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ALABAMA PULPIT.

The Presence of Christ.

A Sermon, by Rev. J. A. Glenn.

"Abide with us"—Luke 24:19

When Christ was crucified, darkness and despondency rested upon his disciples. They had expected a temporal ruler, a temporal kingdom, hence their confusion at his death and burial, as well as at the reported resurrection. As two of them were on their way to a village called Emmaus, with heavy hearts, and doubtless with inquiring minds, discussing the strange and, as they thought, lamentable things that had taken place in the betrayal, crucifixion, burial and reported resurrection of Jesus, a stranger came up with them, and began to inquire as to the cause of their sadness. The disciples manifested surprise that any one should be in that country and not know the cause of their sorrow. They told what had been done to him whom they loved, and the one whom they thought would redeem Israel. As a further source of trouble to them, they went on to state that this was the third day, and they are astonished at the news from his sepulchre that his body is gone, that he liveth again. This report has been verified by others who have been to his sepulchre.

Jesus began to teach them, expounding unto them the Scriptures concerning himself, and when they drew nigh to the village whither they went, he made as though he would have gone, but they constrained him, saying, "Abide with us." There must have been earnestness with them, and when they had entered the house he began to teach them. In his teaching their eyes were opened, and as he broke bread they knew him, and he departed from them. They not only knew him, but understood why their hearts burned on the way.

The desire manifested by these disciples is but the desire of every Christian when overwhelmed with disappointment, darkness and grief.

Why is the presence of Christ so desirable?

I. Because in man nothing but weakness is to be found, while in Jesus there is fullness of power and life. How often are Christians brought face to face with duty, realizing that degree of weakness which renders them wholly unable within themselves to do that which devolves upon them. Peter was unable to walk on the water, except as he beheld Christ.

Every child of God should desire success in his Christian life. If success is to attend your labor, it will come because of the presence of Jesus. That strength and power that are suited to meet the wants of your case, and give you success, are to be found alone in him. If such be true, should it not be the desire of all that Jesus should at all times be present with them, to strengthen and sustain them in all that they attempt for the Master?

Again, we are often called to pass through temptation in this life, which we are entirely unable within our own strength to withstand. Christ said to Peter in reference to his temptation, "I have prayed for thee that thy faith fail not." How many of us might have fallen by the way had it not been that Jesus has prayed for us, and is still interceding for us at God's right hand. Is it not through his prayers and intercessions that we have his presence in the person of the Holy Spirit to guide, direct and sustain us in all that we attempt through life? If this is true, should not every child of God desire and pray that Jesus would attend him in his sustaining strength and power, so as to enable him to triumph over temptation, that he may succeed in serving the Master faithfully?

Again, we are often called to pass through seasons of sorrow and suffering. What can give such relief as the presence of Jesus? If confidence between friends, and the true communion to them of our private sorrows tends so much to alleviate our pain and relieve our anxiety, how much more comfort might we derive if we would carry all our troubles, be they what they may, to Jesus. When Herod had John the Baptist beheaded, the disciples hurried to go and tell Jesus. It is such relief when we're members and acquainted with grief, and that he is capable of, and deigns to sympathize with and help us. See him stand at the grave of Lazarus and meet with Martha and Mary. Look at him as he stands on the hill top overlooking Jerusalem, with up lifted hands weeping over the blinded condition of the people. Who has

not felt the need of one able and willing to sympathize with and help him in his sorrows and sufferings along the pathway of life?

He may not have intended to go further than the village of Emmaus, yet he made as though he would have gone on, giving those two disciples such a good opportunity to express their desire in asking him to "Abide with them." May it not be true that often these dark times are sent to afford us the precious opportunity or occasion when we may ask the Savior to "Abide with us," that we may receive of him that comfort and joy that will fill our souls with happiness, as was the case with these disciples? Let the tempest-tossed soul not despair. Remember that the blessed Christ may be importuned, and that it is his pleasure to "abide" with his Father's children. We are assured by Paul that he "will never leave nor forsake us." "I will not leave you comfortless." Such blessing is found only in union with Christ.

And yet there is a preparation necessary with us, that we may be prepared to realize his presence. Jesus was with those disciples along the way. They felt the touch of his divine presence, yet they knew him not until after they had asked him to "Abide with them." Their emotional feeling had been touched on the way, but they understood it not until they were prepared. They knew him, and when they realized his presence their sorrows left, and they hurried back to Jerusalem to tell what they had seen and felt.

If, because of the pleasure it yields, the presence of Christ is the glory of the world, for a moment will you think of a world without the Christ? You will have only to turn and think of man as driven from the garden of Eden, of the world as a wilderness, of a world without Christ, a world without the light of his love, a world without the spark of hope—without Jesus work out his own eternal condemnation. How dark the picture, how sad the condition!

Whatever there is here below that enhances man's joy and happiness, draws all of its glory from Jesus of Nazareth. Whatever glory there is in personal religion, comes alone from him. Why have you faith in God? Because you have felt that Jesus has forgiven your sins. Why do you hope for a home in heaven? Because you believe that Jesus ever liveth to make intercession for you. Christ is the life of the soul—the light of the world. It is the Christ in the church that causes it to challenge the admiration of the world. The light of the church is the Christ in the church, and it becomes meaningless and a sham. Ordinances are all hollow, only as Jesus is seen and realized in them. Means, methods and instrumentalities are all blank—except Jesus is found in them. A gospel without Jesus is a failure. The prayer that reaches to the throne must go through Jesus.

How dark the social circle that is not illuminated with the presence of Jesus. For example, look at the heart which knows nothing of a Savior; I care not what may be the attainments, without the sanctifying presence of Christ their prospects are shallow and their hopes will be blasted. In short, the presence of Jesus is the spring by which all of our pleasing sensibilities and holy enjoyment are set in motion—the fountain from whence all the streams of our spiritual consolation flow, and the Sun, whose light chases away the darkness from our mind, and imparts new life and vigor to the soul.

