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## The Baptists and The Bible.

[The following address was delivered by A. E. Dickinson, at the Centennial meeting of the Goshen Baptist association, held last week at County Line Baptist church, Caroline county, Virginia.]

Baptists have always and everywhere been the champions of an open Bible. Others have maintained the supreme authority of the Bible, but Baptists have always and everywhere stood for something more than that. They are satisfied with nothing short of the sole authority of the sacred Scriptures. Our beliefs concerning God and duty must come from the Bible, since there is nothing else to give us any light worth having. On these great themes, and right here lies the fundamental principle upon which are based the doctrines that separate us from all other Christian communities. We put the Bible before everything else because it is what it claims to be, a full and sure revelation from God. Whatever may be one's theory of inspiration, if he believes that holy men of old spoke as they were moved by the Holy Ghost, he will wish to hear and heed what the Holy Ghost says. Right here is the starting point for every true Baptist. He has no pet ideas of his own about church organization. The ordinances of the gospel are nothing to him, except as they constitute a part of the only revelation God has given to man. It is because it is the Lord's baptism and the Lord's Supper that we let them stand just as the Lord gave them in his own revealed word. We love our own children and all the dear little ones around us, and seek for them the largest possible good. It is from no lack of prayerful interest in them that we withhold church membership from them until they give evidence of a new heart. The revealed word makes faith and repentance and a new heart prerequisites to baptism, and we dare not teach otherwise. We have no right to do it. And, besides, the inspired volume closes, with denunciations upon all who add to or take from its teachings. "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book, and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Thus speaks God to us in the last chapter of the last volume of the books which go to make up our Holy Bible.

## THE APPARENT INCONVENIENCE OF THE BAPTIST IDEA.

In many particulars, the Baptist idea of church polity seems to fall short of what is most needed, when we come to the actual test with the material God has given us to work upon. From a human standpoint the most convenient arrangement for governing our churches would seem to be that used with such marvelous results by the Roman Catholics—just as from a human standpoint the most effective form of civil government would be a despotism. Instead of all the trials and tribulations we now have in nominating and electing the man we would have to serve us, how much easier to let some one man and his children after him rule over us, that would save us from manifold inconveniences, especially about election times. And so, too, in administering the affairs of the churches of Jesus Christ. Instead of putting the care and responsibility of the government upon superior officers as they are called—presiding elders, bishops and the like, and leaving them to direct and control, Baptists leave every local church to control its own affairs, because, when we turn to the New Testament, we see nothing more plainly taught there than that such ought to be the case. Whatever may be the real or apparent evils of our Baptist church polity, the churches founded by the inspired apostles seem to have been of the same kind. Then the power to govern was lodged in each local church. You will search the divine record in vain for great officials and privileged classes with special rights for interpreting the word of God and for ruling over God's elect. The great ecclesiastics who rule and reign, in splendor and power, hold a high place in their respective sects and denominations, but they have no place in the New Testament church polity after which our Baptist way of doing things is modeled.

## BY THEIR FRUITS YE SHALL KNOW THEM.

If the tree is to be judged by its fruit, we are not afraid of that test as to our church polity and that of others. Without any such human appliances as they have for uniting and directing their forces, the Baptists hold together very closely, and they are growing every day into more loving accord, as they work together for common interests affecting the glory of their great King. To many this is a great mystery. They do not see how it is possible for a denomination numbering millions to be so solid and compact, without any authoritative standards or any ecclesiastical powers. Instead of falling to pieces like a rope of sand, these thousands of little republics, each separate and distinct and independent of every other, are as wide awake and effective in diffusing the gospel at home and abroad as are any of the great Pseudo-Baptist denominations, with their strong Episcopal or Presbyterian governments. How is this? Why is this? The secret of it all is to

## be found in the theme now under consideration.

### THE BAPTISTS AND THE BIBLE.

If others have a book, so have we, and it is our confession of faith, our discipline, our creed, our standard, and that book is the Bible. That book holds us together and makes us one people, one in faith and one in practice, and the more closely we follow its word of command—the more we regard it as our supreme and sole authority in all matters of faith and practice, the more we shall be drawn together and the more we shall be led of God in all the great work committed to us.

So far from looking to great ecclesiastical for guidance, Baptists have ever recognized the fact that hereby is most likely to develop its rankes forms among religious leaders, and they have ever sought to guard such tendencies by giving people an open Bible, and encouraging them to form their own views on its teachings by assiduously searching for themselves its sacred pages.

Baptists allow no doctrine which cannot be sustained from God's Word; they countenance no custom contrary to its teachings. With them the Word of God is not only supreme, but sole and alone in matters of faith and doctrine.

Here and there you may find a Baptist church with its articles of faith, but these are simply declarations of what that church believes the Bible to teach, and no one claims for them any ecclesiastical authority whatever.

To the Bible the Baptist points as the sole and efficient source from which he draws his creed. He will not only point to the book, but he will give you the chapter and verse and many chapters and verses, all of which unmistakably tell what he believes and why he believes it.

### THE LOGIC OF OUR POSITION.

As illustrating the logic of our denominational positions, let me say that it is not a mere accident that Baptists have always been the promoters and champions of religious liberty. Believing as they do they were of necessity compelled to be the advocates of soul freedom. They say they could not help it. That doctrine was wrapped up in the Baptist idea, that every man must repent for himself, believe for himself, and be baptized for himself, and that no man or devil or angel—no power on earth, in hell or in heaven—has any right to interfere with our own personal obligation to do what God in his Word enjoins upon us. As effect follows cause, so the logic of the Baptist position compels us to be as we ever have been, the unwavering advocates of soul freedom.

And, right here, let me add that to refuse baptism to the infant and leave it to follow its own convictions, as it grows to years of accountability, follows as logically from our position in regard to soul freedom. To take an infant out of its mother's arms, and by mere physical force baptize it, without its knowledge or consent, is as antagonistic to our views of soul freedom as to inflict physical punishment upon that same infant after he has grown to years of maturity because he refuses to believe as we do. Baptists believe that one must be called out of darkness into light by the power of God—must be born again—and that prior to this mighty life-giving change no one has any right to assume the name of a disciple. They believe that the blood comes before the water, and that faith and repentance are a new heart are essential to a proper observance of the ordinances. The Baptists believe this, and they are the only people on earth who do believe it.

As to what is baptism, and where it belongs in the Christian system, and the Lord's supper and its place, we point to our Lord's commission and to the practice of his apostles. If they made faith and baptism precede the supper we dare not invert the Divine order, or in any way deviate from it.

### A PEDO-BAPTIST'S REMARK.

A pedo-baptist clergyman said to a Baptist brother, with whom he was having a very pleasant talk: "I wonder very much that you Baptists have not a far greater following. I know you have millions of adherents, but it is a wonder to me that you have not many more millions. Your denominational platform is unique and striking of the most striking that was ever put before any people. Your preachers, when they baptize, rarely do more than read from the New Testament a collection of verses bearing upon that subject, after which they give in the baptism of the candidate what seems to be an object lesson upon all they have read. And then, when you are asked about infant baptism, you generally content yourselves by challenging your pedo-baptist brother to produce in all the New Testament a single passage which either directly or indirectly teaches infant baptism—a challenge which has never been successfully met. Then, as to your church government, what can be more in keeping with our Democratic way of doing things than is your way of leaving every church free and untrammelled to do just as it pleases? I repeat, it is a wonder to me that millions more have not given in their allegiance to this Baptist platform."

