

# THE ALABAMA BAPTIST.

HARE, POPE & DEWBERRY, Publishers.

"SPEAKING THE TRUTH IN LOVE."

VOL. 19.

MONTGOMERY, ALA., THURSDAY, DECEMBER 1, 1892.

TERMS CASH: \$2.00 A YEAR.

NUMBER 48.

For the ALABAMA BAPTIST.

Eternal Punishment vs. Annihilation.

BY REV. J. M. PHILLIPS, D. D.

It is a significant fact, that evangelical Christianity has in all ages held as a cardinal doctrine in its faith, that the wicked shall be punished forever. It is a no less significant fact that all skeptics deny this doctrine, and hold either to the view of annihilation or of probation after death. This fact is of itself suggestive, as to where the truth lies. It is not likely that men who reject the Bible are right in their rejection of a doctrine, which those who believe it are united in holding as true. Liberalists and skeptics concede that the doctrine is taught in the Scriptures, but they deny the authority of the Scriptures. Says Theodore Parker, "I believe that Jesus Christ taught eternal torments, but I do not accept the doctrine on his authority." He thus assumes a wisdom superior to that of the Son of God. Dr. Davidson, another eminent liberalist, says, "If a specific sense be attached to words, never-ending misery is taught. Bad exegesis may attempt to banish it from the New Testament, but it is still there; and expositors, who wish to get rid of it, as Canon Farrar does, only injure the cause he attempts to sustain." He then adds, "If change in moral character is not taught in revelation, it is the teachings of reason, and philosophical considerations must not be set aside even by scripture."

These concessions from the most eminent in the ranks of the enemies of the doctrine under consideration, are significant; they teach us that, if we would receive the Savior's words in their obvious sense, we must receive this doctrine. Let us then consider some of its utterances touching this great doctrine.

After describing the final judgment and the separation of the righteous and the wicked, he says, "These shall go away into everlasting punishment, but the righteous into life everlasting."—Matt. 25:46.

Now it is important to observe that he used the same word in both numbers of the sentence. The word employed is *aiōn*, a word that is almost always used to denote endless duration. It is thus used in 1 Tim. 1:17, to express the endless duration of God, and in Rev. 1:8, as applied to Christ. *Aiōn* is thus used in Rom. 16:26 and in Heb. 9:14, as applied to the Holy Spirit. They are used to express the endless duration of the happiness of the redeemed. *Aiōn* is thus used in John 6:57, 58, 2 Cor. 9:9 *aiōn* in Math. 19:29, Mark 10:30, John 3:15. In the passage quoted, the same word is used to define the future misery of the lost and the happiness of the saints. If the salvation of the one is eternal, the destruction of the other must also be eternal. But annihilationists tell us that annihilation is eternal destruction. Is this true? Let us see. Read Mark 3:29 (revised version): "Whoever shall blaspheme against the Holy Ghost shall never forgive, but is guilty of an eternal sin." We are here taught, on the authority of the Son of God, that there is an eternal sin, and that eternal sin produces eternal guilt, and that eternal guilt demands eternal penalty. Nothing of this kind could be true if the sinner is to be annihilated or restored. Again, read in Revelation, "The smoke of their torment ascendeth forever and ever; and they have no rest day nor night." This language can but imply conscious existence. Read Proverbs 14:32: "The wicked is driven away in his wickedness; but the righteous hath hope in his death." There is no hope for the wicked, because he is driven away in his sin, which cling to him and torture him forever. The prospect of annihilation would give to every sinner hope in his death. Read again in 2 Thess. 1:9, "Who shall be punished with everlasting destruction, from the presence of the Lord and the glory of his power." This cannot mean annihilation. Destruction here, as elsewhere in the Bible, is used to express the blight of happiness and hope—the ruin of the soul.

THE PRACTICAL BEARINGS OF THIS TRUTH.

1. It should make the preacher faithful in speaking to lost men. "Go preach the preaching that I bid thee," is the commission given to the messenger of God. The doctrine of eternal punishment is not a popular doctrine. The ungodly do not receive it with favor. There is therefore great temptation to relegate it to the background, on the part of the

preacher, and to dwell on truths more congenial to the tastes of the unlearned and simple. But as ambassadors for Christ, we have nothing to do with the message he gives us to deliver other than to deliver it faithfully. If the watchmen sound not the alarm of danger so that the wicked perish, the blood of the one who perished shall be upon him. This doctrine must be emphasized if we would be pure from the blood of all men.

2. This doctrine should induce every Christian to consecrate himself to the great work of winning souls to Christ. That is a defective picture of the Christian which represents him as clinging with both hands to a cross in the midst of a tempestuous sea, while the face is lighted up with a radiance which streams from the open heaven. The ideal Christian picture is complete only when we see him with one arm clinging to the cross, while the other reaches down into the foaming waters and grasps the hand of a sinking soul, which thus rescued is borne upward by angelic hosts into the open heavens beyond the power of destruction.

3. This doctrine should lead the ungodly to immediate repentance. "If the righteous are scarcely saved, where shall the ungodly and the sinners appear?" "For every one of us must appear before the judgment seat of Christ to receive of the things done in the body, whether it be good or bad." Wherefore saith the Lord, "Turn ye unto me with all your heart, and your sin I will forgive your iniquity, and your sin I will remember no more." "Turn ye, turn ye, from your evil ways; for, why will ye die, O house of Israel?"

From Bro. Schramm.

Dear Baptist: There were eleven accessions to our church in a recent meeting—six by baptism, four by letter, and one came to us from the Harbors. Brethren J. D. McClanahan, Thos. Weaver and H. J. Halbrook did fine preaching, to the delight of all. Now I have a body of ten. We would have had more accessions. We received one who was converted at the tent.

Our church had a very interesting business meeting last week, and decided to erect a preacher's home—two stories, with five rooms. The church made application to the State Board for another year's assistance. The question discussed was, Shall we ask the State Board for assistance another year, or shall we do this community the incalculable amount of harm by closing our church doors? Enthusiasm ran high, and many subscribed to the pastor's salary and voted to ask for help. So if the State Board will assist the church with the amount asked the church in another year will be self-sustaining. We have contributed liberally to the different interests this year, considering our ability and the financial condition of the place.

The Car Company will soon start the Rolling Stock Works, and we hope then we will have better times in East Decatur and our church will build up.

Charges were preferred by the church against a brother for having had his baby christened; he said that he did not know that it was against Baptist doctrine and contrary to the Bible; he asked the church to forgive him and promised that he would never have another baby christened. The church excused him.

A case of drunkenness was also reported, and the brother made his confession and said that the Lord had forgiven him. He asked the church to forgive him, promising that he would never use intoxicating drinks any more, even as a medicine; so the church forgave him.

The tent meeting that we had resulted in 300 accessions to the various churches, but I don't know how many of them were regenerated. I hope every one of them will read Dr. J. M. Phillips' article in last week's ALABAMA BAPTIST. It is timely. Oh! for more importance to be placed on regeneration by all preachers and for churches to require an evidence of the new birth from all applicants. Many of our churches have "reformationists" in them, but they have never been cleansed by the precious blood of Christ. Where will the responsibility rest at the judgment—on the preacher of the church or on the "reformationist"? This is a serious question.

H. R. SCHRAMM  
New Decatur, Nov. 10th.

The real price of everything, what everything really costs to the men who want to acquire it, is the toil and trouble of acquiring it.—Adam Smith.

## Centennial Meetings.

New Series Provided for by the Committee.

On Wednesday, October 19th, the Centennial Committee for Alabama held an important meeting in Montgomery. Rev. G. S. Anderson, vice-president of the Home Mission Board, Rev. W. C. Bledsoe, vice-president of the Foreign Mission Board, and Rev. Geo. B. Eager, of this city, who constitute the committee, were all present, as was also Rev. W. B. Crumpton, who represents the State Mission Board in cooperation with the committee. After a full consideration of what had been accomplished in the state in the interest of the centennial movement, and a thorough discussion of the present status and outlook of the work, it was unanimously decided to enter upon another canvass of the state by a double series of meetings beginning with the State Convention at Anniston, Ala. A schedule of meetings was accordingly appointed, subject to such modifications as may be found necessary or for the good of the cause.

The Convention program provides for a mass meeting in the interest of the movement on Wednesday evening, Nov. 23d, to be addressed by Drs. John A. Broadus and I. T. Tichenor.

This schedule calls for two series of meetings to begin immediately afterwards, under the conduct of different leaders and with different helpers, and to move in different directions through the state, as follows:

### FIRST SERIES.

Tuskegee: Saturday and Sunday, Dec 3rd and 4th, same speakers, with J. B. Hawthorne.

