for rations.

Listen to the bold



# Alabama Baptist

MONTGOMERY, ALA., AUGUST 18, 1892.

Death is like a mighty angel, with one foot standing on time and another on eternity.

Reason: Beecham's Pills act like magic.

The test of liberty is this: If we love to obey. He enjoys the liberty of a child of God, who out of free will and affection is submissive to God's will and obedient to his command.

How Mr. W. D. West, of Geneva, N. Y., was cured of the severest form of dyspepsia. He says everything he ate seemed like pouring melted lead into his stomach. Hood's Sarsaparilla effected a perfect cure. Full particulars will be sent on request. C. J. Hood & Co., Lowell, Mass.

The highest praise has been won by Hood's Pills for their easy, yet efficient action.

In the very nature of the case, spiritual growth must be marked by change in thought and experience, but the change will be onward and upward, and never backward.

## BROWN'S IRON BITTERS Cures Dyspepsia, Indigestion & Debility.

This combination impressed upon me, that the greatest thing a human soul ever does in this world is to see something and tell what it is in a plain way. Hundreds of people can talk for one who can think, but thousands can think for one who can see.

Henry Irving is fond of relating a little incident that occurred to him when in a Dorsetshire village last summer. Whilst passing a group of children one of them eyed him so sharply that the actor said, "Well, little girl, do you know me?" "Yes, sir," was the reply, "you are one of 'Beecham's Pills'." She had seen his face in one of their advertisements.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

**VIGOROUS HEALTH.** Can be had by using Dr. J. C. Jacobs' Nerve and Brain Treatment for mental, sexual and bodily weakness of every kind. Cures guaranteed. Address, with stamp, Jacobs' Pharmacy Co., Atlanta, Ga. See advertisement elsewhere.

One of the great causes of trouble in this world is the habit people have of talking faster than they think.

**WANTED:** A first-class Lady Teacher of experience, wants a position as teacher in a College or High School, or as governess in a good family. Can teach literary branches and calisthenics, or can do primary work. She is a church member, of fine family, a full graduate, with normal training. References exchanged. Address: Miss LENA FOSTER, Arcadia, La.

The preacher who made the old man's congregation, did not miss many of his congregation.

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

Self-will is so ardent and active that it will break a world to pieces and then build it up again.—Cecil.

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## Please Keep Before the People.

Resolutions of the Centennial Committee of the Southern Baptist Convention.

[Adopted June 22nd and 23rd, 1892]

Resolved, That it is the sense of this committee that the words "Permanent Centennial Fund of \$250,000," as used in our last report to the Southern Baptist Convention were not intended to designate an endowment fund, the interest of which only shall be used, but a fund for "Bible translation, chapel building, a church edifice fund, and other permanent work." If, therefore, any donor of a special sum shall see fit to direct that his gift be invested and only the interest be expended, his wishes must be sacredly observed, but without such specific directions these gifts will be turned over to the board, for the benefit of their work, and the boards will be authorized and expected to expend the said funds, as occasion may require, in work of a permanent character connected with their missionary operations.

Resolved, That this Centennial Committee respectfully recommend to the boards to use all proper methods, by circulars, by instruction to their agents, and by use of their own publications, and the denominational press, to secure that the Centennial contributions may be either for the support and enlargement of the present work of the boards or for the fund for permanent work at the option of the donors; and that it is understood that only those contributions specifically designated for the latter fund will be put to the credit of that fund.

Resolved, That the representatives of this committee be hereby instructed, in advocating the interests and claims of the Centennial, to emphasize the idea of enlarged operations as well as the raising a fund for permanent work, and to strive constantly to uplift our people to a higher plane of living for Christ and giving systematically for the promotion of his cause.

Richmond, Va.

## Cheap Tickets East.

G. A. R., Washington, D. C., and Naval Review, Baltimore. On these occasions the Richmond & Danville R. R., including the Georgia Pacific Division, will sell from all its coupon ticket offices excursion tickets at One Lowest First Class Fare for the Round Trip. On sale September 13th to 20th, inclusive, valid returning until October 10th, 1892. This great system has made extraordinary preparations to handle this immense business better this year than for any previous Encampment. Full information obtainable from any agent of the Richmond & Danville R. R.

**Cheap Homes and Excursion to Beville, Texas.** We have subdivided 20,000 acres into small farms; easy payments, will help improve. New colony—has fifty families, stores, gas, physician, post office, school, etc. See these lands by buying an excursion ticket to Beville, one fare round trip on August 20th, September 27th, or October 25th, 1892. Maps and particulars free by Enterprise Land Co., Beville, Tex.

## Birmingham Churches.

Bessemer—All the services were moderately well attended Sunday. Pastor preached morning, afternoon and evening. Two received by letter. Pastor will preach next week near Quinton, on K. C. R. R.