In reply to that very apt and striking remark of an honored pedo-baptist brother, it may be said that the explanation of our failure to grow and multiply as we should have done, is to be found in the fact that Baptists have not supported the Bible as strongly as the Bible has supported the Baptists. Our theory is right, and that is a great point gained. Theory underlies practice, and as long as the theo-

ry is good, we may hope that it will work its way into the life and character of those who maintain it. Baptists were a very feeble band when Neander, the great church historian, said of them, "There is a great future for the Baptists." How wonderfully they have grown since the day upon which Neander uttered that prediction, and yet we have scarcely begun to reach up to the great things which the God of the Bible has placed before us. But thank God if our principles are in accord with his divine word, they will yet get mightier hold upon us, who too feebly champion them, and upon the multitudes who now reject them. Like leaven they will leaven the whole lump, sending their quickening power into all sects and sections, the world over.

### LEAVING THE LUMP.

I do not say that all good people will, in the coming ages, leave their respective denominations and come to us and wear the Baptist name. That may never come to pass, but a thing almost as desirable will, I doubt not, take place. Whatever is scriptural in our teachings will, in God's good time, be appropriated by others and be incorporated into their systems. Something like this has been going on for generations, and the good work has by no means ceased. Doctrines for which, in by-gone ages, Baptists endured stripes and imprisonment and death have become the possession of the Christian world. They are not only held by others now, but believed so firmly that the bare suggestion that there ever was a time when they did not hold to these truths is repelled with more or less of feeling. This process will go on in the coming years, until the happy day shall dawn, when there will be no Baptist peculiar views, since such views will belong equally to all God's dear people.

And yet there may be then as now many denominational names. It is not the name Baptist for which we are contending, (that name you know was given us by our enemies), but for the things for which that name stands, and if others accept our doctrines we will not quarrel with them as to the name.

In politics, if a man votes as you do, you do not care very much whether he wears your party name or not. It is the vote you wish. The influence he may exert over others with whom, for the time being, he is associated may be more potent than if he were to come right over and wear the name of the party with which he casts his vote. He may do the better "missionary work," as the politicians sometimes designate such services, by lingering nominally at least with his old associates.

And thus, while Baptists would of course greatly prefer that all who take their doctrine should also take their name, and stand shoulder to shoulder with them, bearing the heat and burden of the day, still they must look with profound gratitude upon the great and ever growing multitudes, in other communions, who really are Baptists in everything except the name. They believe as we do, as to immersion being the only Bible baptism, and hold, as we do, that no one has a right to the ordinances unless he comes to a penitent believer, and they are holding too, with more or less tenacity, other things which the world calls "Baptist peculiarities," as it once counted us heretics and schismatics for our peculiar views as to religious liberty.

### THEORY AND PRACTICE.

While good comes from a true theory, evil and only evil is likely to flow from a false theory. It has been well said that no one can point out the precise period when the Roman Catholic corruption began. They crept in very slyly one by one, and often grew out of natural, if not praiseworthy impulses, but with this came the widespread ruin which the Romish Hierarchy has brought upon the human family. It was all wrapped up in the false theory with which it started, that the church had the right to change and modify the ordinances and teachings of the Word of God.

And what better thing can we now hope from pedo-baptist denominations except as we influence them? If they have a right to substitute sprinkling for baptism, and infants for penitent believers, and hierarchies for the New Testament form of church government, they have the right to make old sweeping changes in the blessed book itself is swept away. When once you begin to deviate from the strict teachings of the inspired word, who can tell what the end will be? How often even good people deceive themselves, or are deceived by others with such declarations as these: "It does not matter so you are sincere," or that one thing is more convenient than something else—or that the strict observance of a scriptural command is not essential to salvation and the like. And yet who would apply the same kind of reasoning to other things? We know well enough that sincerity in the man who takes the wrong medicine does not save him from its effects, and no loving child will be found obeying his parents simply from the fear of being disinherited.

### A HOPEFUL INDICATION.

One of the most encouraging indications of the progress of Baptist principles is to be found in the fact that our adversaries substantially concede almost all that we claim, only they think that we err in holding too firmly to the strict letter of God's Word, and that we make it too much a matter of conscience to follow it literally and fully. Dr. Lyman Beecher wrote to his son, Edward, whose conscience seems to have been

a little troubled as to baptism, saying: "I have reason to believe that through excess of conscience many a man has been worried till he became a Baptist."

Some time since a tired Baptist preacher went off on a steamboat, seeking rest and refreshment for body and mind. He met among the passengers an old pedo-baptist friend who was constantly worrying the tired preacher by attempts to draw him into discussing the baptismal question, but presently the Baptist turned upon him and with no little emphasis asked: "If this very moment it were revealed to you from heaven that you could never enter there without Scripture baptism, what would you do?" The pedo-baptist brother paused a moment and then replied: "I would beg the captain to haul in the boat, that you might immerse me here and now."

Of course that carried the whole point and made further discussion of the subject unnecessary. There are multitudes like him in pedo-baptist denominations, who cannot rid themselves of the conviction that the baptism of the Bible is the baptism of the New Testament. Baptists stand for the ordinances as they were delivered, and attach to them no more importance than is given them by the inspired writers. If we emphasize them it is because Christ and his apostles did the same thing. We follow in their footsteps. And besides, as we look over the history of the church we find that wherever and whenever Baptists have failed of doing this, the most serious evils have come to the cause of God.

### AN ILLUSTRATION FROM THE GOSPEL.

Of the truth of what I am saying, this old Goshen association, whose centennial we are now celebrating, affords many illustrations. We stand to-day upon the very soil over which the Craigs and Wallers and Webbers and many more were hurried to gloomy dungeons, and in almost every instance the men who were foremost in those diabolical persecutions were the "Parish pastors." Often were the hearts of the sheriffs and other civil officers moved with pity at the beautiful martyr spirit with which those old Baptist preachers went to jail and lingered there half starved, the parish preachers would be clamoring for yet other and severer punishment, and why? You know why. It was because for long years pedo-baptism had enjoyed undisputed sway in all the counties covered by this Goshen association, and it had worked out the same results here that it has wrought everywhere else.

There is a man for whom I have the most entire population had been brought into the church—brought in without the least regard to what the Bible teaches about such great matters. The church and the world had come to be one, and New Testament religion had disappeared from the land. Then it was that God sent these brave Baptists, who rejoiced to suffer with their Lord. Much of the good that our pedo-baptist brethren are now doing is due largely to the faithful and persistent protest which we make to the evils inherent in their respective systems. We hold them back from the logical results of their teachings. We keep their errors from running to seed, and thus save them from the untold calamities which always and everywhere follow where such views are not thus antagonized. If to-day Baptists were to abandon the field and give up the struggle, in a generation or two pedo-baptism would have brought into the church every child in the land, and once in, there they would remain, and soon the church and the state would be as much one here, in America, as they are to-day in other lands where Baptist principles are unknown—as much one as they were when the pioneers of this association, sentenced to close confinement, passed through the streets of Fredericksburg on their way to jail.

"And is it said that leads to death, And thousands walk together there; But wisdom shows a narrow path, With here and there a traveller."

### A FEW INQUIRIES.

A few inquiries suggested by the subject in hand, may fitly close this address. Are Baptists doing their part in printing and circulating the Bible? Freely we have received, freely we should give. The Bible has done everything for Baptists, and yet it may be a question whether others, who believe in courts and councils and standards of one sort and another, with the Scriptures, are not outstripping us in giving the gospel to the people?

Are Baptists adhering as strictly to scriptural order, as the logic of their position demands? Are there not tendencies to distrust and abandon the primitive church and its polity? Are we not taken up too much with mere temporary expedients without caring much whether they conform to Scripture principle and precept? While our theory, that baptism and church membership are only for the regenerated, is all right, is not our practice of hurrying masses of those who afterwards prove to be not regenerated, through the forms of church membership, all wrong? Every such addition from the world lowers the standard of piety just as the placing of a block of ice in this room would lower the temperature.

When loaded down with unconverted material there is nothing for a Baptist church to do but to die, and the sooner it dies the better. Others may and do grow without spiritual power. Their ecclesiastical machinery is so elaborate and so well adjusted that it will run about as well without vital godliness as with it. That is, so far as apparent growth and worldly

influence are concerned. Rome and state churches everywhere are proving the same thing as are other sects which have virtually set aside the Bible.