Roscoe: Monday night and Tuesday, Dec 5th and 6th, same speakers.

LaFayette: Wednesday and Thursday, Dec 7th and 8th, same speakers.

Huntsboro: Friday night, Dec 9th, I. T. Tichenor and G. S. Anderson.

The same team with local helpers, at the following: Union Springs, Saturday and Sunday, Dec 10th and 11th.

Clayton: Monday night and Tuesday, Dec 12th and 13th.

Ozark: Tuesday night and Wednesday, Dec 13th and 14th.

Newton: Wednesday night, Dec 14th.

Dothan: Thursday and Friday, Dec 15th and 16th.

Columbia: Saturday and Sunday, Dec 17th and 18th.

Brundidge: Monday night, December 19th.

Fort Deposit: Tuesday and Wednesday night, Dec 20th.

Greenville: Wednesday and Thursday night, Dec 21st.

Evergreen: Thursday and Friday night, Dec 22nd.

Brewton: Friday and Saturday night, Dec 23rd.

W. C. Bledsoe, of the committee, will assist at various points.

### SECOND SERIES.

W. C. Cleveland in charge, assisted throughout by J. A. French, and at points by W. M. Harris and Geo. B. Eager.

Harpersville: Monday and Tuesday, Nov 28th and 29th.

Verona: Wednesday and night, Nov 30th.

Clanton: Thursday night, Dec 1st.

Prattville: Saturday and Sunday, Dec 3rd and 4th.

Gallion: Thursday, Dec 8th.

Marion: Saturday and Sunday, Dec 10th and 11th, Geo. B. Eager.

Furman: Tuesday and Wednesday, Dec 12th and 13th, same.

Pine Apple: Thursday and Friday, Dec 14th and 15th, same.

Pastors and churches are urged to indicate at once if these appointments are acceptable, and, if so, to do their utmost to prepare for the meetings, provide music, etc., publish them widely, awaken interest in them among old and young, and thus help to make them successful and profitable.

Geo. B. EAGER,  
for Committee.

## Souls Lost in Sight of Harbor!

BY REV. THEODORE L. CUYLER.

Many a splendid ship has gone to wreck on the Jersey coast within a few miles of Sandy Hook lighthouse. An hour or two more might have brought them inside the protecting harbor, but in their case, the almost saved, was to be totally lost. These are in all our congregations some persons who are spiritually in the same danger; they are "not far from the kingdom of God," and yet they are not within the kingdom. They attend church regularly, listen to the gospel attentively, and probably intend at some future date to become followers of Christ. Yet they are in terrible danger from the very fact that they consider themselves so near the harbor that they can come entirely in at any moment that they choose to do so. Ah, my friends, there may have been many of Noah's neighbors who were within a short distance of the ark when its door was shut, but that door shut them out into the devouring deluge!

You tell me that your lives are moral and reputable, that you pay your honest debts and discharge all the duties of good citizenship, that you are kind to the poor and love to do a generous deed. All this is commendable. But are you not more kind to other people than you are to your own soul? Are you not more generous to your neighbors than you are to that Savior who says to you, "Give me thy heart?" The young ruler claimed that he had kept all the commandments towards his fellow men; yet when Jesus pressed him with the command, "Follow me!" he drew back and went off with a cloud

on his brow. That poor rich man's ship seems to have gone to wreck when in full sight of the harbor. A single prompt word and deed of obedience to Christ, might have saved him, but alas, he "went away sorrowful!"

Your moral conduct is worthy of commendation. It is better to be honest than knavish, better to be chaste than impure, better to be generous than stingy, better to attend God's house than to squander your Sabbath in utter neglect of all religion. It is better to be near to the kingdom of Christ than to be in the "far country" of open and reckless sin. The fewer stains on your soul be washed out, the fewer bad habits to be given up, the better for you. Your religion is good as far as it goes, but it does not go far enough to save your soul. Fifteen fathoms of cable will not answer in twenty fathoms of water; that anchor does not touch bottom, and therefore cannot save the vessel. That superb ship, "Wanderer," that went ashore the other day in a storm, on the Deal Beach, had sailed prosperously for hundreds of miles; all that went for nothing as long as she did not reach her port, which was but a few miles away. An almost Christian in this world, may be an utterly lost sinner in the next world!

"Except a man be born again, he cannot see the kingdom of God," Christ tells you that. Christ offers you full salvation on the simple condition that you trust him, obey him, and follow him. You will doubtless acknowledge that you have never taken these decisive steps. Then, my friend, if your Bible is true, what hope have you that you will be saved? If you are not in the ark, you are out in the deluge when it comes.

When I ascended Mount Washington many years ago, I saw that rude cairn of stones which marked the spot where a poor girl died of exposure and fright. She and her father undertook to ascend the mountain without a guide, and were overtaken by the darkness when they were almost at the top. A few minutes more and they might have reached the warm place of shelter in safety. And so you may be found dead just outside of the gate way of your Father's house! If it is a terrible thing to be wrecked in full sight of a harbor, it will be infinitely more terrible to be lost when in full view of the Cross and not far from heaven! My friend, you may be saved. Salvation is perfectly sure if you seek it in the right time and in the right way. There is only one harbor, and

your soul is not in it yet.—*Zealots*

## A Remarkable Meeting.

A few days before the fifth Sunday in last month it was rumored that Eld. J. I. Stockton would preach at Pleasant Hill Baptist church on Sunday at 11 a. m. As I had made no appointment for the fifth Sunday, I took advantage of the opportunity of hearing Bro. S. So at the hour appointed Bro. S. preached a good, strong, practical sermon. Just at the point of being dismissed, one of the deacons arose and requested that the writer would preach at night, which was consented to. It evidently was at that point that the remarkable feat was first appeared. As the meeting was soon to close Sunday night I gave opportunity to the irreligious to come forward for prayers, at which several came and knelt, and enjoyed in a prayer service. This moved the church and Christian people to tears. Again, as we were to be dismissed, Bro. Stockton arose and addressed the church and penitents with a few well chosen words, and said he was impressed that that was the opportunity of the church, and that he would preach again Monday night, at which announcement the writer and the church all said amen. In short, the meeting continued for eleven nights. Bro. S. preached three nights, and had to leave for his regular appointment, leaving the writer to do all the preaching, for the pastor, Bro. J. Gunn, was too indisposed to preach at night. It goes without saying that the Lord did glorify himself in the salvation of eight or ten souls, and the church greatly revived. Let all the people praise him! Space would fail me in attempting to relate all the remarkably interesting features of the meeting. Is not this account a stand ing correction to those old ideas that revival conversions to that old idea that August? Can any country church rejoice in a like happy experience as this of Pleasant Hill? Praise be to the Giver of all good.

J. SPEER.

Trinity, Ala.

## Songs of Children.

Encourage your little ones to sing. Music lessons card and heartache. Often and often and often the words of a song, the sweet melody, linger in the heart after the voice is silent, and keep alive the courage which had almost died; anxiety and heart disease, and that quickly comes death. Song sweetens toil, and it is imperative that parents and teachers should aim to increase this means of happiness for children, if for no other reason than to strengthen their minds and hearts for the labor to be borne in mature years.—*Jewish Messenger*.

If we are ever in doubt what to do, it is a good rule to ask ourselves what we shall wish on the morrow that we had done.—Sir John Lubbock.

Fellowship in worship is a great help to fellowship in work. Young people banded together in worship and work come to enjoy a blessed fellowship.

## Another Chinese Riot.

The following extract from the *Union of Sept. 15th*, published in Shanghai, will show that interior China is not child's play. A riot was simply a local affair, and at other times similar disturbances may bring on a race hatred which may bring on a disturbance almost anywhere. The people about Tung Chow have learned to respect and confide in us, but the story of the Indian mutiny, and of the smaller uprisings in Asia, such as not to be surprised at any atrocities from heathen. Mr. and Mrs. P. H. Turner, who are in the Tung-chow mission, have been on the field many years, and are persons of consecration and discretion. Chentu is the capital of Szechuen Province, which borders upon Tibet. Our summer is over and we are preparing for autumn village work.

M. F. CRAWFORD.  
Tung Chow, Sept., 1892.

YANG TUNG LING TEMPLE, near CHEN TU, August 13th.

Mr. and Mrs. Turner and wife, Dr. Parry and wife, and Miss Nilsson have just reached here from north, and I send this, as promised in last letter. Mrs. Turner seems utterly worn out, and is quite pale looking, the result probably of their recent rough treatment in Sung pan riot.

Mr. Turner states that he fully believes the riot was due to the fact that the people firmly believed that their presence accounted for the absence of rain.

The report was that they had buried a pitcher outside the city wall, and had swept the sky with a brush!