III. Because of the effect it produces. Moses' face shone with such brilliancy when he came down from the mount that the children of Israel could not look upon him until he veiled his face. I know a man who tried hard to be an infidel, and although he was strong in that faith, he chanced to be at the place when some persons professed faith in Christ. They told of their love for God and desire for the salvation of sinners, and the infidel looked at them as they related their story. "That is religion," he heard them say. "That is religion." The next thought was, if that is religion, and if religion is necessary in order to be saved, I am a lost sinner. He found no peace until he was able to believe in Jesus. Here was probably a soul saved through the religious presence of Jesus.

Who would not delight themselves with such effects as will contribute to the salvation of others? The world knows but little of the power or nature of the gospel of Christ, except as they see the effect in others. Christians may not be able to explain satisfactorily to the world how these things are done, yet all will agree that they are pleasant to obey the impressions of Jesus—the presence or union with Christ that we draw all of our inspiration. Doubtless every worthy act of the Christian, every good resolution has been because of the sweet influence of Jesus upon their souls. May it not be true that often the disciples neglect to obey the impressions of Jesus—fail to do his bidding—forgetting that to allow the Master to do his work through their obedience, is only to place themselves in line with and in condition to receive the rich blessings growing out of duties performed.

IV. Because of the prospect it unfolds. If we are relieved and sustained by the presence of Christ while we live, we shall be refreshed by it when we die. He will not only "Abide with us" in the morning of life, but when it is towards evening, and the shadows of death are around us. His presence alone can illuminate and drive away the darkness of the hour. Death, in every solemn, yet the solemnity of that occasion is nothing to be

compared to that of entering eternity. After death, how dark the tomb; yet light and life and immortality are brought to light in the resurrection of Christ. We are assured by Paul that he arose for our justification. If such be true, the Christian may say to death, "Where is thy sting? Oh, grave, where is thy victory?" Though we pass through the valley and shadow of death we will fear no evil, for thy rod and thy staff they comfort us; and "Though after my skin worms destroy this body, yet in my flesh shall I see the Lord."

Such are the blessings that belong to those who have invited the blessed Savior to abide with them. Not only so, he told his disciples before his death that he was going to prepare a place for them, that they might be where he was, and that he would come and take them to himself; that they might be where he was. It appears that those who are willing to ask for him will have Jesus to guide, support and sustain them in their service to him in this life, the comforts of his presence and grace in death, and the assurance of his royal ascension in the eternally beyond. It appears that those who serve Christ here, will have the pleasure of reigning with him over yonder, clothed in the royal garments of his righteousness. Who would not say, Blessed Jesus, ever abide with me!

More Questions.

Ed. Baptist: At a protracted meeting held with our church in August, there came a person to us who had been excluded from another Baptist church, and asked us for membership. We took him under the watch care of the church, and appointed a committee to visit the church from which he had been excluded to assist in his restoration. The committee attended at the regular meeting of that church, and made the necessary acknowledgments for the brother, but they refused to accept the report of the committee, and said the brother ought to have come in person and made his own confession and joined the church again, and have the right hand of church fellowship extended to him again. Now the questions I wish you to answer are:

1. A member has been excluded from one Baptist church, has he not the right to ask membership of another church of the same faith and order?

2. Is there such a way as receiving members under the watch care of a church? and if so, isn't the committee appointed to assist in the restoration sufficient, without the brother or excommunicated member coming in person?

3. Should the right hand of church fellowship be extended to a person who has been excluded and then restored? Please answer the above questions, and oblige us.

Curry, Ala.

Ans. Strictly speaking, a church can not receive an "excluded member" under its watch-care. He is not a member of any church, and by our custom members only are taken under watch-care. That is done where a member is away from his own church, and desires the care, and sympathy, and help of the church which he attends. But one who has been excluded may apply for membership in another church, and that church may favorably receive the application and employ its kindly offices for his restoration by the church which excluded him. It is customary to ask the excluding church to restore a person to membership before he is received by another, because he offended that church, and he ought to make peace with that church—not to mention other good reasons. But the excluding church ought to be reasonable and charitable. It should respect the wishes and opinion of a sister church, and it ought not to subject the excluded member to unreasonable trouble or expense to attend in person when the application for restoration is acted on. Frequently the complete act of acknowledgment, restoration to membership and dismissal by letter is accomplished by correspondence, sometimes with a recommendation of the applicant by the church without which there is no general custom or usage among us which requires the right hand of fellowship to be given in restoring an excluded member. It is frequently omitted even when the member is present. Rules or customs of that kind are established by each church for itself.

From Howard College.

Ed. Baptist: We are without doubt having one of the most successful sessions in the history of the college. Our enrollment up to date is one hundred and twenty-eight, several more than last year at this time. There is a good spirit among the students, an evident disposition to do what is right and work hard. We have had the privilege of attending several very interesting lectures in the city recently, under the auspices of the Southern Baptist church, the East Lake Athenaeum also has entertained us in a literary way. The two literary societies, Franklin and Palomantic, have each had a successful public meeting, and have divided the new students about equally between themselves. The ministerial class now numbers thirteen, and is in active operation each Friday night. New students are still coming.

J. F. G.
October 10.

The Lord's Supper.

BY J. O. BOW, D. D.

It ought to be the controlling desire of every Christian to carry out the Master's will. Many who are not familiar with the Bible, do not know whether or not they have found all the Scriptures say on a given subject. I have here arranged these Scriptures, which is all the Bible says about the Lord's Supper.