Again, are Baptists who owe their existence to the Bible and who are shorn of their power when it loses its authority, any more reverent in their interpretation of the sacred Word than others, or any more earnest in studying its truths and in imparting them in the home and in the school, and to all over whom their influence reaches? Lewis Craig, and others of your old Goshen Baptist brethren, were once arrested by the sheriff of Spotsylvania county, and when they came before the court the prosecuting attorney said: "May it please your worship, these men cannot meet a man upon the road, but they must meet a lot of Sermons down his throat." That's the way the men who laid the foundation of this association felt about the Bible. But I fear that not many of their descendants lay themselves liable to the charge brought against Lewis and his co-workers.

Are Baptists more than others expressing in their lives the principles of the Bible? Are they more loyal friends of righteousness, or sturdier foes of evil? Do the sweet humanities and charities of religion, of Bible religion, flourish more among Baptists than elsewhere?

As Baptists grow in numbers, in wealth, in social power, are they not in great danger of forgetting the secret of their strength? Alas for us that so often our children turn away from the old faith, carrying all the treasures won for them by their Baptist fathers to others, where they may be used with the most telling effect against us. With the increase of culture and wealth, if we are wise, we shall strive more and more for the humble zeal and unquenching fervor and abundant labors which characterized our Baptist fathers.

### NEED OF WISE LEADERS.

If what has been claimed in this address is true, the Baptists ought to be the most wide-awake, pushing, enterprising people in the world. We ought to prepare for the great multitudes that are sure to flow into our ranks. We shall need larger church buildings, and more of them. We shall need ten dollars for denominational schools and colleges where we now have ten cents. And our mission work at home and abroad should be enormously extended. To do all this we must have good leaders. No people need leaders as the Baptists do. Never since Christ ascended into heaven has any cause failed of great prosperity which has been in charge of wise and energetic leaders. But the God of the Bible is not likely to come down and work miracles for the Baptists.

If we put the wrong men in charge of our churches and schools and colleges and boards and papers, and then wait for them to die that we may fill their places with men better suited to lead in such matters, if we are too cowardly to assume our share of the responsibility needed to bring about desired changes and modifications, then there can be no Baptist progress. There is a man for every position, a God-made man, and when he and the place meet, the victory is assured. No longer then can there be any question as to men and means for carrying forward the work. No people follow more magnificently than the Baptists if they have a sure enough leader, and no people hold back more stubbornly than they if they lack faith in those who undertake to lead them.

Finally, in this Centennial year of Foreign Missions, as we tell over and over the story of Carey and Judson and Rice, let us bear in mind that they and many more of the brightest lights among our Baptist worthies were won to our faith by the Bible. The Bible has made more Baptists than all other books ever printed. There is a man for every position, a God-made man, and when he and the place meet, the victory is assured. No longer then can there be any question as to men and means for carrying forward the work. No people follow more magnificently than the Baptists if they have a sure enough leader, and no people hold back more stubbornly than they if they lack faith in those who undertake to lead them.

### AN OPEN LETTER TO THE DEVIL.

IN JAIL, MONTGOMERY, ALA., August 18, 1892.  
To his Satanic Majesty, Prince Beelzebub.

Sir:—It is useless for me to spend time in informing you of my whereabouts, as you yourself know that you followed me to the very threshold of this place, and I fancied I could see the self-satisfied smile that played upon your countenance and hear the chuckle of exultation that escaped from your lips, as you saw me immured in a felon's cell and turned away in "ghoulish glee" to seek other victims and make other conquests for your already overcrowded domains. I do not blame you alone, sir, for my present unfortunate and deplorable position. I am willing to divide the blame equally between you and myself; for I must frankly admit that I entered your service voluntarily, and that for twenty-five years I have followed blindly whosoever you have seen fit to lead. I have never complained at any service you imposed upon me, however onerous or self-degrading the burden may have been.

I do flatter myself, however, that for one so abjectly in your power I withstood your wiles for a very long time before you were enabled to accomplish the cherished desire of your heart, viz: incarcerating me in prison and utterly degrading me in the eyes of the world and in my own estimation.

Having accomplished this at last, I deem it an opportune time, although surrounded by very unfavorable cir-

cumstances, to notify you that the co-partnership heretofore existing between us must and shall be dissolved from this day and date. I have no desire to see you personally or to hold any further intercourse with you or any of your numerous agents, either here or at any of your many rendezvous in this or any other city; consequently I take this method of formally notifying you that our mutual association must cease. I cheerfully transfer all my right, title and interest in and to your future business now and for all future time and eternity to other and more willing hands. It is useless to enter into a discussion of the terms of our contract. I would gladly release to you every penny of the "wages" you have thus far paid me, with a thousand fold interest, could I repay it in kind. But as that is impossible, I refer you to your former mutual friends, Messrs. Beer, Whiskey & Co., Mrs. Bawdy House, and General Ungodly Smart Aleck, as there are many recruits seeking admission to your ranks who would be glad to take the place of those establishments.

And now, in view of our long association, I deem it just and proper that in settling our connection, I should give you the debits and credits as they appear on the balance sheet. The debit column in my ledger is balanced, as I am now "luxuriating" on the last payment you made or ever will make to me, viz: imprisonment in the county jail. There is one thing I must commend you for, and that is the promptness and liberality with which you discharge obligations to your servants.

In casting my eye over the credit side of the account, I find so many entries that I will not attempt to transcribe them here. I will give you a few of the most prominent items, as it may be a source of satisfaction to you to know that you have been faithful in the discharge of your obligations:

The first service I ever rendered you, as it now appears on the ledger of my memory, was away back in my childhood days. You remember you told me that if I would deceive my mother in a certain trivial matter I should become possessor of a beautiful toy that I very much coveted. I did so, and although forty years have elapsed, that toy has burned my hand ever since. During all the years that that saintly mother lived, I never looked into her loving eyes or felt the warm kiss of love and confidence imparted upon my forehead that I did not feel my unworthiness. And even now, though long years have elapsed since she has gone to dwell with the God she loved and served on earth, my mind never reverts to that grassy mound beneath which her once beautiful form lies mouldering, but what a blush of shame mantles my cheek and a feeling of remorse fills my almost unfeeling heart for having deceived so true a friend. I give you credit for this.

The next service I performed for you as I now remember it, was when I was longed to become a man (in stature) so that I could do like other men did. Your suggestion, that if I would adopt the use of profane language it would give me the appearance of a man—at least in your estimation and my own. Under your skillful training I soon mastered this branch of phraseology, but I always found that when "great swelling words" of profanity were emitted from my mouth, the men and women upon whom I had been accustomed to look as perfect models of manhood and womanhood, regarded me with feelings of commiseration and very often disgust.