The attack was made about 9 o'clock in the morning. A servant had taken Mrs. Turner and children up in a loft. Mr. P. Turner tried to begin to fill with the crew, which gathered on the street, practically the whole city. At last the fence was torn down. Mr. Turner was grabbed and thrown. His arms and legs were tied with a rope. He was probably hit with a stick, for a small hole

was made in his forehead and from this blood flowed. A rush up stairs was made, and Mrs. P. Turner was cruelly separated from her children. She was severely stunned with a blow. All the clothes above her waist were torn off. She and her husband were then marched, bare-headed and under a blazing sun, outside the city. Some were crying to kill them instantly by throwing them in the river, or tying them, bare, to a stone till the rain came. They both several times fully expected to be killed. Mr. P. Turner had his queue pulled so hard and often that his neck was stiff and sore for days.

He was sore all over from kicks received while down. But the principal hatred seems to have run towards his wife, who received the most blame for the lack of rain. At last a military official forced himself in. He asked that they be tried. So they were led to the Yamen. The most unreasonable accusations were brought against them while there. Some punishment was absolutely necessary. Two of their Christian servants were asked if they would be willing to be beaten in their stead. They nobly answered "Yes," and as a result were severely bamboozled and caged for two days. The result was that every (the missionaries) were allowed to stay in the Yamen, although it seemed a little protection that death might be expected any minute. After much delay they got in chairs and, with about half of their things, were escorted out of town. Mr. Turner hopes Mrs. Turner will stay in Chentu and get fully restored. But he expects to return in a month. He is surely fitted to be a missionary.—*Mercury*.

Howard College.

A Baptist: I submit for publication in the BAPTIST a short article on the subject mentioned above. Having taken a four years' course at Howard College, I certainly know something of its influence on a within.

I desire to notice especially, the attitude of the Howard to the student body. Every one who is acquainted with the students of this institution, that they are, and the whole influence they have over young men. The first lesson taught a student is the importance of Christian education.

Every one knows this is true, the faculty of Howard College make every effort possible for the proper education of the spiritual nature of the student. Two things are especially insisted upon: (1) that a student be a gentleman; (2) that he be a student. Professors try to impress upon every young man that education without culture is worth nothing. Our relations to our fellows are such that we cannot think, speak, or act, without having an effect upon them for good or evil. Every

thing that is done writes upon Time's great book a record which cannot be effaced. The simplest word the professor may speak, may be so spoken as to seal the student's eternal destiny. Spiritually minded gentlemen are needed to teach the young men of today, because the most trivial act of a teacher may perform, may strike a chord in the student's heart and make it to quiver for ill to all eternity. The harsh word which made the heart of a boy ache, and the inconsiderate deed which made tears gather in the eyes of a timid young man, may be forgotten, and may pass out of mind, but they have something to do all along the way, in shaping the character and the life.

By the personal efforts of the past, the students of Howard College have come to be an expression of great force. Another step was to give everybody connected with the church "some thing to do." Said the young pastor: "The way to hold people to the church is not by the tie of the pew or fashionable associations, but by making them feel that they have a work to do." He insisted that the very best young men in the congregation should be employed as ushers, that visitors observing that those who were engaged in showing courtesy to and interest in the church, would have a pleasant impression as to the kindly feelings of all the members.

The basement of a house near the church has been rented and is used as a reading and amusement room for young men from "off the street." Young men go out and invite any persons they meet to come to the rooms, read papers, books, magazines, or to play games. Not far from the same place is another house, in which some of the best young ladies of the church meet every night 100 poor young girls and entertain them as if they were visitors to their own parlors. All these, and other agencies which I have not time to name, have resulted in awakening great interest, and the old church has become a beehive of activity for Christ. The congregations are always large. Of course all this requires money, but it pays, and liberal people love to help such a cause.—*Ex.*

## Our Washington Letter.

WASHINGTON, Nov. 16th.

It is raising no new charge to say that there is rottenness in the ranks of the municipal officials of the District of Columbia; but the charge has been very strongly confirmed, this week, by the conviction in court of two police officers of having for months been regularly bribed by the conductors of that pernicious form of gambling known as "policy," and

which has become a national scourge.

more alarming to those having the moral welfare of the residents of Washington at heart is that these two policemen had been specially detailed to break up "policy" playing, which, according to the testimony at this trial, robs the poorer classes of this city of something like \$5,000 a day.

In other cities such a disgraceful affair might be considered as entirely local, and, owing to peculiar political conditions, liable to occur; but in Washington it is a national affair, and Congress is directly responsible for it. The citizens of Washington have no votes and but little influence in the selection of the officials who are in immediate charge of its affairs; and the appointment of its officials is in the hands of the President of the United States.

The officials of the post office department are having considerable trouble about deciding upon the design for the series of Columbus stamps, which are to be exclusively used while the World's Fair is open. These stamps are to range in value from one cent to five dollars, and the intention is to begin with an early scene in the life of Columbus and follow with other scenes, a different one on each denomination of stamps, in regular chronological order up to his death. The trouble arises from doubts as to the time of certain happenings and as to the portrait of Columbus that shall be used. The part of Third Assistant Postmaster General Hizen's annual report, soon to be made public, that deals with this matter is very interesting.

Every step towards educating the young for the practical duties of life is a step towards a better and higher moral life. The preliminaries of an educational movement of that sort, which is pregnant with great possibilities, are being quietly manipulated from Washington. Its success is largely dependent upon the responses from those most directly interested. During the late G. A. R. encampment a resolution was adopted by the Union Veterans' Union endorsing the idea and authorizing the appointment of a committee to organize and incorporate "The Union Veterans' School of Science and Agriculture." This committee, of which Rev. (Gen.) Green Clay Smith is chairman and Gen. Neil Dumont secretary, is now at work interesting the old soldiers in the project. The school is to be located, if the movement succeeds, on a 10,000 acre tract of land, yet to be selected, which shall embrace timber, coal, iron and suitable land for grazing and for all branches of agriculture and horticulture, and scholars are to be graduated in all branches of scientific and mechanical industry. Although the school is to be under the control of ex-soldiers, its scholarships are to be open to all, and the sons and daughters of ex-soldiers who are unable to pay the small charges that it is to be co-operative and the capital needed is to be obtained by disposing of stock; its projectors believe that once established it will soon become self-sustaining. Merely as showing how the idea strikes practical business men it may be mentioned that an offer has

already been made of the outright gift of 300 acres of land in Tennessee, if the school will locate there, and a number of tracts in other states have been offered at nominal prices. It is easily possible for the members of the various soldier organizations to make this scheme a practical success at a very small cost to themselves. Twenty-five cents from each ex-soldier would give it a capital sufficient to begin, and many will watch with interest the result of the appeal the committee is now making to them.

How many people know that the membership of the W. C. T. U., including the young ladies and the children of the Loyal Temperance Legion, has reached in the United States about the enormous number of 350,000? I hardly thought it was as

soon addressed the District of Columbia branch, last Sunday, on "The World's and National W. C. T. U. What it has done." Among the things she mentioned as having been done was the procuring of 10,000,000 signatures to petitions for prohibition. It maintains the largest publishing society of women in the world and is annually issuing 130,000,000 pages of printed matter, all used in pushing its great book of moral reform. The figures furnish a subject for thoughtful study.

## Are You Responsible?

A moral revolution in our political relations is therefore imperative; and when we become willing to see the truth, and determine to know what can be done in this exigency of our country's peril, our decision must be nothing short of a complete suppression and annihilation of this monster crime of liquor selling, through our votes for entire prohibition, can redeem our character and lift this incubus from the people.

Let every voter ask himself this question: Am I personally responsible for this awful condition of society? Then comes the great test question: Must I vote for prohibition and sacrifice my old party predilections? Is this the only way to secure relief from the curse of the liquor traffic? If you are manly, intelligent, and honest, and are willing to make some sacrifice for your home and country, you will soon realize that this duty is imperative.

If a prohibition vote is, therefore, a moral obligation, how much more important it becomes as a religious duty. Then let your moral courage predominate, and your practical duty be to vote right, and thus save your country and the world from the terrible ravages of the worst evil that ever cursed humanity, and your conscience from the awful condemnation of having been a willing, active participant in the worst crimes known to the world, through a reasonable injustice perpetrated by a political party in which you may be numbered.—From "To License a Criminal Business is to Invite Anarchy," in *Democrat's Magazine* for December.