Remember, this ordinance was given by Christ, given to those who professed repentance and faith, and had been baptized as Christ was. Its duration and object are clearly set forth in these Scriptures. Remember, Jesus gave it only to his openly professed followers who acknowledged him as Lord. When Luke records its observance in Acts, he shows clearly it was in the church, a congregation. When Paul writes about it, he writes to the church and to the members as such. In that day there were no sects and denominations each claiming to be the church of Christ, each having the form of godliness but denying the power thereof; some placing the authority of their so-called church above the authority of God's Word; some teaching for a doctrine the commandments of men, and ignoring the requirements of the Scriptures as a fit means to partake of the Lord's Supper. It is plain and simple enough, if you read with unprejudiced mind and a teachable heart.

(1) The institution of the Supper. Matt. 26:26-29: 26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. 27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. 28 For this is my blood of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. Mark 14:22-25: 22 And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. 23 And he took the cup, and when he had given thanks he gave it to them; and they all drank of it. 24 And he said unto them, This is my blood of the new testament, which is shed for many. Do this in remembrance of me.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new with you in my Father's kingdom.

Luke 22:19-20: 19 And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. 20 Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

(2) Its observance by the churches. Acts 2:42-47: 42 Then they that gladly received his word were daily continuing together, and had all things common; 43 and sold their possessions and goods, and parted them to all men, as every man had need. 44 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

45 Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved. Acts 20:7-11: 7 And upon the first day of the week, when the disciples came together to break bread, Paul preached to them, ready to depart on the morrow; and continued his speech until midnight. 8 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. 9 The inspired explanation.

10 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 11 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. Rom. 10:16-23: 16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we being many are one bread, and one body: for we all partake of that one bread. 18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? 19 What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything? 20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot partake of the Lord's table, and of the table of devils. 22 Do we provoke the Lord to jealousy?

are we stronger than he? 1 Cor. 11:17-34: 17 Now in this that I declare unto you, praise ye not, that ye come to the supper not for the better, but for the worse. 18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. 19 For there must be also heresies among you, that which are approved may be made manifest among you. 20 When ye come together therefore into one place, this is not to eat the Lord's supper. 21 For in eating everyone taketh before other his own supper: and one is hungry, and another is drunken. 22 What have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that are of the church? I praise you not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

27 Wherefore whosoever shall eat and drink unworthily, shall be guilty of the body and blood of the Lord. 28 But let a man examine himself, and so let him eat of that bread, and drink of that cup. 29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 30 For this cause many are weak and sickly among you, and many sleep. 31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. 33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

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Meeting of the Mexican Baptist Mission.

News from the Field.

The Mexican Baptist mission has just held its annual meeting in the city of Toluca, which is the center of Bro. W. D. Powell's missionary district, and which lies about two hours north of the City of Mexico, on the Mexican National railroad. It is a hard some city of some forty or fifty thousand people, the capital of a magnificent agricultural state, and enjoys a charming climate owing to its elevation of some 5500 feet above the level of the sea.

This city has for a number of years been intimately connected with the missionary history of Mexico, from having been the headquarters of the work of that singular genius, and

was an English Independent, and was largely supported by contributions of English Baptists. His zeal was of the martial kind, and his profile, though erratic brain, made Toluca, for years, the center from which anti-popish pamphlets and tracts were circulated far and wide. His combative nature led him into continual theological

Alabama Baptist

MONTGOMERY, ALA., OCT. 19, 1893.

RATES AND INFORMATION.

Subscription Price—\$1.00 per year, in advance. To ministers, regularly in the service, \$1.00.

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

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

TO THE CLERKS OF ASSOCIATIONS.

BRETHREN: We are prepared to print the Associational Minutes on short notice, and cheap as it can be done in this state. We solicit your patronage, and hope you will give us the printing. If you wish to know our prices, drop us a postal.

ALABAMA BAPTIST.

We greatly enjoyed our part of two days with the Tuskegee association, and the result was not large, but they were attentive, and took an interest in the proceedings. Rev. G. A. Hornady, pastor of the Tuskegee church, was re-elected moderator, and Rev. C. W. Buck, clerk. Several of the churches were not represented. All the interests fostered by the denomination were discussed and acted upon. We did not remain till adjournment, and hence cannot give as full account as we would wish. Bro. Buck has promised to send us a short account of the proceedings. Our secretary of the State Board of Missions was there, and made some telling and interesting talks. Several brethren entertained the association with wise and encouraging speeches. Bro. Willie, of Auburn, and Bro. Smith, of Roanoke, gave us each a most timely, logical and orthodox sermon. All were highly pleased with the rich gospel truths so forcibly and earnestly set forth by these two young and exceedingly promising brethren. May God continue to bless them in their efforts. We expect great things of them in the near future in the Master's vineyard.

Bro. Shodghill, who left the medical profession for the ministry, gave us an account of his efforts among his churches to keep up a Sunday-school, and said he had organized one school several times, and he had determined to organize it every month if necessary to keep it going. We admire our brother's energy and determination, and we know, with his successful congregation and enthusiastic success in his. He possesses tact, and talent, and earnest devotion; he speaks well, and impresses his hearers that he is in earnest. Of course, brethren Lloyd, Roby, Anderson, Cloud and Hudson were there. They are the regulars among the ministry, and when they speak they are listened to with due attention. The next session of the body will be held with the Auburn church.

A good brother promised to write a sketch of the work done by the East Liberty association, which was recently held with the church at Roanoke, in Randolph county. But to our surprise that brother has failed to comply with his promise.

Had it not been for this promise, we would have taken notes and performed this duty. There is no question about it, the East Liberty is a magnificent body, an enthusiastic and working body. Bro. J. P. Shaffer was re-elected moderator, this being perhaps his tenth term, and Bro. W. C. Bledsoe, of LaFayette, was chosen clerk and treasurer for the twentieth time. The continuation in office of these brethren is sufficient evidence of their proficiency.