But the masterstroke of your generalship was accomplished one evening after tea as I left my beautiful and loved mother home and sauntered down one of the crowded thoroughfares of the city. You remember that night, one moment in front of one of your gilded palaces, so numerous in every city, and listened to the sweet strains of music that floated upon the ambient atmosphere, you invited me to enter. Being passionately fond of music, it was an easy matter to entice me into a place of such "respectable" appearance. Oh! well do I remember the smile of satisfaction that overspread your countenance as you congratulated me on my "manhood" and "independence" in thus overstepping at one bound all the years of patient training, anxious care and weeping, praying watchfulness of a loving mother and sister. The rest was easily accomplished. I was never considered a niggard, and I thought it only an act of reciprocity on my part to "patronize" an institution that had taken so much pains and incurred so much expense to gratify my taste for music. So I, in company with my boon companions invited there by you, stepped proudly to the bar and quaffed the flowing bowl. The work was accomplished. It was long after my accustomed hour for retiring that I returned home that night. The pained, anxious, almost heart broken look in my dear mother's eyes the next morning as I appeared at table, told me more plainly than words that she was aware of the maudlin condition in which I had returned the night previous. I give you credit for the agony of that mother's heart and my own terrible suffering at that hour. Had I forsaken you then, what a load of misery I would have avoided. But a steady adherence to your cause and teachings has brought its reward. And as I sit here and await the final issue of this last debauch I have ample time for reflection, and in summarizing the results of my past years of service to you, I find that I am indebted to you for the following:

A shattered physical constitution—trembling limbs, nerves unstrung, vitality almost exhausted; a blighted

mind, brain seared with the fumes of your liquid fire of hell; and all this when I should be enjoying the beautiful and invigorating morning of life and the full bloom of physical and intellectual vigor. The sad recollection of ten thousand heartaches and countless tears of blood, as it were, wrung from a mother's heart. A sweet and tender sister's cheek made to crimson with mortification at a brother's waywardness. A loss of self-esteem, and a desire to hide myself from human kind. You can now revel in the "sweet satisfaction" that your guidance and my imbecile submission have brought me to the verge of irretrievable ruin, and ever and anon as I wander through memory's halls my blind submission to you will rise up like a black and lowering cloud and shut out the golden sunlight of former and happier days. Day after day, as I gaze out upon the beautiful world through the grating of my iron-bound home, I ponder over opportunities wasted, but intelligence and friends and love defied. I see busy humanity thronging the streets, free as Eden's garden bird, and I compare them with my present position. Then I realize the full force of the plaintive song of the poet, "Of all sad words of tongue or pen, The saddest are these—'It might have been.'"

Yes, you have led me to the verge of temporal and eternal ruin, but thank God I have come into possession of an insuperable barrier here to your further progress, and your domination over me is at an end. It is an instrument "sharper than a two edged sword," and bids defiance to you and all your emissaries. The giver of this instrument is far superior to you in wisdom and power, and he asks not blind submission, but intelligent service. Instead of heartaches, tears, poor-houses, jails, penitentiaries, gallows and—hell, he offers joy, peace, plenty, a clear conscience, a happy home, approving friends, unrestrained liberty here, and when this shattered frame shall be borne to its last long resting place, even though grating bolts and bars may open to give egress, he promises a spotless robe and a golden harp to the soul cleansed from sin. He offers a beautiful mansion, glory crowned hills and elysian fields where the happy recipient of his love and mercy may rest and roam at will. He has prepared a tree of life in the midst of that beautiful abode, the ambrosial fruit of which he invites all to partake, and a crystal stream, pure and untainted, for slaking thirst. Besides, father, mother, sister and a sainted companion are there, and their companionship is far preferable to yours.

Yes, I have decided to quit your service, and devote the remaining years of my life to the service of him who loved fallen humanity to the extent that he gave his life to save me from your power. Consequently, I bid you a last and eternal farewell. Your late servant, H. J. S.

### Weather (Vain) Religion.

In one of our great cities there is a Roman Catholic church whose tall spire is surmounted by a weather cock. The name of the church, as you might easily guess, is St. Peter's. The good saint who furnished that church a name has too many Protestant successors who imitate only his fickleness before conversion. A weather-vane would be the most suitable emblem for their coat of arms.

The summer test will try a good many of us Epworthians, of what sort we are. Too many of us have a type of religion which plays "see saw" with the thermometer. Last winter when the mercury was low, it was high. Now the mercury goes up, and this religion declines. We shall find that when autumn comes it will not vice versa so easily. This anti-mercurel religion is not "the stuff that martyrs are made of." It never gets anybody into a furnace heated seven times hotter than usual. It would compromise on bowing to a few of Babylon's gods first. Seventy-two degrees is all it can stand. Eighty melts its resolution into unstable water.

This is also a season of showers. What mighty faith some of us have! We'll not allow Elijah to surpass us! In "a little cloud like a man's hand" we can see a monster cyclone. That is, if it appears on Sunday morning. What a sin it would be to tempt Providence by risking our lives in a tornado, or our starched linen in a shower! Like the "butterine business," counterfeited religion thrives best in cool weather.

"Harry, wilt thou have this woman to be thy wedded wife?" asked the officiating clergyman of a frightened bridegroom. "I will!" said the pale young man, scared half out of his wits. Just so, in this heated term of many of us, "if we don't watch out," will catch ourselves saying a languid "I will," when we ought to utter with the persistence of a hero, "I will!"—Ex.

Reckon on Christ to do his part perfectly. Directly you give, he takes. Directly you will open the door, he enters. Directly you will roll back the floodgates, he pours in a glorious tide of fullness, fullness of wealth, of power, of joy. The clay has only to be plastic to the hand of a Palissy. The marble has only to be pliant to the chisel of a Michael Angelo. The organ has only to be responsive to the slightest touch of a Handel. The student has only to follow the least hint of a Faraday or a Whewell. And there will be no failure in results. Ob, to be equally susceptible to the moulding influences of Christ! We shall not fail in realizing the highest ideal of which we are capable if only we will let him do his work unhindered.—Rev. F. B. Meyer.

## 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. MORROW, Treas., Birmingham, Ala.  
MRS. I. C. BROWN, Cor. Sec., East Lake, Ala.

MISSION CARD—SEPTEMBER.  
Africa.—"And he (the Ethiopian) said: 'I believe that Jesus Christ is the Son of God.' Missionaries: 11; native assistants, 8; stations, 4; churches, 4; membership, 111; baptisms, 31; schools, 3; scholars, 134.  
Study Topics.—One nation's share in the mass curse of Africa. Duty of American Christians in evangelizing Africa. Obstacles an incentive, not an excuse, for missionary effort. The Centennial.

## Two Points of View.

Scarcely one hundred years have elapsed since the organization of the first Protestant Foreign Missionary Society. Now there are over 200 doing work in different parts of the heathen world—with a force of over 6,000 foreign workers and 30,000 native helpers. Then there was not a woman's missionary society in America. Now there are in Great Britain and America 19,286 auxiliaries and 5,193 bands with an aggregate income in 1886 of \$1,221,649.

Heathen religions are not dead, and by no means idle. The followers of the False Prophet are yearly making thousands of converts. A Mohammedan University at Cairo, Egypt, five hundred years older than Oxford, with a roof supported by 400 pillars, contains 10,000 students; and minor schools with great influence are scattered throughout many parts of Africa. The American Baptists on the Congo. Their farthest station is near where the Congo crosses the equator. They have also a station at Leopoldville, on Stanley Pool, and a number of others on the caravan road, from Leopoldville down to Matadi, the footpath 230 miles long, by which everything that goes or comes between the Upper Congo and the Atlantic must be carried on the heads or shoulders of bare-headed and bare-footed Africans. They have about thirty missionaries and also own a steamer, the Henry Reed, and around some of their churches, whole communities have been brought under the influence of Christianity. Banza Manteka and Lukunga have been especially blessed. Mr. Richards, their pastor, said of the last named: "The glorious fact is that Banza Manteka is no longer a heathen country, but more Christian than any I am acquainted with."—Miss. Review.

## Centenary Baptist Missions.

1792—October—1892.

This meeting will be held in Louisville with the Walnut Street church. The two vacancies will be supplied. There will be devotional exercises at the beginning of each session. Except Sunday morning and night, the brother who presents a topic will leave at least half an hour for general discussion in five minute speeches.

## SUNDAY, OCT. 2ND.

10 a. m.: Address of welcome. Pastor T. T. Eaton.  
10:15 a. m.: Reports of a Century of Missions. Prof. H. H. Harris, Richmond, Va.

11 a. m.: Sermon on Moral Basis of Missions. Rev. F. M. Ellis, D. D., Baltimore.  
1 p. m.: State and Fate of the Un-evangelized. Rev. R. H. Harris, D. D., Columbus, Ga. Followed by general discussion.