## Literature of the Bible.

Every phasis of literature, every norm of wisdom, is in the Bible. It ministers to all tastes and arouses the slumbering intellects of all who can comprehend the difference between reality and fiction, and who incline to virtue rather than vice. Ruskin confesses his indebtedness to the Bible, Homer, and Sir Walter Scott for his mental discipline; Charles Reade pronounces the characters in Scripture a literary marvel. Matthew Arnold daily reads the New Testament in Greek for its style; Milton could not have written *Paradise Lost* without Genesis; Renan's witchery of style is traceable to the New Testament; and the book has gone into all professions and among all classes to awaken uniformity of thought and similarity of speech, respecting the soul, eternity, and God. Job has taught the poets the art of construction, and David has sung an undying melody into the ears of the race. The book of Ruth is the model idyl, and the books of Esther and Daniel abound in incomparable dramatic elements; Isaiah has plumed the statesman for oratorical flights; Jeremiah has opened the fountains of pathos and sentiment in sympathetic souls; Ezekiel has furnished a usable style for judicial denunciation for the criminal lawyer; Paul has taught the thinker to reason; and the essayist to write; John has instructed theologians and teachers that great truths are not obscure, and complex truths are most simple; and Moses and Christ have inspired judges with dignity and clothed their words and decrees with justice and solemnity. Of all books, whether rhetoric, logic, vocabulary, poetry, philosophy, history, or whatever be the end, the Bible should be first and most carefully studied, its literary spirit and form should be closely traced and discerned, and its truth should be reverently incorporated into the daily speech, thought and life.—*Rev. Dr. Mendenhall*.

We can no more please God without absolutely separating ourselves from the world than we can fly. I know some professed Christians who dance, play cards, drink beer, violate the Sabbath, and do many things which can only fail to characterize us as a true follower of the Christ our Lord. Would to God we could do or say something to cause one to shake off the yoke of bondage which sin has placed on him. Now, brother, sister, "All things are possible to him that believeth."—W. H. Mayfield, in *American Baptist*.

Love is the refreshing water; the law is the channel for it to flow in; and the spring is the bosom of God.—



# Alabama Baptist.

MONTGOMERY, ALA., DEC. 1, 1928.

Address all correspondence to  
HARR, POPE & DUBREUIL,  
Montgomery, Ala.

## ADIEU, BRETHREN.

With this issue of THE ALABAMA BAPTIST we bid adieu to our brethren in these columns. As the firm name now stands, one of the partners has been connected with the paper six years, another eleven years, and the other, about two years. We trust, therefore, that our weekly visits to the brethren may not all have been in vain, but that good has been done and progress been made in the ranks of the Brotherhood.

If any errors have occurred in the past, we ask you to remember them against us no more; let us all live for the future, with renewed confidence in each other, bearing in our hearts the consciousness of the thought that if we or any of our friends have erred in the past, we are sorry.

We give up the paper to the proprietor, Maj. Jno. G. Harris, with the hope that it will be improved and be made just what the denomination desires it to be. In selling our lease, it is entirely voluntary on our part.

It is our purpose to push our printing, publishing, stationery, book, and book manufacturing interests to greater success. We have long felt that these departments were being neglected.

For the help rendered us in the past, both in the paper and in our other interests, we return our sincere thanks. Our brethren and friends have made us their debtors; we appreciate all the kind words and the assistance they have given us. We will greet them from week to week through our various publications.

Again, bidding all a hearty good speed and imploring Divine guidance for all the brethren, we are,  
Yours in the future,  
as in the past,

HARR, POPE & DUBREUIL.

CONVENTION NEWS CROWDED OUT many things this week.

Anniston was happy in entertaining the State Convention. Every home was thrown open and the greatest care shown the visitors.

BRETHREN will find us "at the old stand," 22 Dexter avenue. Our business is increasing and we are thankful to all who have aided us. Come

DR. J. B. HAWTHORNE will be with Bro. Hornady at Tuskegee on next Sabbath, Dec. 4th, in the "centennial meeting." We regret to state that the Doctor will not be able to attend the other meetings in the state.

Rev. J. M. Waller leaves Jan. 1st to attend the Southern Baptist Theological Seminary at Louisville. By his faithful work he has greatly endeared himself to the hearts of all our people, and done much good for the Master's cause.

PASTOR TOWNSEND and his West Montgomery Baptist church are on record as favoring the bill prohibiting the running of freight trains on the Sabbath. There are thousands of people in Montgomery "of like faith and order."

A BAPTIST brother, G. A. Joiner, introduced the bill this session against the running of freight trains on the Sabbath. Col. Quarles, of Dallas, the champion of the cause before the last legislature, has just been promoted by the election to office as Solicitor of the 4th Judicial Circuit of Alabama. The people honor those who are faithful to the trusts committed to them.

Rev. E. B. Teague preached at the First Baptist church, this city last Sabbath. He spoke of the composition of a New Testament church, the bishop or pastor, the deacons and the membership. He defined the true position occupied by the pastor, and urged that the membership be kept up with the pastor and deacons, but pray for them. At the close of the sermon Bro. Theodore Welch was ordained a deacon and brethren T. L. Jones and J. M. Dewberry were duly installed, having been received as deacons from other churches. The remarks by Dr. Teague were appropriate.

LAST Sunday night a union service was held at the Court Street Methodist church under the auspices of the American Sabbath Union. Dr. George, of Pennsylvania, made a very able and clear address touching the Sabbath. The United States mail system lies at the bottom of Sabbath desecration, and out of that grows the railroad system, the Sunday newspaper, and the open saloon. He has made a careful study of the matter and his address was intensely interesting. A vote was taken favoring all legitimate efforts to stop the running of freight trains on Sundays. A local union has been formed and efforts will be made to enforce the laws we have and to frame and have passed others for the benefit of the state.

THE bill against the running of freight trains on the Sabbath, now before the legislature, will doubtless pass. Those politicians who voted against the measure two years ago, are dead, politically. The Christian people of the state will not continue to honor those who vote against her best interests. The "outgoing administration" of the ALABAMA BAPTIST have advocated, among other things, all measures looking to the better observance of the Sabbath, better and stronger temperance laws, and clean and honorable and Christian men in public office, as "means to an end"—in lifting our people to a higher plane of usefulness and furthering the cause of Christ. We have nothing to regret on these lines.

It is with sorrow that we announce the death of Rev. I. P. Cheney, of Carrollton, Ga. Among the first friends of the writer made in going to the associations and State Conventions was Dr. Cheney. He was a warm-hearted brother, a good preacher and a man of common sense. He served with great fidelity several churches, and the Lord blessed his labors to the conversion of many souls, and to the strengthening of many more. Four years ago he removed from this state to Georgia and was well beloved by those whom he has served. He fell asleep in Jesus after a ten days' illness. In respect to his memory every business house closed its doors and the entire town attended his burial. His loved ones have our sympathies.

WITH almost one voice the people of Alabama are asking for a law to be passed that will stop the running of freight trains on Sunday. In this demand there is meant nothing of unfriendliness to the railroads, but simply a desire to honor God by removing much of the cause of Sabbath desecration, and to give the employees of these roads an opportunity to attend upon divine worship, if they so choose. Of course the railroad employees cannot be expected to petition the legislature on this matter, for that would mean their immediate dismissal. It rests with those representing the people's interests, and those who ought never to lose sight of the fact that the honor of God is to be regarded above all human considerations, to give the needed relief.

RARELY, if ever, have we attended a meeting of the Baptist State Convention which was so marked with a desire to do the will of God. Everybody felt that the time had come to

the Master. The man who expected to see dissensions regarding plans was delightfully disappointed. Never have we seen a more conciliatory spirit manifested. Nor did it take long discussions to reach determinations.

The committee of seven made its report recommending that all departments of our mission and colportage work be placed in the hands of a board of twenty-one members, which is to be located at Montgomery, and called the "State Board of Missions." A few speeches, more to get at the real merits of the question than otherwise, were made, and with one voice the delegates adopted the report. The board is a representative body, whose members will do faithful work.

Somebody thought there would be war in the camp when the paper question was reported on, and some had come "loaded for battle," but the spirit of unity was so strong that the matter was soon settled. Major J. G. Harris, the proprietor, had purchased the unexpired lease from the brethren who had been conducting it for six years, and promised the Convention to faithfully labor to give them an acceptable paper; so with great unanimity the Convention assured him of their continued endorsement of the paper. We trust that the churches of Alabama will catch the spirit of our late Convention and move on in solid phalanx to conquest and to glory.

## State Board Delegates—Notice!

Remember the important meeting of the State Board of Missions on Tuesday, Dec. 6th, 7:30 p. m., and attend without fail. Your expenses will be paid. On reaching Montgomery please report at once at the Pastorium, 23 Wilkinson street. The meeting will be held there instead of in the lecture room of the church.

Geo. B. EAGER.