This association is composed of 34 churches and nearly all of them were represented. It looked like the State Convention. All the enterprises were fully discussed. The executive committee was instructed to take in hand the matter of employing a colporteur to serve the association. It is to be hoped that the committee will, as soon as practicable, put a competent man in the field.

There were quite a number of brethren from other associations. The hospitality of Roanoke cannot be surpassed, and this is putting the standard to the highest notch.

The meetings of the body were held in the Roanoke Normal College building, one among the finest and most complete school edifices in the state. It is the pride of our friend, Col. Wm. Handley, who has done so much in securing its completion. The chapel will seat one thousand persons, and is a beautiful room. Professors Blount and Self are co-principals, and are cultured Christian men, in whose hands the children will be safe.

It would be pleasing to us to mention the names of many of these good people, but there must be a limit. It was a splendid meeting, and our dear, good brother A. S. Smith, the pastor, was attentive and watchful, and performed his part more than well. We trust that before the next annual meeting, Bro. Smith may have some one to assist in caring for his guests.

The ALABAMA BAPTIST received a great deal of marked attention; fifty-two of the brethren gave their subscriptions, and quite a number promised to send for the paper at an early day. Don't forget your promise, brethren. Taking it all and in all, it was one of the most successful sessions held in a long time.

OUR PREACHER.

This week is Rev. J. A. Glenn. Like many others in Alabama, he is a native of South Carolina. His father removed from Spartanburg district to Calhoun county, where the son was an infant. In 1852 our brother was baptized into the fellowship of Mt. Zion church, in the county named, by Richard Pace. He was urged by Bro. John M. Crook to attend Howard College as a theological student, but he had not decided that he had been called to preach, and felt therefore that he could not enter the college as a student of theology, and not being able to enter as other students, he missed the education which would have been so useful. Bro. Glenn's health gave way in the army, and for ten years it was doubtful whether or not requiring physical strength. But his health began gradually to improve, and in 1874, with feeble health, little education and small encouragement he began to preach. Our brother has labored with his hands for the support of his family, but yet has done much to improve his education and prepare himself for the ministry. He has had from the first as many churches as he could attend. Amid difficulties which many country preachers know so well, Bro. Glenn has pressed onward in the Master's work, feeling all the time determined to make of himself, so far as depended upon his own efforts, the best preacher he was capable of making. He has great reason to be thankful that the Lord has enabled him to rise to a position of great usefulness as a minister, and to be called to the pastorate of leading churches within his reach. He now has charge of some of the best churches in his section.

Bro. Glenn has been a citizen of St. Clair county since the year 1880.

AFFILIATION AGAIN.

The columns of our paper have been freely opened for the ventilation of this question; and we have preferred to let the discussion go on without taking sides either way. The topic is an unfamiliar one, involving many issues; and naturally different persons view it in different lights, some laying stress on one point and some on another.

The committee appointed by the trustees to investigate the subject and make report will doubtless furnish data for intelligent action. Meanwhile we may summarize and ponder the points already presented.

Against affiliation several reasons have been urged.

1. Doctrinal danger. Justly or unjustly, there has been bruited about a report that Chicago University is permeated with a deadly doctrinal poison. It is dimly intimated or openly charged that men connected with that institution, inflated with an empty conceit of their own wisdom, undertake to measure the sacred Scriptures by their little square and compass, and even go so far as to dispute the interpretations of inspired apostles and Jesus himself. Relying on the justness of these reports, brethren have felt that any sort of connection with the University would not only hazard the faith of students, but would be a tacit endorsement of error and an unholy alliance with sin, which would ultimately react against the college in the destruction of forces which now promote its prosperity.

2. The diversion of students. It is generally admitted that in devising a scheme of affiliation the University is not planning for a missionary work. It is not proposing a gratuity. It expects, and justly, that some good will come to it through the colleges with which it affiliates. And some have feared that with Yankee shrewdness, it desires through affiliation to spy out our brightest young men, draw them into its halls, enroll them among its alumni, and so rob the college of one of its prime sources of strength.

3. The dwarfing of home energy. The University is known to possess large means, and to desire larger. Its chief benefactor is said to be the richest man in the world. To argue about how much he could spare a year, and how easily he could endow the affiliated Howard, would be an easy job. Emerson says: "Men are as lazy as they dare to be." And some brethren feel that the dim prospect of having some one else do our work would paralyze our own efforts and result in disaster.

4. A needless experiment. Chicago is a good way off. It has little in common with East Lake. The University is not out of its swaddling clothes. Howard has turned her fiftieth anniversary; has an honorable history; has survived war, pestilence and panic; can continue the good work, secure in the affections of the people! Why not let well enough alone? or depend upon ourselves to supply what is wanting?

On the other hand, and for affiliation, some points have been suggested.

1. There is no danger, doctrinal or other kind. In the University, instead of upstarts setting themselves above apostles and discrediting the Word of God, men imbued with the spirit of learning, which is always humble, are earnestly striving by all the resources at command to know more of that truth which brings freedom and life. They are not raising questions, but in the light of advancing knowledge, are endeavoring to find the solution of questions already raised and pressing themselves upon students of every section. They are laboring in the full belief that "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction in righteousness." And as for diverting students, we are assured that the very terms of affiliation forbid that.

2. Needed encouragement. There are thoughtful brethren who feel that a crisis has been reached in the history of the Howard. The idea that the institution was not keeping pace with the advancement of the times resulted in its closing last year. Over the prospect of some of its life-long friends. The story of hopes generated by the change and wrecked after the relocation at East Lake is too recent to require repetition. The failing fight made since the removal, the efforts to build, the debts and the public and private appeals to churches and individuals for aid in meeting running expenses, are matters of public knowledge. Sometimes a horse refuses to pull because he loses confidence in his ability to draw the load. Sometimes men cease effort because they see no chance of success. And there are brethren whose fidelity to the Howard has been proven beyond question who feel that the time has come when the hand of help is needed. "To be or not to be," is the question which the beloved school presents to them; and, if need be, they prefer that it should be "the tail of a kite" that has flying power rather than a detached tail lying helpless in the dust.