7:30 p. m.: Condition of Papal Lands. Rev. J. V. Cova, of Cuba, and Rev. W. D. Powell, of Mexico.

## MONDAY, OCT. 3RD.

9:30 a. m.: America as a Factor in Missions. Rev. W. Pope Yeaman, D. D., Columbia, Mo.

11 a. m.: Needs of the Home Field. Rev. B. H. Carroll, D. D., Waco, Texas.

3:30 p. m.: Missionary Methods. Rev. B. D. Gray, Hazlehurst, Miss.

7:30 p. m.: Beginnings of Modern Missions. Rev. J. B. Hawthorne, D. D., Atlanta.

10:45 a. m.: Our Centennial Fund



# Alabama Baptist

MONTGOMERY, ALA., SEPT. 22, 1935.  
Address all correspondence to  
HARRIS, FORT & DUBREY,  
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 date of payment, notify us at once.  
Circulation—Over 100,000 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 notice.  
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 Baptist Publishing 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.

"AN OLD FOGY" gives some sound advice on the State Fair question. Every Christian should read and profit by it. "Be ye separate" is a good text; "Come out from among them," is another.

In the death of Ex-Gov. Watts the Baptist denomination loses a strong and faithful member. He was as well posted in the works of his denomination as he was in the affairs of state. He sleeps well.

DR. RILEY writes that there will be no bull fight at the State Fair at Birmingham, all propositions having been rejected. It is well that the board and management so decided. The people of Alabama will never submit to such a disgraceful thing.

It is expected that exercises appropriate to the Centenary of Missions will form a conspicuous and attractive feature of our State Convention at Anniston. Due place in program will, of course, be assigned it. In the meantime let all our people "study up" on the subject, and let our pastors prepare to "push it" after the Convention.

BEHIND the bars in the Montgomery county jail is a man who this week asks the publication of "An Open Letter to the Devil," which will be found on the first page. It should be published in every paper in the land, that it may stand as a warning to evil doers. It is a wail of sorrow over the past—over a wasted life; and, yet, the closing is pathetic and beautiful. Read it, friend, and tell others of the way that is dangerous.

This writer was with "the boys" at Howard College last Saturday night in the reorganization of their societies. The Philomathic and Franklin are the most valuable societies we ever knew in connection with a college. The boys have nice halls, and each seems intent on making this a successful year. The college has opened well. A larger proportion of the older boys are present than formerly, with more to follow. The new boys are intelligent and earnest.

If the net proceeds from the publication of the Convention Series of Sunday-school Helps is \$3,000 in one year now, when it has scarcely passed beyond the experimental stage, what may we not expect of it when it has had a whole decade in which to grow? Then remember that all its gains go into the treasury of the Southern Baptist Convention—Baptist Record. A good start that. Let us keep up the good work. The Board is on gaining ground and the work will prosper with our orders and influence.

THE BEAST prize-fights in Louisiana will bring their rewards, one of which will be the prohibition of the "carnival of athletic sports." The Baptist Record gives some scorching lines under the heading of "Louisiana's Deep Disgrace," a few of which follow:

The good people of Louisiana arose in their might and power and destroyed the infamous Louisiana lottery, after one of the fiercest war of ballots ever waged in this country; and now they ought to complete the good work by electing a legislature at the next election that will repeal the infamous prize-ring law, which authorizes any lot of thugs and gamblers to organize a so-called "athletic club," under whose auspices the most brutal contests of the prize ring may be carried on, so the fighters wear five ounce gloves in the contest.

It is enough to mantle the face of every true man and woman in this country with shame, that the Northern and Western brutes, gamblers and thugs, who are not allowed to prosecute their carnival of vice at home, can march through the Southern States with the pompous air and style of heroes, in their palatial special cars, with food and cringing servile pimps and flunkies fawning upon them, and be received with ovations in the great commercial capital of the South, and their conduct, their brutal orgies, with an ex-mayor as master of ceremonies, which if done at their own homes, would send everyone of them to prison.

The next session will begin Thursday, the 29th inst.  
Special trains will run the 28th and 29th between Selma and Marion, leaving Selma at 11:20 in the morning and arriving at Marion in time for dinner. Returning, these trains will leave Marion at 2:30 in the afternoon and arrive at Selma at 4 o'clock.

## THE SPECIALS

This connection with the regular passenger train from and to Birmingham, Montgomery and Meridian.

An officer of the school will be in attendance on all trains arriving at Selma on the 28th and 29th insts., night and day, to assist pupils in their journey to the Judson.

The "special" will stop at Marion Junction coming and going.

S. W. AVERETT.

## HOWARD COLLEGE.

Students continue to arrive.

Our attendance is about that of last year. Indications point to a successful session.

We have assurances of the arrival of quite a number next week. We have no doubt, from the fact that more than one hundred are now enrolled, that we shall run to 125 by the close of this present week. Students and faculty are in excellent spirits.

F. RILEY.

It is a hopeful sign that our people are rising to a higher plane of morals when our representative men—those at the helm of our state press—express themselves as follows, or in similar language. It is an encouraging sign when the state press denounces the "prize-ring" and the "demoralizing athletic games and attractions." The Alabama Enquirer gives a bugle blast in this clipping from a strong article in its columns:

Physical endurance is one thing. Muscular development may be wisely coveted and cultivated. There is a gospel of the body which is Christian and commendable. Young men may well practice athletics and strive after physical manliness. But the prize fight is an outrage on good sense, a violation of decency, a crime in every state but one, and a curse everywhere. A special train filled with fighters, trainers and their friends, overflowing with intoxicating liquors, whirled for a thousand miles in half drunken and wholly debauched career for a purpose allied with saloons, and prostitution, and bloody brutality, is a national spectacle which ought also to be forbidden by law.

Amen and amen!

## HARMONY AND CO-OPERATION.

There never was a time when we needed harmony in our ranks so much as now. Our leaders ought to counsel harmony and our people ought to adopt it. We live in peculiar times. There has not been as much disturbance for many years, both within and without the churches. Questions which have nothing whatever to do with church affairs have been lugged in and made bones of contention. Brethren have differed and honestly differed on many questions, and it has been unfortunate that they could not be discussed without bitterness and strife. Our brethren could not do better than heed the advice of Gen. Grant, just after the war, "Let us have peace." But besides these there are a disgruntled class who are never satisfied unless they are causing trouble. The boards, the colleges, the paper, the secretaries—all come in for a share of abuse at the hands of these reformer soreheads. They know how everything should be run better than those appointed to do the work. With no care as to what they say or how they say it, these would-be revolutionists savagely attack the institutions which have taken many years to build up. We have thought that if these sour grumblers would try as hard to produce harmony as they are trying to stir up strife and create dissension, what a blessing they would be to themselves and our great denomination.