## To the Members and Friends of the Theological Institute:

DEAR BRETHREN—During the meeting of the Convention in Anniston several earnest meetings of the Institute were held, and it was decided if practicable to hold a two-week session embracing the latter half of January, next. The executive committee are now canvassing the situation with reference to place for holding the Institute, and the lecturers for the session. We wish to hear immediately from all the old members of the Institute, and all others who contemplate attending the Institute at the contemplated session. We think the price of tuition and board combined will not exceed \$12 and possibly not more than \$10 for the session of two weeks. Please address me at once, brethren, at Auburn, Ala.

G. S. ANDERSON,  
President pro tem, of Institute.

## SEVENTY-FIRST SESSION OF THE Alabama Baptist State Convention.

### FIRST DAY.

Rev. W. C. Cleveland, vice-president, called the Convention to order. Devotional exercises were conducted by Rev. E. B. Teague.

The Scripture read, the prayers offered and the songs were all peculiarly appropriate.

After the enrollment of delegates Bro. C. W. Hare nominated Rev. W. C. Cleveland as president of the Convention. His election was unanimous. Bro. R. C. Jones, of Tuscaloosa, was elected first vice-president, and Bro. W. C. Ward, of Birmingham, second vice-president. Bro. Wm. A. Davis was chosen secretary by acclamation.

The address of welcome, on behalf of the town of Anniston and the Baptists especially, was delivered by Rev. F. C. Clifton, pastor of the Parker Memorial church. He had been in Anniston three months, and was therefore better acquainted and was able to welcome the Convention.

When he first came he came alone, and the welcome was abundant; but when the good people found he was with them, they redoubled their energies. He would give, as he had received, a most hearty welcome to his brethren. We were welcomed as Christian workers. Bro. Clifton's address was a splendid introduction to the Alabama Brotherhood.

Rev. J. A. French, pastor of the Talladega Baptist church, responded in admirable sentiments. Some say hospitality is dying out, but when one visits such towns as Anniston during our conventional gatherings, this idea is disabused. At these meetings we touch hands and receive fresh enthusiasm for the battle. Bro. French had been in other days a friend, and neighbor to Bro. Clifton. They were in college together and began their ministry together. In behalf of the brotherhood of Alabama, he welcomes him to this state. Brethren Harvey, of Kentucky, Edens, of Georgia, Powell, of Mexico, Gambrell, of Mississippi, Frost, of Tennessee, Paxton, of Georgia, Cova, of Cuba, Dill, of California, and I. T. Tichenor, of Georgia, were welcomed to seats with us.

The report of the State Mission Board was read by Bro. W. B. Crumpton. Notwithstanding the hard year, the receipts for state missions lacked only \$98 dollars of being as much as last year, though a debt of about \$700 must be reported. This is due to the missionaries, and the pastors should see at once that it is raised. The State Mission Board and its secretary are in heartiest accord with the Centennial move, and while the calls for money for that purpose may seem what interfere with the regular contributions for missions, that will be overbalanced by the information concerning Baptist history and the needs of the heathen world, and later produce a more general and intelligent

support. Combining the best of both, Baptists in Alabama have been putting forth efforts in this line, we have much to encourage us. Seventeen years ago we had no well-defined plan for developing the membership—no boards and no paper, hence it will be seen that we are moving.

The character of the work done and being done by this board was reviewed. The difficulty of doing associational mission work was noted. The report recommends that some thing be done for the town of Greensboro. At the close of the war the Baptist members nearly all moved from that town; later, the Convention sold the church property, and now there is a solemn responsibility that we aid those brethren in building a suitable house. The amount of work as represented by sermons, visits and missionaries, was very gratifying. The financial exhibit was better than the most ardent friends of missions could have hoped. The secretary has been untiring in his work. He has preached hundreds of sermons and personally collected considerable sums of money, which do not enter into the financial exhibit as representing what missionaries have done.

The report recommended that a committee be appointed to take into consideration the matter of simplifying our denominational machinery. Bro. W. E. Hudson, president of the Bible and Colportage Board, read the report for that board. They have

Stock on hand, \$2,261.98

Accounts, 1,615.29

Cash, 230.50

Present indebtedness, 687.40

Sales of the Board, 4,569.07

Expense of the Board, 1,640.56

The board asks for \$5,000 with which to run their business next year. It made the following recommendations:

1. That this Convention appoint a board to be called the Mission, Colportage and Publishing Board of the Alabama Baptist State Convention.

2. That said Board be located in —, and that not less than twenty-one, and not more than twenty-seven members shall constitute this board.

3. That to the board thus constituted and located be committed the management of our State Mission work, Bible and Colportage work, Home and Foreign Mission work.

4. That said board be authorized to publish and control, for and under the directions of this Convention, a weekly newspaper, which shall be the organ of the Baptist denomination in Alabama.

5. That a committee of one from each association represented in this Convention be appointed to nominate the board herein before provided for.

Respectfully submitted,

W. E. HUDSON, President.

J. B. COLLIER, Secretary.

On motion, a committee of seven was appointed to take into consideration the suggestions made by the State Mission and the Bible and Colportage Boards.

Adjourned for dinner.

AFTERNOON SESSION.

Bro. T. P. Gwin offered the opening prayer.

The secretary read the report of the Board of Ministerial Education. Under the wise and interested leadership of Bro. Cleveland, this board has done a good year's work, but the demands upon the board increase each year. At least \$4,000 are needed to meet the expenses of the present year.

The reports of the directors and treasurer of the Convention were also read by the secretary.

Bro. W. C. Ward, president of the Board of Trustees of the Howard College, read a report touching the work and condition of the college, showing a most satisfactory state of affairs. Bro. Ward did not expect to make an address, but Bro. Cabanis being absent, he supplied the vacancy. No one who heard this brother speak can doubt that his heart is fully engaged in Howard College and the thinks Baptists' sons should be educated in our own schools.

He called on Baptists to pay their notes and come up to the work of educating the College.

Bro. W. B. Crumpton read the report on the

Judson Female Institute.

There are present 111 students, of which number 98 boarders. The work being done is giving the best of satisfaction.

Bro. S. W. Averett, president of the Judson, offered very appropriate words touching the practical work done by the Judson, and the positions the graduates of that school are now filling.

Bro. B. F. Riley offered the report on

Denominational High Schools.

The report favored the establishment of a number of such schools in different parts of the state, whose trustees should be elected by this Convention, and that the deeds of the property be made over to the Convention.

Bro. S. W. Averett offered a minority report, opposing the establishment of such schools until the indebtedness of the Howard and Judson should be fully paid and have an endowment of \$100,000 each. His speech in support of the minority report warned the brethren against spreading out too much before we get thoroughly grounded.

Bro. J. Taylor and Bro. Riley favored the majority report. Other people were seeking to throw out federal for their schools, and unless Baptists move out on the same line at an early day they will lose a great deal. Dr. Riley has given much patient and careful thought to the subject and feels deeply what appears to him a pressing need. The further discussion of the subject was postponed until 12 o'clock Wednesday.

Dismissed with prayer by Bro. B. H. Crumpton.

EVENING SESSION.

Opening song, "Blest be the tie that binds." Bro. W. M. Harris, of Montgomery, led in prayer, after which Bro. W. C. Bledsoe read the 53rd chapter of Isaiah.

Bro. Wm. M. Harris, pastor of Adams Street church, Montgomery, preached the Convention sermon in behalf of Bro. Lawless, who was ill. The text was a part of the 46th verse of the 27th chapter of Matthew, "My God! my God! why hast thou forsaken me?" Some think it irrelevant to preach from this text. I believe it to be my duty to preach the atonement, and as it seems that the essence of the atonement is wrapped up in the text, therefore I preach from this scripture. The text teaches that God forsake Christ on the cross.

Let us notice the following points: Man is a sinner. We need as much as ever to emphasize this truth. The gospel is meaningless if man be not already lost. If the heathen be not lost, they cannot receive the glad tidings of deliverance. All scriptures that lead to Calvary and that flow from Calvary convince us that man is a sinner. Man's own hand has written sin in his heart. There is a penalty for sin. Death is everywhere in the Bible put as that penalty—spiritual death. Spiritual life results from spiritual contact and touch with God. The sinner is dead to all spiritual sights and sounds. The new song in the mouth of the Christian is understood by every Christian in every part of the world, and yet not understood by our nearest neighbor who is not a Christian. Sin is the thing that has cut the invisible telephone between God and man. Christ has come to remove sin. "God comes to us and we to him." "Spiritual death is the penalty for sin."