3. Broadened scholarship. It seems that every calling must have some method of inter-communication and exchange of ideas among its members. Not only the statement of theories but also their practical application is needed. The plan of affiliation provides for an exchange of teachers. At the expense of the University some of her men are to spend a month each teaching in the affiliated colleges; while the college professors for the same length of time and without extra expense takes a place in the faculty of the University. There may be mutual advantage, but the preponderance of benefit seems to be on the side of the colleges.

4. A harmless experiment. By its fundamental law the University is securely and permanently a Baptist institution. Wherever the Book is read Baptists are essentially the same. As a Baptist enterprise, the University needs the support of Baptists everywhere in broadening the basis of its operations. If affiliation fails of its designs, or discovers any objections features when put to the test, it may be abandoned without delay or annoying result.

These points seem to involve all that has been said on each side. Upon the truthfulness of the assumptions here made the decision of the matter must rest. Unless the facts could be so presented that these divergencies could be easily harmonized, unanimity of action could not be reached in the convention; and at this stage unanimity is greatly desirable.

The trustees are immediately responsible for the management of the college. They are men whom we can trust. It is reasonable to suppose that they study the interests of the institution under their care more than does the average member of the Convention. We have had some experience with lurid rhetoric and excited votes on questions of college affairs. A promiscuous Convention is not apt to be wiser than a board of trustees, some of whom have served for years, and always gratuitously. A direct vote by the Convention either for or against affiliation might embarrass the trustees and injure the college. Should the board ask for instruction, would it not be well to say: "Brethren, we charge you to use your best judgment for the promotion of the welfare of our beloved college, and we promise to stand by you in any action you take?"

A Good Suggestion—Let it be Adopted.

I am glad you have reduced the subscription price of the ALABAMA BAPTIST. Now let every reader resolve to get not less than one new subscriber. It can be done so easily. Won't you try? Just a little effort, and the subscription list will be doubled. Then try again, and it will be a glorious day when the one hundred thousand Baptists of our state shall all be readers of our paper. Let's try—can be done.

Seale, Ala. T. R. LEMIE

None but God has ever been good enough to make a feast and say, "Whoever will may come."

FIELD NOTES.

Rev. W. C. Preston was announced to preach at Decatur last Sunday morning and night.

Pastor French, of Talladega, has been preaching a series of sermons specially for church members.

A number of interesting communications reached us by Tuesday's mail, which was a little too late for this issue.

We will publish Elsie's contribution with pleasure, if she will give us her name. Of course the name is not for publication.

Our young brother A. A. Hutto has returned to Howard College, and his address is therefore East Lake instead of Bynum.

W. J. D. Uphaw, Eclectic: I am making my last round with the churches of my old field of labor. I will move to Lineville, Clay county, November 6 or 7.

W. A. Davis, Secretary, Anniston: The State Convention meets on Tuesday, November 7th, and not on 8th, as published last week, in notice regarding Railroad rates.

Bro. J. C. Hudson, Huntsville: Pastor Oscar Haywood, of the First Baptist church of Huntsville, Ala., is the embodiment of grace and dignity, and his well-rounded periods have the ring of Christian sincerity and love of the truth. He is eloquent in the word rather than in declamation. I heard him in two choice sermons, October 15th. Pastor Savell, of Dallas Avenue church and his people attended the morning service, and there was a fine congregation.

M. W. W., Concord church, Lee county: Bro. Hugh Wallace, pastor of this church, who was ordained in September, is a young man of fine qualities, of whom we have reason to feel proud. He met with his church on Friday night before the first Sunday in October, and on Sunday morning buried in baptism six happy converts. This was his first work of the kind, and we are pleased to say that it was well done. We are thankful to God for efficient young ministers.

Rev. J. W. Sandlin, New Decatur: have just received and read my second copy of the ALABAMA BAPTIST, and begin to realize how much I have lost by not having it ever since I have had this work.—We are getting along splendidly (the First church) have had 37 additions, 22 by baptism and fifteen by letter, since I came here, 1st of February last; and have raised \$48 for missions, which is the result of monthly collections—I will get as many subscribers as possible.

J. G. Lowrey, Calera: Bro. W. J. Ruddick, of Stanton, was with me at Mulberry church yesterday. Bro. R. is a good preacher and a good pastor. Why do not some of our churches that are in need of a pastor secure his services, and release him from the saw mill? His heart and soul are in the Master's work, and he would gladly devote his whole time to the ministry if the way was open. He does not saw logs from choice. Some of our churches could not do better than to employ him.

J. P. Shaffer, Dadeville: Some time since we had a very pleasant meeting at Camp Hill. Six converts were baptized, and the meeting much enjoyed by the church generally.—Maj Harris, at the meeting of the East Liberty Association, stood forth in all his glory in the interest of the ALABAMA BAPTIST. No one representing the ALABAMA BAPTIST was ever so well received as Maj. Harris. Bro. Crumpton was present, and indicated enlarged work for the State Board of Missions. His plan of work, if followed, will touch the brotherhood from the mountains to the sea board.—The meeting of the East Liberty Association, at Roanoke, on the 3d discovered to us some very surprising facts. The contributions were larger than ever before; general conditions throughout the churches up to the average, and a number of churches rebuilding and repairing their houses of worship. The political condition of the country, joined with long continued financial stringency, had subjected our churches to the greatest strain in our history since the civil war, and we feared that our meeting would reveal sad conditions; but not so. The next meeting will be held with the Eagle Creek church.