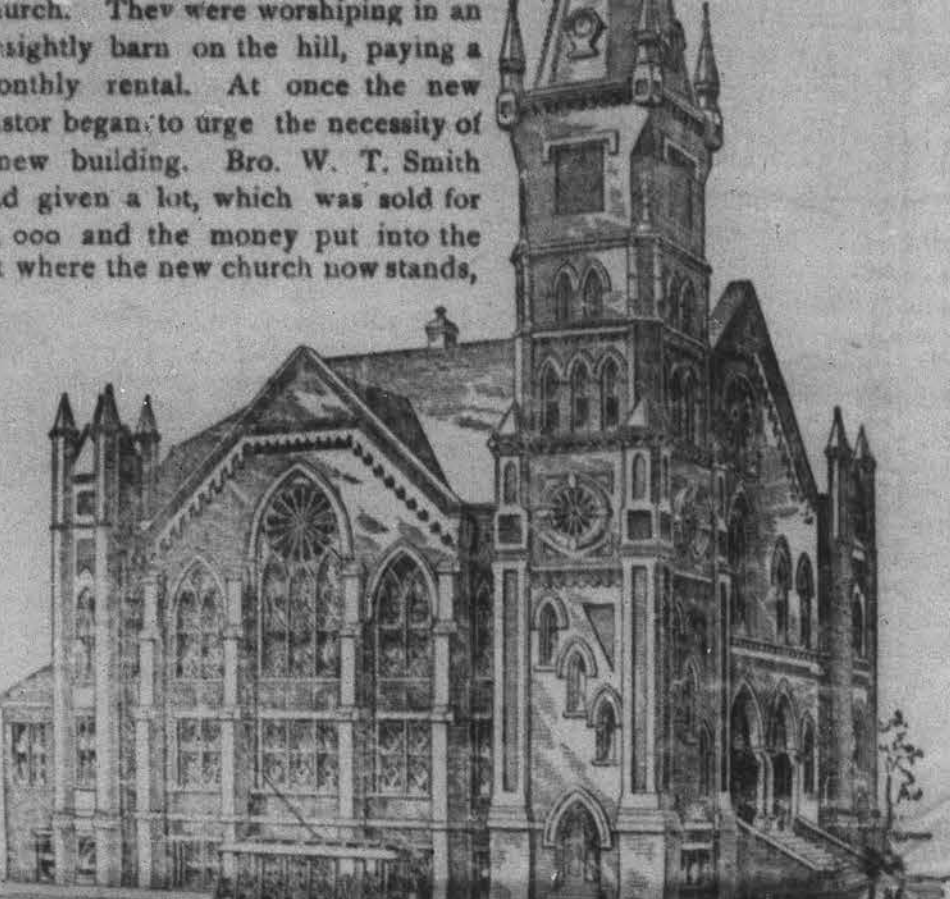
The editor of The Convention Teacher, in the September number of that periodical, has the following to say with reference to an article in the Advanced Quarterly, which has caused a "furry" and created some controversy:

NOT "IN ORDER THAT."

In the exposition of the Sunday-school lesson in the Advanced Quarterly occur a few words, in connection with Acts 2:38 which have caused complaint among some of our honored brethren. We are not surprised that complaint has been made. The words were a surprise to us, not having been seen until the whole issue was mailed and in the hands of the schools—beyond our recall. This is our first opportunity for any public mention of the matter. The exposition was prepared by Dr. Samuel Boykin, who is as much surprised and grieved over the matter as we are. We do not sanction, for one moment, any interpretation of that passage which even seems in harmony with the views of Alexander Campbell and his school. In writing his notes, which necessarily are very brief, Dr. Boykin inadvertently used the expression "in order that," but even then he had no allusion to baptism, having previously, a few lines before, said that baptism is "a sign and token." He utterly repudiates the view which makes baptism in any sense a cause or agency in the remission of sins, and so requests us to say this publicly for him. This statement is not necessary for those who know him, and others may accept it in the fullest confidence. We are amenable to our brethren, and cheerfully acknowledge their right to call us to account. And it is quite refreshing to find the doctrinal conscience of our people so sensitive and ready to demand sound doctrine. Sound doctrine—even soundness in speech and expression—is of the utmost importance, lying at the base of all Christian life.

## THE NEW SOUTHSIDE CHURCH

At Birmingham was dedicated last Sabbath. It was a glad occasion. Four years ago to a day, Rev. P. T. Hale came from a pleasant Kentucky home to lead the flock then composing the membership of the Southside church. They were worshipping in an unsightly barn on the hill, paying a monthly rental. At once the new pastor began to urge the necessity of a new building. Bro. W. T. Smith had given a lot, which was sold for \$5,000 and the money put into the lot where the new church now stands.



THE NEW SOUTHSIDE BAPTIST CHURCH, BIRMINGHAM. P. T. HALE, D.D., PASTOR.

The new church is a perfect beauty as to architectural arrangements, and is one of the most comfortable and conveniently arranged churches in the land. The basement furnishes a large lecture room, two class rooms, library, etc.; up stairs we have the beautiful audience room, on the platform at the back of which is the large pipe organ, and on either side of the platform is a parlor; above is the well seated gallery, affording, with the auditorium, seating capacity for over one thousand.

The beauty of the building is further enhanced by memorial windows of Rev. J. J. D. Renfro, M. G. Hudson, M. B. Swanson and Jno. B. Hale. The house, with its furnishings, cost upwards of \$50,000 and will be an honor to God and a blessing to mankind for many years to come. Those who had given "mid tears and sacrifice" now rejoiced that they were permitted to share in so great an enterprise. Bro. Hale has proved himself a leader, with the grace of patience and perseverance. The entire denomination owe him a debt of gratitude.

Vast crowds of the brethren and friends gathered in the new church to rejoice with him and his worthy helpers. We peeped into the Sunday-school room. Teachers, with a purpose in view, were in charge of the many classes. The sweetest sight was the infant class, under the care of two consecrated sisters. The little tots sang most expressively, "Little hands to work for Jesus." These little ones are paying for their organ. They have already given \$20 toward the new building. The spirit of work seems to have possession of the entire school.

## THE DEDICATION SERMON

was preached by Rev. P. S. Henson, of the First Baptist church, of Chicago; Dr. Riley invoked the blessings of the Lord; Eld. Whittle announced the hymn, "All hail the power of Jesus' name."

Dr. Henson read the third chapter of 2nd Timothy, and made some valuable comments on the same. He said, when the devil wants to do a particularly mean thing he suborns a woman, and when God would do a great and graceful thing he uses a woman. The devil is only an imitator. The magicians tried to imitate the things performed by the Lord through Moses, but they broke down when it came to making a very small and much despised insect. The plain English for agnosticism is ignorance.

Dr. Pickard led in prayer and Prof. Giles announced the hymn, "Blest be the tie that binds." The preacher took for his text, 2 Tim. 3:16, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

The speaker was at home before a Southern audience, having himself been reared on Southern soil. He was glad Southern Christians were content to walk in the old paths and stand by the old Book. He would preach a simple sermon, tell the same old story. Paul puts doctrine first, and yet doctrine is nothing unless backed up by a godly life. The kind of religion some people have will not even provoke the devil to roar.

Surely the devil is the father of the new theology; if the world is ever to be saved, it must be through the everlasting gospel.

This new church is another memorial to the progress of the gospel. The world has a thousand times had the gospel dead and buried, like its Master, but as it was said of him, "they are dead which sought the young child's life," so can it be said of the enemies of the gospel.

THE BOOK AND THE BUILDING was the subject of the discourse, and we fully realize how imperfect our sketch will be of what was a great sermon, carrying the heart back to the Book. In taking that text he took it for granted that they all believed in inspiration; he was not addressing infidels. We hold to the Bible as a cable let down from heaven, and are content with it to swing off into eternity. The greatest work about which God is engaged is making men. Men can't take away our character. We come into the world with character, the writing may be indistinct, but it will come out after awhile. Children are not natural born angels. Adam began a race in his own image; God never made a thing like Cain.

The Bible is not a text book on geology, astronomy, etc.; God lets men do the things which are in their power. The gospel tells all that we need to know. It brings light. It touches the conscience and gives conviction. When I saw that God did not love me because Christ died for me, but that he so loved the world as to give his only begotten Son first, then it broke my heart. Whenever one preaches about hell he must have tears in his heart and tears in his eyes; too many of us speak as if we loved the taste of brimstone. Some neglect to preach of hell, seeming to think that God is unpopulous enough anyhow. The sincere milk of the Word is what we all need to have in order to produce a race of spiritual warriors. When a crab gets too big for his clothes he goes out and stretches until his shell drops off and then he goes backward. The gospel, the thoughts of God are in advance of all thought. He who is familiar with God's Word is a Christian scholar, though he be unlearned in all else, for he thinks God's thoughts. When God made this world he packed it with all needed provisions for the end of time. He met an old man who had been a free thinker; he had in his hand a stick cut from his mother's grave and a brick taken from his mother's church; he felt he'd rather die leaning on such a staff with his head pillowed on such a brick. Ah! there's nothing like the old Book and the old faith to hang on to.