"Christ came to suffer for the sinner. Once he had only a vague idea of what 'for' meant when he read that Christ died for him. He felt that Christ had done him some great good, but when he learned that 'for' meant instead of then came in a flood of light. If Christ came to suffer the penalty for sin, let us remember that that penalty was spiritual death is the spiritual banishment from God, and those of us who can't feel that Christ on the cross was forsaken of God must have only an incomplete idea of Christ's finished work. He could not hear a single sympathetic heart beat from heaven, from earth or from hell.

Closing, the preacher put this question to the unconverted. If God forsake his Son on the cross, what will become of you? You talk about God's mercy, then why was not some shown to Jesus Christ while in his agony? The judicial wrath of God that fell on Jesus, who was standing in "the sinner's stead, oh sinner, will fall on you forever and ever unless you come to Christ. Come to Jesus and you will be at the close of the sermon."

Rev. J. M. Frost, in behalf of the

Sunday-School Board

of the Southern Baptist Convention, briefly told us something of his work.

The work has had the special blessing of God upon it. The brethren rallied to its support from a quarter and now the future looks brighter.

The board has already begun to help the destitute in this different states. More than \$2,000 has been given to this cause during the past year. The literature is being sent to aid the mission movements.

Article after article with a definite end

in view appear in the "Teacher," "Quarterly" and "Kind Words."

He was asked how could he put Sunday schools into the Centennial? He replied by putting Centennial in Sunday schools, and it has been done. He believed so strongly in a divine call to the ministry that he actually forgot there was a human side to it. He wishes all preachers would seek to call preachers. A traveling secretary found Charles H. Spurgeon. He put his hand on his head and his hand on his heart. When God called Samuel, had the boy's own convictions and desires had to be interpreted to him by Eli. In our Sunday-school classes may sit some boys and girls whose hearts God has impressed towards the mission field, and God calls the teachers to bring out their diamonds.

The holding power at home must be increased. There was never a time when more money was needed for carrying on Christ's work, and the children must be trained to give more than the past or present generation ever gave. The very success at the other end of the rope calls for greater holding and drawing power at home.

Adjourned.

## SECOND DAY.

### MORNING SESSION.

After devotional exercises a resolution was introduced to instruct the Board of Ministerial Education to take notes payable in five years at 5 per cent interest from all ministers receiving aid from that board. Earnest speeches were made against so hampering our young ministers. The resolution was laid on the table until the subject of education should come before the house.

The committee of seven appointed to take into consideration the suggestion of the State Mission and Bible and Colportage Boards made its report through Bro. A. J. Dickinson. The report recommended that the work of the two boards be consolidated, and that a committee of twenty-one members, of whom seven shall be a quorum, to be known as

The State Board of Missions, be formed. The plans of the work are to be left to the judgment of the members. The location of the board was left to the judgment of the Convention. This same committee recommended some constitutional amendments, which cannot be acted upon till next year.

Bro. Pickard, in behalf of the committee, explained how the committee came to make the report. The two boards have been doing very much the same thing and that does not seem wise, hence the recommendations.

Several brethren made speeches touching the location of this board. Montgomery was at last unanimously chosen as the place at which to locate the board.

At the conclusion of the vote brother E. B. Teague led in an earnest prayer of thanks for the harmony existing among us.

Bro. Jno. A. Broadus spoke for a few moments touching the

Seminary.

One of his students used to speak of quitting, when his friend of the line made persuasion would say, "No," and so he kept on and got through. He wishes scores of bright-eyed girls in Alabama would say to the young men at Howard College and the Seminary, "Stay thou and do likewise." Young men at college should be urged to complete their course. The Seminary has this year ten per cent more students than last year—243. They expect 260 before the year closes. You must not think that the Seminary has no need for money; the greater the number of students, the greater the expense of running the Seminary. Some of them have an English education, all except the English and the education. The Seminary long ago sought to adapt itself to the genius of the Baptist churches. He has learned to think that the Baptists of Alabama have pretty good stuff in them. You have sent us some samples that were good, and we want some more of that stuff. Bro. R. Sampey is a born teacher, gets hold of more plans to get work out of the men than anybody ever saw. He thinks God for the men who lead and study in the Theological Seminary. His most earnest desire is that we be devout Christians.

Rev. J. B. Gambrell occupied fifteen minutes speaking of the Baptist Training School, to be located in New Orleans. He thanks God for the unanimity among us touching a call to the ministry, and now we are getting to believe in a special training for the minister. We must not underrate the country churches. These are all our springs, we get our preachers out of those same churches. Many of these men can't go to the Seminary, and the Training School is for them. In the country we have good folks—little old-fashioned, of course, the mother has an old-fashioned bonnet, but she has a dozen children that she is bringing up on the Bible, the hymn book and the peach orchard, and by and by she will send forth stalwart and useful men and women. We must live sympathetically with our people, or we can't benefit them. We must work beneath the people, but always with a view of lifting the people up.

The special order was the consideration of

Deconational High School.

Bro. Ward moved as a substitute for the minority and majority reports the appointment of a board of seven members which shall be known as a Board of Education, whose business will be to encourage the location of high schools at points where desirable, to appoint trustees for the same, to receive gifts of money and land, but not to contract any debt for which the Convention shall be liable.

All the reports were laid on the table.

The Ministers' Conference of Mobile presented a petition asking that a petition be sent to the legislature, asking that Saturday afternoon be made a legal holiday. A committee on the "Observance of the Sabbath" was appointed, to whom this paper from Mobile was referred.

Adjourned for dinner with prayer

by Bro. Teague.

## AFTERNOON SESSION.

Prayer by Bro. W. D. Gwy.

The report on

Home Missions

was read by Bro. Gay. The report rejoiced at the great and growing success of this board in all its departments. The report was well written and showed that the writer had taken considerable pains to acquaint himself with his subject.

The regular order of the Convention was suspended to hear Bro. J. V. Cova, of Cuba. He could but only speak the English language, but all were interested in what he said. He has brought his oldest daughter, Para, to be educated at the Judson, and she wants to become able to go back and be a missionary among her own people. Years ago, Bro. Cova's father sent him to Portland, Maine, where he attended an Episcopal chapel, and where he learned to hate the Roman Catholic superstitions. Returning to Cuba, he fell in with Bro. Diaz, who was circulating the Bible, afterwards he was baptized, and since has been preaching in connection with Bro. Diaz. He bears the thanks of Cuba to the Baptists of Alabama.

The report on

Foreign Missions

was read by Bro. Thos. Henderson. He gave a full picture of the awful condition of the heathen and God's demands upon us.

By request, Dr. H. A. Tupper, corresponding secretary of the Foreign Mission Board, addressed the house. There is a pressing necessity for additions to our mission forces. This call comes from every field and one hundred new missionaries could be used to-morrow if we just had the means. He urged all his hearers to take the "Foreign Mission Journal." He paid a high tribute to Dr. and Mrs. Crawford.

The Alabama students at the Southern Baptist Theological Seminary sent greetings, as did "The Disciples," who were in convention at Selma. The secretary was instructed to send a suitable response.

The report on

Education

was read by Bro. W. L. Pickard.

Following the report Bro. Virgil Bouldin addressed the house. He would, above all things, awaken in the minds of the brethren an interest in the young men and young women of Alabama. The rising generation must be educated along moral as well as mental lines, or our country is in great danger.

The report offered recommending the taking of notes from ministerial students was laid on the table.

Bro. S. J. Dickinson thought that Baptists were more catholic than any other denomination, in that they come nearer letting all their members do as they please than any other denomination. He thinks Baptists should be friendly to all our educational institutions, public schools and universities, as well. He believes other denominations are educating more boys than are the Baptists.

Bro. J. B. Gambrell always says good things. It is the business of this

Convention to educate Christian education.

Let other people attend to their business. Baptists and Methodists may have more uneducated people than others; if so, we come by them honestly. We go out after the people and the Lord gives them to us. But we haven't gotten them to keep them ignorant. Baptists must not underrate their own importance. In Mississippi we have towns and country. Ignorance is hereditary in most families, and those who have the greatest numbers necessarily have the greatest amount of ignorance.

Bro. R. C. Jones, the esteemed president of the State University, would not have spoken of the school over which he presides, but that a remark had been made that might lead some to suppose that the moral welfare of the young men was neglected. In a few words he showed how careful the faculty were to see that the students were under religious influences. The report was adopted.

Adjourned.

EVENING SESSION.

The Centennial question was the special order for the evening. Rev. Jno. A. Broadus led the discussion, taking for his subject, "A forward move in foreign missions." It is not enough to commemorate deeds of great men unless we get lessons from them. We owe it to foreign missionaries of other days to make a forward move. Some folks think they owe nothing to missionaries. Our ancestors were preached to by men of God in their days.