The Baptist church at Greenville received a liberal share of the benefit of the Culpepper meetings recently held there. The church being without a pastor, Dr. Eager was invited to go down and conduct services on Wednesday night of last week, with the special purpose of baptizing those who were ready for the ordinance, and also of giving opportunity to others who might wish to unite with the church. He had expected to have only a short service, rather in the form of a prayer-meeting, but the immense congregation present at the church, and the general desire of the people, suggested that more was desired than he had intended; so he preached a sermon on the subject of baptism, presenting, of course, the Baptist view of Scripture teaching in regard to that ordinance. Thirty-nine persons were baptized, and fifteen others received for baptism. The occasion was most impressive. The entire service occupied two hours and fifteen minutes, and notwithstanding the crowded condition of the audience, there appeared to be no restlessness or impatience. On Sunday night fol-

lowing, Rev. B. H. Crumpton preached at the church, and we suppose baptized those who had been previously received, as he was expected to do so. We rejoice with all those at Greenville who are serving the Baptist saints on the large addition to their working force. May they all be useful members of the church.

October 31st.

That is the date when the books of the State Board of Missions close. I hope that all association treasurers will be able to report at that time. Will the pastors not take collections at once, and forward the money? Let the treasurers of the Sunday-schools and societies be emptied. Don't keep a cent on hand. Please don't.

Marion. W. B. CRUMPTON.

Another Question.

Our churches are not as well disciplined as the churches of Alabama; perhaps our ministers are not as strict, but one of Alabama's ministers, who is moderator of an association, did something we Florida preachers can't do. He received applicants, baptized them, and issued certificates, and also constituted a church with no presbytery except himself and the members having no letters of dismission. Is this right? If so, please inform us, and teach us the way of the Lord more fully.

DeFuniak Springs, Fla.

ANS: He had the abstract right to do what he did, if he was in good standing in a regular Baptist church, but he ought not to have done it, if there was a regular Baptist church, or a number of church members in good standing anywhere within reach of Philip's baptism. The church without consulting any church, or other Christians; and Paul, and others of his day, baptized believers and organized churches without the aid or advice of other preachers or churches, so far as the record shows. Our own missionaries in foreign lands have done the same; and doubtless it was done in Alabama and Florida in the early days. But in this day we suppose there is not only no necessity for such independent proceeding in our states, but no sufficient excuse for it. But of that we do not certainly know. As a rule, no person should be baptized without the approval of the Baptists who may be expected to recognize and fellowship him as a brother in Christ. This approval should, if at all practicable, be given by a regular church. Respect for the brethren, and for the church as an organized body of Christians, as well as a desire for regularity and for denominational unity and good order requires it. Ordinarily the preacher who pursues a different course not only subjects himself to severe criticism, but may do much harm.

An Appeal for Help.

Dear Brother: The Baptist church at Bay Minette was badly wrecked by the storm of Oct. 2d. It will be necessary to rebuild, and the majority of the members are unable to contribute anything towards it. Will you please make an appeal for us to the Baptists of the state for contributions, however small, to be sent to H. G. Stammyres, Bay Minette, Ala.

C. J. CAMPBELL, A. M. THOMPSON, H. G. STAMMYRES, JNO F COOPER, Bay Minette, Ala., Oct. 13.

The above is a short and plain statement of the case, and no further explanation need be added, unless it be to say that Bay Minette is a small station in the pine woods on the railroad from Montgomery to Mobile, and much nearer the latter place. A Baptist church is needed there, and those who help to rebuild the storm-broken house of worship will contribute to the cause of Christ.—Ed

Cheering News from Mexico.

The friends of missions will rejoice at our continued success. Two more churches are to be organized on my field, making five that have been organized since June 1st. All the congregations are increasing in numbers and in zeal.

At San Antonio de las Islas the priests caused the fanatics to attack our members, and one poor fellow came near losing his life. I appealed to Governor Villada and he immediately had the perpetrators punished.

The opposition to us here seems to be subsiding. We have many friends among the best people. Some of them occasionally attend preaching.

Two Baptist ministers are members of the Board of Examiners of our State College. This gives us access to 600 boys and young men. I hope soon to see some of them in our congregation at each service.

I would leave to-morrow to prosecute the ranch work, but I must wait until Nov. 1st. By that time the rainy season will have passed, and I will have completed my task of trying to collect the unpaid Centennial pledges. Brother, have you and your church paid your pledges? If not, mortgage your home and do so at once. Our boards need this help without delay.

If I have written to you, answer my letter, please. It is business, and then it is polite.

W. D. POWELL, Toluca, Mexico, Oct. 9.

The Opelika Paper.

Since the publication of Bro. Roby's paper, I have seen him, and we have talked it all over. He admits that his plans are a long look ahead. If in the next twenty-five years we shall be able to raise and expend on our State Mission work \$33,000, we will have made good progress. In this we are agreed. If we can get the ten district secretaries and the seventy-two colporters, who are willing to risk their support, and if we can raise the capital to furnish the seventy-two colporters with books and keep them supplied, we ought to put his methods in operation without delay. I have on my list quite a number of efficient men who are ready to become colporters in different associations, but I notice that they are all very careful to ask, "How much will the board supplement?" I don't know of one, who is competent for the work, who would be willing to take the field and risk the association for the salary, unless individual members will become responsible. But I am most heartily in favor of the Roby plan if we can get the men.