At the close of the sermon the congregation sang, "How firm a foundation." A collection amounting to \$2,200 was taken. This sum puts the church on solid ground. The rain of the afternoon prevented many children from hearing the addresses of Dr. Henson and Pickard.

DR. DICKINSON, of the Religious Herald, greets the Baptists with an able address. This time his subject is "The Baptists and the Bible." We hope the address will be read by all our people. It is a valuable contribution to Baptist literature and deserves a wide reading. It is published on the first page, this issue.

## Alabama Baptist State Convention.

Time of Meeting Changed from 10 a.m. to 9 a.m. the 29th of November.

At a meeting of the Board of Directors of the Alabama Baptist State Convention held in the city of Selma, on Thursday, the 8th day of September, 1935, the following proceedings were had:

Resolved, That the meeting of the next session of the Alabama Baptist State Convention, appointed for Tuesday, the 8th day of November, 1935, in the city of Anniston, this state, because of the fact that the election of a President of the United States occurs on that day, be and the same is hereby postponed, until Tuesday, the 22nd day of November, 1935, at which date, and at the place heretofore appointed, viz: The Parker Memorial church, in Anniston, Ala., the next, and seventy-first session of said Convention will be held, instead of on the 8th day of November, 1935.

JON. HARRISON, Pres.

T. M. JOHNSON, Sec'y.

Geo. B. Eager, Chairman Centennial Committee: Churches arranging, or desiring to arrange, for special missionary centennial services during the fall or winter, will please communicate with me in regard to the matter. Also pastors desiring literature to aid in preaching sermons appropriate to such occasions. Address me at Anniston until the 25th, after that at Montgomery.

## FIELD NOTES.

Remember the Sunday school Centennial Day. Let every school join in.

Another new church, dedicated to the Lord—the Southside, Dr. P. T. Hale, pastor.

In our next issue we will give a sketch of the sermon by Dr. Nunnally over the remains of Ex-Gov. Watts.

The School Agency, Montgomery, is placing teachers rapidly. Good schools and good teachers is the demand.

W. B. Crumpton: Clerks of associations will please send me, as soon as their minutes are out, two copies. This will greatly oblige me.

The Southside church mourns the death of Rev. Eugene Downing, a young man of bright prospects. He was buried last Sunday. God comfort the bereaved.

One of our best young preachers is Rev. W. D. Hubbard. A pastorless church would do well to call him. He is godly and consecrated, a fine Christian spirit. Address him at Helena, Ala.

Dr. H. K. Carroll, special agent of the eleventh census, desires a copy of the minutes of the East Alabama Union (association) in order to complete the statistics for Alabama. Address him at Plainfield, N. J.

Rev. I. P. Cheney has resigned the pastorate of the Baptist church at Carrollton, Ga., and is now open for a call. We would be glad to see Bro. Cheney back in Alabama again, as he is not only a good preacher, but a tireless worker.

B. F. Riley, Birmingham, Sept. 17: I am glad to say that there will be no bull fight at the Alabama State Fair. The Board of Management took final action to-day. All propositions to furnish the means for such an exhibition were rejected without division.

I would say to brethren who have subscribed to the centennial fund, the sooner they pay it the better. Let us get that work behind us at once. If we do not it will hinder our regular contributions. Will the pastors not suggest this to the churches?—W. B. C.

Rev. J. W. Willis, pastor of the Auburn church, was ordained to the full work of the ministry last Sabbath, at East Lake. Bro. McGaha conducted the services. Bro. Willis is one of our consecrated men, for whom we predict a bright and useful life.

Brethren will please sign their names to communications, or in some way inform us by whom they are written. Anonymous notes or communications will not be published. Let us know who does the writing, and if you desire name withheld "we will withhold."

Married, at the residence of the bride's father in Albertville, Marshall county, Rev. J. B. Appleton officiating, Mr. Thos. R. McNaron, of De Kalb county, and Miss Lulu Emmett. May peace and prosperity attend them along the path of life, is the sincere wish of their devoted friend.—J. B. A.

It was a long struggle against many untoward currents with the Southside Baptists, but they succeeded at last, and their beautiful new church is a monument to their zeal and fidelity in the Master's cause. Dr. Hale is in the full tide of a wonderfully successful and useful career.—Age Herald. And we are all proud of his work.

N. W. Selman, Randolph, Ala.: I held a seven days' meeting at Big Springs church the first Sunday in August. The Lord greatly blessed the people at Big Springs. Bro. James Longenecker came in on Tuesday and did some good preaching. I had the privilege of baptizing five happy converts. We will never forget that meeting.

LECTURES AT Y. M. C. A. HALL—Thursday and Friday evenings at 8 o'clock. Prof. C. L. McCartha, of the State Normal College at Troy, will deliver two consecutive lectures at the above time and place. Subject: "The Lost Tribes of Israel, or Europe and America in History and in Prophecy." Entertainment, instruction and profit assured. No admission fee. All are invited.

Brother, don't you forget that if God has called you to preach the gospel, that it is the thing for you to do. Get as good an education as you can on all the lines of ministerial usefulness and try to meet all of the obligations of a pastor. But don't fail to make your preaching first and best. It is the best and most effective preachers who are in demand. What ever else you do, be sure to preach the gospel.—Baptist Record.

G. E. Brewer, Alexander City, Ala.: A good attendance and three additions yesterday. The Central association meets at Liberty church, about eleven miles south of this place, on Wednesday after the 4th Sunday. This is the point for those who come by rail to get off. We hope to have those representing denominational enterprises, as well as others. I resigned the church here, to take effect in November. The distance between this point and any other work was too much to be traveled so often.

R. M. Hunter, Jasper, Ala.: Ten days the meeting continued; ten days the Spirit of God was upon us; ten days the people rejoiced in the power of God as they saw their friends rescued from the dominion of Satan by the strong grip of the "Scion of the tribe of Judah;" and ten days Townley enjoyed one of the greatest revivals of the church—eighty by letter, ten by experience. From Townley, aged 75 years, of whom nothing but good could be said. The eleventh hour witnessed his burial with Christ in baptism. This is a growing young church—a hive of working bees that promise to yield in the near future a rich harvest of honey. May God give us a revival of religion at Jasper—one like unto that at Townley.

W. R. Whitley: Our God, through Christ, wonderfully blessed us at our last appointment at Rock Mills, the last Saturday and Sunday in September. There were seven accessions to the church—one by restoration and six by experience. We had a crowded house at the 11 o'clock service Sunday; baptizing at 3 p. m.; prayer meeting with the house two-thirds full at 4 p. m. and a crowded house at night, with profound interest manifested by penitents. With the manufacturing, mercantile, school and agricultural interests of the town, community and country, in connection with the growing interest of the church, a good future awaits the Baptists there.

The smoking of cigarettes by the young men of our city has become not only a public nuisance but a menace to the brain power of our future generations. So bad has the pest become, that mereurchins, who can't smoke in public, are frequently seen gliding off to some secret spot to enjoy a few whiffs of the obnoxious opium. "Boys will be boys," but the law should be enforced protecting them against this curse in the days of their youth and inexperience. We beg to say to parents, save your boys from this evil, even by buying them a pipe or furnishing them cigars, in fact just anything to save the child. The mischief is that the parent is about the last one of the erring son allows to see him indulging.

The parents of this city should hold indignation meetings—Huntsville Mercury. Why not have those who sell to minors indigestible? The same state of affairs exist in most large cities in Alabama. Here in Montgomery boys from eight to ten years of age smoke cigarettes on the street. Who does the buying for them? Let us all find out.