We owe it to our fathers in past generations to move forward. A great man must be the expression of a great principle. One cause of the move headed by Carey lay in the fact that Baptists were the only downright believers in soul liberty. What the Establishment Church did for missions was in connection with the people over whom they ruled. But the Baptists, led by Carey, plunged into the darkest heathenism with the gospel of Christ.

We owe it to those noble men and women who have followed Carey to move forward. We are linked in indissoluble bonds with great workers of the past, and we should hand down the work to those who shall follow us. Don't let us weep for those who have fallen, but take up their work and go on.

We owe it to the missionaries on the field to make a forward move. These who are sacrificing so much expect us to hold the ropes. The Chinese are puzzled to see missionaries sacrificing so much and not making any money out of it. Let us pour out such a good amount of beneficence that we shall puzzle the Chinese for ten years to come.

We owe it to the heathen converts to move forward. They need our prayers and sympathies, for they have so much against them.

And who shall tell what we owe to the unconverted heathen? They are lost already and need the gospel to save them. So many of us sit in our refined Christian homes and seem never to care that the heathen are perishing in sin. A good many people get a good deal of comfort by saying they can't believe the heathen will be lost. What can't be endured

should be cured. Christians should determine that this negligence shall cease.

We owe it to our people at home to make a forward move. We need to get clearer conceptions of our mission fields. Some pastors never give the people information. We teach children about ancient languages and people because it broadens their minds and conceptions. Everybody who can be interested in missions will get an idea in them that will expand them. The pastor who is fearful that he will not get his salary if he gets mission money, is a simpleton. Let us get men interested in the unsaved afar off and they will become interested in the sinner at home.

We owe it to the Holy Spirit to make a forward move. He calls some to work in hard fields at home and others to work in hard fields far hence. He is our co-worker and we owe it to him.

To make a forward move we owe it to our divine Master. He said once, "I, when I be lifted up, will draw all men unto me." And he said, "Disciple all nations," and "Lo, I am with you always." If you are not trying to carry out his command, why should we appropriate his promise of presence? We are not Baptists if we are not busy in carrying out this command.

We owe it to God the Father. He so loved the world that he gave his only begotten Son. We have come to a crisis, a turning point, in our history, a centennial of mission work, and let us move forward.

Rev. W. D. Powell: The last pastorate has been laid on a century of missions, and now with our eyes fixed to the East, seeing the opening possibilities we are stimulated to make greater efforts. It was an Alabama preacher who spoke to him about his soul's salvation. At 11 o'clock one night he went to speak and pray with a fellow-student. The same Spirit that led him to seek his fellow student's salvation led him down into Texas and then to preach to his fellow sinners in Mexico. There are missionaries in Mexico from Hardshell churches in Alabama. They have learned that to live they must go forth with the word of life. We have long seen the need of building chapels and churches throughout this country. In Mexico they sadly need chapels.

Never have we heard a more interesting speech than from this brother. He explained that Catholicism in Mexico has been overthrown. The convents are closed, and the nuns and sisters of charity, along with the Jesuits, have been banished from the country. When a bill was presented in the Mexican Senate to drive out these nuns and sisters of charity, a member opposed the motion and eloquently spoke of them as Vestal Virgins flowers that should be cultivated to guard the purity of our homes. Without attempting to answer the speech, the Senator making the motion asked the members to go with him to a convent close by, which had just been closed, and where some repairs were being made, and they would see hundreds of little babies

dig up from under the floor. When they should see that sight, they could then decide whether the nuns and sisters of charity were suitable guardians for the purity of our homes. With one voice the members called for the question and unanimously voted to drive out such creatures.

Bro. Powell gave examples of how church buildings had helped them in Mexico. He paid a glowing tribute to the work that the Methodists and Presbyterians are doing in the mission field. He has just come from Kentucky, where the brethren have given liberally, and he wants Alabama to do a noble part. Baptist parents had better give their money to missions, or when you die your children will take your money and







**OINDEXTER & ELLIS,**  
DEALERS IN ALL GRADES OF  
**Furniture and House-Furnishing Goods,**  
119 Dexter Ave. (Opposite Postoffice) Montgomery, Ala.

**FURNITURES:** Lace Curtains and Window Shades; China Closets, Mänel  
 cabinets, Sideboards, Book Cases, Desks and Lounges; Cooking Stoves,  
 Kitchen Sals, Extension Tables, E.c., E.c.  
**FOLDING BEDS,**  
**THE COMBINATION PARLOR SUITS.** All kinds of Plush, Rattan and  
 and Rockers. Solid Oak Suits Furniture, French Mirror, from \$17.50 to  
 \$40. Walnut Suits, Solid Marble Top, from \$35 to \$225. Call and see us.  
**COINDEXTER & ELLIS.**  
**Cure For Tobacco Habit.**  
 Next to the whisky traffic the use of tobacco is the greatest curse of the American  
 people. Thousands are disturbed in their consciences and desire to quit. The habit is  
 sensitive, offensive and ruinous to health. In the  
**ROSE TOBACCO CURE**  
 will find a cheap, pleasant and absolute cure. Tablets One Dollar each, and yet  
 ninety-nine out of every hundred are cured with one. Send a dollar and we will mail you  
 a box.  
**County and State Rights For Sale.**

**M. Brazeal & Co., Gen. Agents,**  
**Birmingham, Ala.,**  
For Alabama, Mississippi, Georgia, Florida, North and South Carolina.

---

**ible - and - Colportage - Work.**  
—OF THE—  
**ALABAMA BAPTIST STATE CONVENTION.**  
—OPELIKA, ALA.—

Board, created at the last session of the Alabama Baptist State Convention, is now thoroughly organized and ready for business.

**The Book and Bible Depository**  
located at Opelika, Ala., and has on hand a good assortment of Books at Publisher's Prices. Any Book not on hand will be promptly ordered.

**BIBLES, TESTAMENTS and HYMN BOOKS**  
Always on hand at the Lowest Prices.

**Sunday :: School :: Literature**

on hand and orders promptly filled. Order your Sunday School supplies from the Depository. Remember all profits go to the Colportage Fund. Address:

**J. B. COLLIER,** Local Sec'y and Store Keeper, Opelika, Ala.

**Alabama Midland Railroad Time Table.**

	No. 6 Leave	No. 26 Leave	STATIONS. Effective October 6, 1892	No. 25 Arrive	No. 5 Arrive	No. 27 Arrive
10 am	8 00 am	4 00 pm	W. . . . . Montgomery . . . . .	10 00 am	6 00 pm	8 40 pm
	8 22 am	4 25 pm	"        Dermid . . . . .	9 22 am	5 32 pm	
	8 33 am	4 35 pm	"        Snowdon . . . . .	9 20 am	5 32 pm	
	8 49 am	4 53 pm	"        LeGrand . . . . .	9 02 am	5 07 pm	
8 am	8 55 am	5 05 pm	"        Sprague Junction . . . . .	8 50 am	4 55 pm	8 00 pm
	9 20 am	5 25 pm	"        Ramer . . . . .	8 27 am	4 35 pm	
	9 34 am	5 37 pm	"        Grady . . . . .	8 12 am	4 22 pm	
			"        Kantz . . . . .	8 03 am		
	10 07 am	6 12 pm	"        Shellhorn . . . . .	7 37 am	3 47 pm	
	10 32 am	6 38 pm	"        Troy . . . . .	6 50 am	3 20 pm	6 58 pm
11 am	11 02 am	7 30 pm	"        Banks . . . . .	6 22 am	2 50 pm	

2	an	11	22	an	7	50	pm	Brundidge	6	04	an	2	30	pm	6	05	pm
2	an	11	45	an	8	14	pm	Tennille	5	42	an	2	05	pm	6	29	pm
2	an	11	57	an	8	26	pm	Ariosto	5	31	an	1	55	pm	6	02	pm
2	an	11	14	an	7	14	pm	Dillard's	5	15	an	1	37	pm			
2	an	11	30	an	9	00	pm	Coaks	4	50	an	1	10	pm			
								Swell									
2	an	12	25	pm													
2	an	11	17	an	9	47	pm	Newton	4	12	an	12	35	pm	5	13	pm
2	an	11	30	an	10	00	pm	Finkard's	4	00	an	11	59	an	5	02	pm
2	an	1	59	pm	2	08	an	Midland City	12	52	an	11	50	an	4	56	pm
2	an	2	26	pm	2	34	an	Dothan	12	27	an	11	21	an	4	37	pm
								Cowart's	12	28	an	11	22	an			

2	57 pm	3 05 am	Ashford	11 55 pm	10 49 am	4 14 pm
3	22 pm	3 30 am	Gordon	11 30 pm	10 26 am	3 56 pm
4	33 pm	3 41 am	River	11 20 pm	10 15 am	3 48 pm
5	34 pm	3 43 am	Suffolk	11 18 pm	10 13 am	
6	34 pm	3 43 am	Josephine	11 10 pm	10 05 am	
7	43 pm	3 12 am	Donaldsonville	10 48 pm	9 46 am	3 27 pm
8	15 pm	4 24 am	Iron City	10 35 pm	9 33 am	
9	29 pm	4 38 am	Brinson	10 22 pm	9 20 am	
10	50 pm	5 10 am	Bainbridge	9 50 pm	8 50 am	2 46 pm
11	57 pm	6 50 am	Thomasville	Leave	7 00 am	1 37 pm
12	Arrive	7 00 am	Thomahsville	8 00 pm	Leave	Leave
13	63 pm	6 30 am	Savannah	8 00 pm	7 04 am	

M. DAVIDSON, G. P. A.,  
Jacksonville, Fla.

HAIDEN MILLER, D. P. A.,  
Montgomery, Ala.