As to his criticism of the board's report, I wish to say: I agree with the sentiment, so often expressed by Bro. Anderson, when he as Vice-president of the Home Mission board defended its reports before the associations, "No report of any board can stand when attacked at its weakest point. It is not fair to do this. The unreported and unreportable work can not be brought out in reply, while the good work reported is not considered by the critic." This was the idea, it is not the words. With a brush of the hand the good accomplished, and center the thought of the public on what he conceives to be a fatal weakness in the report, and hold it up to ridicule, while the point attacked may be of minor importance. But to the criticism—I quote from Bro. Roby's paper:

2. Of the \$7,617.73 collected for state missions, \$5,636.11 was paid to missionaries. These missionaries did the work of fifteen men on full time. Their average pay was \$375 each for the year.

3. Our State Mission Board gets 10 per cent on all collections for the boards of the Southern Baptist Convention; so the contributions to state missions were really \$1,042 less than they appear to have been; and for home and foreign missions \$1,042 more than they appear to have been. Leaving off what it does for the Southern Baptist Convention boards, the expense of our State Mission Board is more than 35 per cent. of its receipts. When the State Board is credited with all contributions sent through it to the other boards, the per cent. of its expense is lowered to 12 per cent.

In order that everybody might perfectly understand the report, the financial statement has always been carefully itemized. The amounts paid missionaries and the secretary's salary are separated. There is no reason why they should be. If the secretary staid in his office, his salary might be put down as an item of expense; but it is well known that he spends nearly all his time on the field. If his work is not missionary work, what is it? If these two items of the report should be combined, the amount paid for missionary work would then be \$7,150, out of \$7,617 received. I am willing for the brethren with whom I have labored to say whether my work should be classed as missionary work. Then as to the item of time. In making out reports of "number of days" and "miles traveled," the missionaries have never been careful about these items, and I have never insisted upon accuracy, because I considered them as matters of no great moment.

For instance, Bro. Roby was the board's missionary at Camp Hill for two years, and at Waverly for one year. He reports as low as ten days one quarter and as high as thirty days another quarter. Generally he reported twelve days. He was employed for one-fourth his time. If he had been engaged in farming or some other secular pursuit, then he would have been right in reporting only the time actually spent on the field. But as he was giving himself entirely to the ministry, he had a perfect right to report one-fourth of all his time, which would have been twenty-two days each quarter, instead of ten or twelve.

Take another case: Bro. Lloyd, who was missionary pastor at Auburn for many years, always reported ninety days each quarter, or all his time, while a part of his time was given to another church. I have never thought the under statement of one or the over statement of the other of sufficient importance to return their reports to them and request that they should correct them.

I could show the same from Bro. Burden's reports for one year and from Bro. Anderson's through many years of his employment as missionary pastor by the State Mission Board at important centers.

As to the ten per cent received from the Home and Foreign Boards on funds passing through my hands, I am never careful about taking that out. If we are behind with our State Board missionaries, at the time I make the remittance, I take it out; if we are pretty well up with them, I do not.

Convention Railroad Rates.

The railroads have granted the usual rate of one full fare going, and one-third fare returning, on the certificate plan, for delegates and visitors who attend the Alabama Baptist State Convention at Greenville on November 7, 1893, for points in Alabama.

It is important to notice that persons going from points off the line of the Louisville and Nashville railroad should purchase tickets to Birmingham, Montgomery, Calera, Decatur, or Atlanta (as may be most convenient), and re-purchase to Greenville, taking certificates from both agents from whom tickets are secured. The certificate obtained from the agent at Birmingham, Montgomery, Calera, Decatur, or Atlanta (as the case may be) will be honored at Greenville for the reduced rate returning to the point at which it was secured, and the other certificate will be honored for the reduced rate returning thence to the starting point, if presented on or before November 12, 1893.

WM. A. DAVIS, Secretary, Ala. Baptist State Convention.

News Items.

Talladega is still working at the cotton factory enterprise.

Prof. R. E. R. Hicks will teach the Calera high school.

The music of the saw and hammer is heard in Monroeville.

Birmingham has sent supplies to the Brunswick sufferers.

Good hay has been selling at Union Springs at 50c per hundred.

There is but one pauper in the Escambia county poor-house.

Mrs. W. H. Vanderbilt is said to be worth thirty million dollars.

Another storm on the Atlantic coast, last week, did a good deal of damage.

There was a heavy frost at Blountsville and Talladega on the morning of the 15th.

There is a great religious awakening at Blount on the preaching of Methodist evangelists.

It is announced that the great fair at Chicago will come to an end on the 30th of this month.

Brewton is justly proud of the number of pupils of both sexes which the town has furnished to the colleges.

Money circles in Europe are said to be awaiting with anxiety the action of our Congress on the subject of silver.

Circuit court at Brewton sent 9 negroes to the penitentiary (Horace Greeley among them) and 5 to the county service.

The Senate is still wrangling over the silver repeal bill, and it seems to be only a question as to which side can hold on longest.

A Mississippi planter who shot a negro on his plantation has surrendered to the sheriff to avoid being lynched by the negroes.

A Monroe county man claims that in his neighborhood there are four or five boys who can pick every 400 pounds of cotton in a day.

The tax collector of Escambia county reports more than \$4,000 of last year's taxes which he is unable to collect on account of hard times.

Congressman Cobb is reported as saying that Mr. L. W. Hunter, of Lowndes, will be appointed receiver of the land office at Montgomery.

The Greensboro Watchman is highly pleased with the colt show which occurred in that town on the 10th. The display of fine colts was large.

The House of Representatives has been discussing a bill to repeal one of the federal election laws, and now and then takes up some other matter.

There are so many reports of gin-houses burned, and of injury to persons in feeding the gins, that it is hardly worth while to publish them.

Bibb county alliance publishes resolutions condemning an unlawful threat to burn gin houses for gaining cotton before the price reaches 10 cents.

Yellow fever appears to be increasing at Brunswick, but there are not many deaths. Other towns are becoming alarmed through fear that the fever may break through the quarantine. Provisions are still needed at Brunswick.