South Side—Pastor Hale preached at 11 a. m. "The Importance of Literal and Implicit Obedience." Kings 13th chapter. At 8 p. m. on "The Cross Contemplated." Mat. 27:36. One hundred and ninety-four in Sunday-school. Congregations filled the house, although so many away from the city. One received for baptism.

## Program of Ladies' Missionary Meeting

To be held with Forest Home Baptist church, August 26-28 inclusive. Friday, August 26, 10 o'clock a. m. Opening services by Rev. A. T. Sims, D. D.

2 p. m. Ladies' meeting—  
1. Devotional exercises.  
2. Election of Secretary.  
3. Enrollment of churches.  
4. Leaflet: Mrs. Pickett's Missionary Box, by Miss Willie Fore.  
5. Essay: Life of Wm. Carey, by Mrs. M. V. Middleton.  
6. Where do you live? By Leah Sims.

7:30 p. m. Centennial of Missions, A. T. Sims and B. F. Riley.

Saturday, 11 a. m. Christian Education, By B. F. Riley, D. D., President Howard College, D. D.

2 p. m. Ladies' meeting—  
1. Devotional exercises.  
2. Recitation—Dying! Yet no Man Cried for Their Souls. By Miss Ethel Kean.  
3. Work Among the Children; by Miss Nellie Long.  
4. Should Mothers Pray With Their Children?  
7:30 p. m. Woman's Position and Work in the Church. By B. F. Riley and J. M. Green, pastor, Monterey Circuit.

Sunday, 9:30 a. m. Sunday school. 11 a. m. Missionary Sermon, by B. F. Riley.

Music conducted by Mrs. J. J. Garrett.

To the morning and night services both ladies and gentlemen are invited. The afternoon services are for ladies exclusively.

The brethren and sisters of Forest Home extend a cordial invitation to all who may desire to come.

Rev. A. T. Sims, Pastor, Vice-Pres. Woman's Mission Work, Pine Barren Association.

The Alabama Printing Company will do its share towards putting good books into the homes of people of this country. No matter what book you need, order it of the Alabama Printing Company, Montgomery, Ala.

If you need a church or Sunday-school Record or Minute Book, write the Alabama Printing Company.

## Restlessness may be a sign of fickleness, or it may be a sign of constancy.

One may be restless from a lack of purpose and aim, turning hither and thither without any fixedness of thought or desire, now enjoying one thing and now another, but never satisfied with any lot, or contented in any sphere. But one may also be restless from an unswerving and never varying aim and purpose, turning hither and thither, as the skilled navigator tacks and veers according to the hindrances of the wind or tide, or to the tortuous windings of a shifting channel in order to reach surely the one destination which is in his mind from first to last. There is the restlessness of the dead leaf stirred and tossed by every passing breeze without even an instinct of aim or purpose; and there is the restlessness of the magnetic needle that quivers ceaselessly on its pivot, in its determination toward the pole in spite of all counter attractions and deflections. Before we pass judgment on the restlessness of another's life, let us be sure that that restlessness is not in itself a sign of constancy.—S. S. Times.

## OBITUARY.

Grim death has visited our community and laid his icy grasp on Susan McNeil. She was born by parents to her home beyond the grave at 2 o'clock on the morning of the 10th inst. She was a large, robust woman, of cheerful disposition, and had entered upon a new and happy existence in the fields of eternal glory. This Christian sister joined the Methodist church about twenty-two years ago, in which she lived a consistent member. During the season of her continued ill health she would often say that she would never be well again. Just before her death she said: "I will not be with you all much longer, the time when we shall part is not far distant, but our meeting again will be soon." A short while before she died when asked how she replied: "I am suffering very much, but this suffering will soon be over; I am indeed happy." Presently a smile of ineffable sweetness spread over her face, and without pain or the least struggle, her spirit passed from earth to the God who gave it.

When death came, she had won the victory; she only went to wear the crown of rejoicing.

That crown of peerless glories bright, Which shall be hers to wear for ever, When victors' wreaths and monarchs' gems Shall blend in common dust.

BROTHER.

Mrs. Annie Sutherland Kalamazoo, Mich., had swellings in the neck, or goitre, causing 40 Years' great suffering. When she caught cold could not walk two blocks without fainting. She took

## Hood's Sarsaparilla

And is now free from it all. She has urged many others to take Hood's Sarsaparilla and they have also been cured. It will do you good.

Hood's PILLS cure all Liver ills, jaundice, sick headache, biliousness, sour stomach, nausea.

FREE FROM AMMONIA AND ALUM. Absolutely Pure. An Ideal Powder. Grape Vine Baking Powder.

MOBILE, ALABAMA. MANUFACTURERS.

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Takes hold in this order: Bowels, Liver, Kidneys, Inside Skin, Outside Skin.

Driving everything before it that ought to be out.

You know whether you need it or not.

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