John D. Letcher, Simpkinsville, Aug. 27: It has been my privilege to assist one more gracious revival of religion at Liberty Baptist church, in Monroe county, Ala., on August 20. Rev. Seaborn Moore, the pastor, commenced a series of meetings at said church, and Rev. A. T. Majors and W. L. Fort assisted in the meeting. One year ago Liberty church was without an under-shepherd and the flock scattered and very much demoralized. Through the influence of some of the churches and some friends, the church called Elder Seaborn Moore to serve as pastor; he accepted, and since that time has served the church faithfully. During the meeting just closed the congregations were large, attentive and well behaved. The meeting lasted five days and nights and the results were, the church was much revived and seven accessions—five by experience and baptism and two restored. Help us praise the Lord. David Wagner was ordained deacon of said church on the 2nd of August, 1892. Rev. A. T. Majors preaching the ordination sermon, and Rev. S. Moore giving the charge and presenting the Bible.

Rev. W. A. Whittle lectured in our church last Tuesday night, for the benefit of the church. Gen. Jones, president of the University, had been on a visit to his home here, and by an expression or two, had awakened some interest in the minds of the people to hear Mr. Whittle. So on Tuesday night a fine audience greeted him at the church. His lecture was on Jerusalem and its surroundings. The people were so completely captivated that invitations came to him before he got out of the church, to deliver another lecture on Wednesday night. The association being in session, Bro. Whittle protested, but on Wednesday morning petitions came in so pressing that the faculty consented to lecture. On the second night a large crowd came to hear the renowned speaker. For two hours he held his audience spell-bound. Mr. Whittle's fort as a lecturer may be summed up thus: 1. He possesses rare endowments in his sudden transition from the ridiculous to the real; and from the sublime to the pathetic. 2. His faculty of vivid description. 3. Another fundamental make-up in his lectures, and one which I regard as the greatest element of his success, is his enforcement of some scriptural truth. Bro. Whittle and I spent our college days together, and little did I think then that I sat side by side with such a rare genius as he is. May God bless him wherever he goes.

## Associational Meetings.

Pine Barren.

Seventeen years ago, as a boy, the writer, with several brethren, represented old Fatama church in the association held with Camden church. Only a few weeks previous we had made a public profession of faith in Christ, and it was indeed a new as well as glad departure when we found ourselves sitting in an association listening to the introductory sermon, hearing the letters read and afterwards sitting almost spell-bound as such men as Drs. M. T. Sumner and W. C. Cleveland addressed the body on the leading topics, or preached the gospel from the pulpit. Then, for the first time, we heard the congregation sing, "Tell me the old, old story." How the very soul was thrilled when the great congregation, led by a Mr. Matheson's rich voice, sang of the old, old story, which to this listener had just become so precious. There too, we met for the first time Brother Chas. P. Fountain, a modest, thoughtful young man, who having attended Howard College one year, was preparing to enter again. Well do we remember that it was a question with the fathers whether or not it was safe to loan \$150 to a young preacher then known as Ben Riley. He was ambitious to procure an education and simply desired a loan. Such advisers as Col. Richard Hawthorne prevailed upon the money was loaned and in a few years returned, and the one help-out finished his course and stands among us to-day as one of our most scholarly and useful men—our own Dr. B. F. Riley, who has helped to bring Howard College to a successful position.

But we must turn to the present. The old men are nearly all gone, the moderator, brother McWilliams, and the clerk, the writer's father, who for twenty-five years held that office, several years ago passed above; brother Boyles, an earnest preacher, and brethren Burton, Cook, George Guille, Richard Hawthorne and a host of other godly laymen have gone to their reward, but yonder sits brother Eades Gullette and Capt. Purfoy, noble men whose fidelity to the Pine Barren association and to their churches, deserve to be emulated by the younger ones. Dr. D. W. Ramsey is moderator for the sixteenth time; Daniel Cook, a worthy son of a noble sire, is clerk, and Capt. J. W. Purfoy holds the bag. There are not many preachers present, only brethren Ramsey, Moore, Majors, Huckabee, Powell, Parker and two licentiates, brethren Ansley and Capelle, the former a grandson of father David Lee, and a most promising young man.

The town was all astir by reason of the fact that dirt was to be broken for the Montgomery, Hayneville and Camden R. R., and the first day's session was characterized somewhat by nervousness.

Dr. Ramsey preached a stirring introductory sermon.

For three days patiently the brethren worked away, giving time for the consideration of the questions of interest. Dr. S. W. Averett, president of the Judson, was on hand the two last days and added much to the occasion by his sensible speeches.

The brethren, after a thorough examination, decided to adopt brother Ansley as their beneficiary at Howard College and give brother Capelle some aid at a high school near home.

The cynosure of all eyes was our friend, Rev. W. A. Whittle. After repeated preaching at various towns he brother contended to be present and deliver a lecture during the association. The first night the church was well filled with delegates and citizens. He was to leave next day, but the pressure was so great that he had to yield, and so gave a second lecture. No man ever received a greater ovation by his home people than Bro. Whittle. The house was filled with an eager throng, who sat for two hours thrilled with his matchless description of what he saw and felt in his travels. And there is not a man in all that association but who thanks God that he had the opportunity to aid this man in going through college and the Seminary.

Before closing we must not neglect to state that the old church has been remodeled, seated and a baptistry and dressing rooms put in. So soon as the painting is completed the Baptist church will be a real beauty.

## Cherokee Association.

This body has just closed another very harmonious and inspiring session. The introductory sermon was preached by Rev. J. B. Wilbanks, from 2nd Corinthians, 2nd chapter and latter clause of 16th verse: "And who is sufficient for these things?" After an intermission of one hour and a half the association convened.

The 84th Psalm was read and prayer offered by the moderator.

From the reading of the letters it appeared that most of the churches had received some accessions by baptism, and reported something for missions and other interests fostered by the denomination.

J. B. Appleton and C. C. Davis, the old officers, were re-elected, according to "democratic and Baptist" usage.

Rev. J. M. Waller was received in his official capacity, and without disparagement to any others who have visited us heretofore, he made the most profound impressions, and left bearing with him the best wishes of all, and strong hopes that he will visit this section again in the near future. His speeches before the body often melted the whole congregation into tears, and his missionary sermon was truly a grand effort. Bro. Waller is also a genial companion around the fireside.

Bro. Adams, of Walnut Grove, was with us, and gave much good counsel, and our own S. R. C. was present, ever ready unto every good word and work. Both of these brethren preached good sermons, but I did not hear them, as I had to go to Albertville to marry a couple, losing the middle part of the proceedings.

Harmony and good feelings prevailed to the close, and all felt it was good to be there.

The next meeting will be held with Mt. Vernon church, on Lookout Mountain, some three or four miles south-east of Porterville, on the A. G. S. R. R., at the same time, Tuesday after the 2nd Sunday in September, when we hope to meet more brethren from abroad. J. B. A. Collinsville, Ala., Sept. 17.

## Bull Fights—Boycotting the Fair.

Bro. Editor: I see you advise Christian people to boycott the Birmingham fair, if it has bull fights as one of the attractions.

Twenty-five years held that office, several years ago passed above; brother Boyles, an earnest preacher, and brethren Burton, Cook, George Guille, Richard Hawthorne and a host of other godly laymen have gone to their reward, but yonder sits brother Eades Gullette and Capt. Purfoy, noble men whose fidelity to the Pine Barren association and to their churches, deserve to be emulated by the younger ones. Dr. D. W. Ramsey is moderator for the sixteenth time; Daniel Cook, a worthy son of a noble sire, is clerk, and Capt. J. W. Purfoy holds the bag. There are not many preachers present, only brethren Ramsey, Moore, Majors, Huckabee, Powell, Parker and two licentiates, brethren Ansley and Capelle, the former a grandson of father David Lee, and a most promising young man.

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