**IRON FENCE**  
SIXTY STYLES FOR  
CEMETERY & LAWN

**WESTERN --- RAILWAY.**

CATALOGUE FREE  
J. W. RICE, ATLANTA, GA.

# PATENTS

Patents, Trade-Marks obtained, and all Patent business conducted for Merchants Fees. Our Office is Opposite U. S. Patent Office. We can secure patent in less time than those outside from Washington. We furnish a complete model, drawing or photo, with description, and claims. It is tentative or not, free or costly. Our fee not due till patent is secured. See Pamphlet, "How to Obtain Patent," with names of actual clients in your State, county, or city, sent free. Address.

**J. A. SNOW & CO.**  
Opposite Patent Office, Washington, D. C.

**Central R. R. of Georgia.**

H. M. COMER, Receiver,  
ARE YOU GOING EAST TO NEW YORK.

East Bound.	No. 51	No. 53	No. 53
Lv. Selma	4 10 pm		4 50 am
" Benton	4 54 pm		5 26 am
" Whitehall	5 10 pm		5 38 am
Ar Mont'g'ry	5 23 pm		6 25 am
Lv. N. O., & L&N	7 45 am		7 25 pm
" Mobile	8 09 pm		10 00 am
" Flomston	3 35 pm		2 10 am
" Evergreen	5 00 pm		3 21 am
" Greenville	6 23 pm		4 44 am
Ar Mont'g'ry	7 55 pm		6 15 am
Lv Mont'g'ry	11 30 pm	9 30 am	6 30 am
" Opelika	12 00 pm	11 00 am	7 35 am
" Auburn	12 42 ar	11 45 ar	8 13 pm
Ar Opelika	1 17 ar	13 00 ar	8 27 am
Lv Opelika		2 00 pm	10 55 am
Ar Columbus		3 25 pm	12 00 pm
Lv Opelika	2 28 ar	2 05 pm	8 30 ar
" West Point	2 40 ar	2 53 pm	9 35 ar
" Macon	3 25 ar	3 35 pm	10 30 ar
" Newnan	4 41 ar	4 31 pm	10 32 ar
" East Point	6 02 ar	5 45 pm	11 05 am
Ar Atlanta	6 30 ar	6 05 pm	11 30 am
Lv Atlanta	8 00 am	7 50 pm	12 00 n
" Washington	11 00 am	10 00 pm	1 00 n
		11 35 pm	2 25 n

CAN, BALTIMORE or PHILADELPHIA?  
 can save money by taking the  
**CENTRAL R. R. OF GEORGIA,**  
 SAVANNAH and ELEGANT OCEAN  
 CAMBERS thence to either of the above  
 cities. No extra charges for facilities for  
 comfort and pleasure.

**The Ocean Trip**  
 most pleasing feature, being free from  
 dust and heat, with ample room on  
 deck and for exercise in the bracing salt air.  
 The staterooms are large, airy, well  
 ventilated and fitted up in the best  
 manner. **Large Airy Staterooms**  
 and **Dining Saloons.** Rates via this  
 route are much cheaper than all rail, yet the  
 accommodations are much superior than via  
 other line. The CENTRAL offers the  
 line the Best Route to *Columbus, Macon,*  
*Savannah, Seaside, and*  
*Atlantic City.* By purchasing your ticket  
 a good selection and satisfy yourself  
**This Route is the Best.**

Schedule in effect July 3d, 1892.

Atlantic City	7 35 a m	4 40 p m	7 30 p m
Seaside, Spg's	7 45 a m	5 40 p m	7 40 p m
Atlantic City	10 15 a m	8 15 a m	10 24 p m

Philadelphia	2 30 p m	3 00 a m	10 40 a m
Ar New York	4 00 p m	0 23 a m	1 10 p m

Lv Atlanta	1 10 a m	7 45 p m	1 35 p m
Chattanooga	1 14 a m	12 44 a m	6 45 p m
Ar Savannah	5 00 a m	7 00 p m	7 00 a m

Lv Atlanta	2 40 a m	7 10 a m	4 p m
Macon	10 55 a m	8 10 a m	8 10 p m
Ar Savannah	6 30 a m	6 30 a m	

Lv Atlanta	3 00 a m	11 30 a m	8 00 p m
Ar Augusta	3 15 p m	6 25 a m	8 00 p m
Ar Charleston	4 00 p m	7 00 a m	

West Bound	No. 56	No. 55	No. 58
------------	--------	--------	--------

Lv Charleston	6 50 p m	6 00 p m	
Ar Augusta	11 05 p m	11 00 p m	
Ar Atlanta	5 41 p m	5 31 p m	

Lv Savannah	8 10 a m		
Macon	7 40 a m	3 45 a m	
Ar Atlanta	11 40 a m	7 35 a m	

Lv Cincinnati	8 40 a m		11 30 a m
Ar Chattanooga	8 20 p m	1 15 a m	8 12 a m
Ar Atlanta	1 45 p m	6 47 a m	7 00 a m

Lv New York	6 30 p m	12 15 a m	
Philadelphia	4 57 p m	3 50 a m	
Baltimore	4 00 p m	3 00 a m	
Washington	11 00 p m	12 10 a m	
Ar Atlanta	4 05 p m	10 45 a m	

Amberus	11 15 am	8 00 pm	Lv Atlanta	4 15 pm	11 15 pm	7 00 am
Amberus	1 28 pm	4 23 am	" East Point	4 38 pm	10 40 pm	7 20 am
Alacon	6 00 pm	7 15 am	" Hudson	5 38 pm	12 10 am	8 26 am
Alagona	6 15 am	5 50 pm	" LaGrange	6 30 pm	2 11 am	9 30 am
Avannah	6 05 pm	6 00 pm	" West Point	6 57 pm	2 48 am	10 01 am
Charleston	1 56 pm	12 56 nt	Lv Opelika	7 38 p.m.	3 38 m	10 45 am
Montgomery	7 35 m	7 30 pm	Lv Columbus			2 00 pm
Euflavia	10 35 m	10 20 pm	Lv Opelika			2 20 pm
Euflavia	2 45 pm	1 24 pm	Lv Opelika	7 41 pm	3 30 am	4 55 pm
Thomassville	6 10 pm		" Auburn	7 52 pm	3 55 am	5 18 pm
Waycross	12 15 am	5 00 am	" Cheshaw	8 22 pm	4 35 am	5 53 pm
Brunswick	7 30 am		Lv Mont'gry	9 p.m.		5 20 pm
Jacksonville	8 15 am	7 30 am	Lv Mont'gry	9 40 pm	7 05 am	
St. Augustine	9 55 am	8 21 am	" Greenville	10 10 pm	8 21 am	
St. Tampa	8 20 pm		" Evergreen	12 00 pm	9 21 am	
ough Sleepers on 730 train to Jacksonville, Fla., Savannah to the East, via Tampa, about 48 hours. For tickets and apply to			" Flomation	1 15 pm	10 40 am	
			" Mobile	2 25 pm	12 30 am	
			Lv New Orleans	7 45 pm		
S. T. SURAT, Ticket T. A., Montgomery, Ala.			Lv Mont'gry	8 05 am	9 35 pm	
D. DOLE WADLEY, Gen'l Supt., Savannah, Ga.			" White Hall	9 08 am	10 28 pm	
F. SHELLMAN, Traffic M'gr., Savannah, Ga.			" Benton	9 25 am	10 11 pm	
C. C. HAILE, Gen'l Agent, Savannah, Ga.			Lv Selma	10 am	10 40 am	
			E. L. TYLER, R. E. LUTZ, Traffic Manager, Atlanta, Ga.			
			R. H. HUDSON, P. A., 15 Commerce St.			