Alabama Baptist

WEDNESDAY, OCT. 10, 1906.

Weak stomach strengthened by Beecham's Pills.

Manner is something with everybody, and everything with some.

If you feel weak and all worn out take BROWN'S IRON BITTERS

The worst thing about some business men's failures, is the failure of their conscience.

J. D. WATKINS, Blakely, Ga., writes: "Old sores covered my entire person and itched intensely night and day. For several months I could not work at all. I commenced the use of Beecham's Pills and began to grow better the first week, and am now sound and well, free from sores and itching and at work again."

Diarrhoea is the devil's manufactory, saloons are his store houses, bartenders are his clerks, drivers are his patrons, and the majority of the voters are his apostles.

For Over Fifty Years

Mrs. WINSLOW'S SOOTHING SYRUP has been used for children teething, softens the gums, always all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Every vacation has its disadvantages. Even in the medical profession the porous plaster is a drawback.

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

The heart of a man never finds out what real joy is until Christ begins to rule and reign in it.

The e a e thousands of young men standing in the very threshold of life, trying to make a wide ditch of it as to what business or profession they will follow. To all such we would say, be one deciding the question for you. F. Johnson & Co., Richmond, Va. They can be of service to you, as they have been to others.

An Ohio church is reported in this year's narrative of the state of religion as having lost its pastor and put the proceeds into a stealer. Whether the minister intended to live in the state is not stated, and the state of religion indicated by this move is left to be inferred.

The Advertising Of Hood's Sarsaparilla is always within the bounds of reason because it is true; it always appeals to the sober, common sense of thinking people because it is true; and it is always fully substantiated by endorsements which, in the financial world would be accepted without a moment's hesitation.

Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

God's yardstick, by which he measures human lives, is not made up of years, months and days. His divisions are deeds, thoughts and words. "As ye mete it shall be measured unto you."

Horsford's Acid Phosphate

Makes Delicious Lemonade. A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorating.

An English lawyer, William Willis, was once rather amusingly interrupted in a speech.

In addressing a political meeting Mr. Willis found an opportunity of referring to Charles Dickens' character, Barkis, and of exclaiming, "Barkis is willin'!"

"No, no," shouted a working man in the audience, "it ain't 'Barkis is willin',' but 'Willis is barkin'!"

Low Rates to Chicago, Ill.

A general reduction of rates to the World's Fair by the Richmond & Danville Railroad.

The Richmond & Danville railroad has issued a circular to all its coupon agents effective July 26th, making the World's Fair rates about five dollars less for the round trip than heretofore. This rate will be granted for return, many patrons of the great system, and as a further evidence that they are always giving advantage of the lowest rates available. The R. & D. is a first class passenger line, and its agents are always ready and glad to provide tickets to all points at the very lowest possible rates.

S. H. HARDWICK, A. G. P. A.

FIVE DOLLAR REDUCTION

IN THE

WORLD'S FAIR RATES,

BY THE

QUEEN & CRESCENT ROUTE.

In addition to the regular World's Fair excursion rates we will sell first class excursion tickets, good fifteen days from date of sale, for return, at \$5.00 less than the regular World's Fair rate. These tickets are good going via either Cincinnati or Louisville. Through Cars to Chicago. Quick time. Most elegant equipment. Be sure to take the Queen & Crescent Route. For rates, schedules, sleeping car reservations, etc., call on any agent of the R. & D. or G. R. Y. Queen & Crescent Route, or Louisville Southern R. R., or D. G. EDWARDS, G. P. A., Cincinnati, Ohio.

A small boy in Maine, who brought home a mud turtle from a pond a quarter of a mile away, noticed that whenever set free the turtle set off in a beeline direction toward the pond. The boy tried to confuse the turtle in every way he could devise, but the turtle was too smart for him and all ways started off in the right direction as if he knew where he was going and was bound to get there in the quickest time possible. And now the boy has puzzled the whole township by demanding to know how that turtle knew in what direction his ancestral pond lay.

The School Agency,

Montgomery, Ala., is conducted by honest, faithful men of large school experience. If you need a teacher for any department of school work, will be their pleasure to select from their list of efficient teachers just the one or ones that are suited to the position you wish filled. They charge you nothing. Write them.

WORTH A GUINNEA A BOX?

BEECHAM'S PILLS

COVERED WITH A TASTELESS AND SOLUBLE COATING.

For SICK HEADACHE.

Headache, or Stomach Pain, is the result of indigestion, and is cured by Beecham's Pills.

Take four, five or six of Beecham's Pills, and in five minutes of time, you will get relief from the pain, and the pills will give direct relief to the stomach, and remove the cause, the result being no more pain than wind, together with poisonous and noxious vapors, and sometimes troublesome food.

Of all druggists. Price 25 cents a box. New York Depot, 365 Canal St.

Birmingham Conference.

East Lake—Pastor Foster presided.

Large congregations at both services.

Three addresses at the morning service.

Our Ladies Aid society will send off to-morrow a large box to Bro. Patterson, their frontier mission.

First Church—Good attendance;

pastor preached at both services. One

addition. Increased attendance and

interest at the pastor's lectures on Baptism.

At the Ladies Aid society, before the Young People's Union.

Pratt City—Good prayer meeting

Wednesday evening; one hundred and

twelve in Sunday-school. Pastor

preached at both services, and attended

at the prison at 3 p. m. Good

meeting of the young people at 4 p. m.

Avondale—Pastor Lee preached at

both services; good congregations; one

profession of faith. Meeting continues

all this week. Interesting meeting of

the Young People's Society at 3 p. m.

Able lecture by W. C. Ward.

Elyton—Good prayer meeting

Wednesday night. The Sunday school

is growing in interest. Two fine con-

gregations met pastor Harris yester-

day. Morning subject: "In God's

strength we shall conquer;" at night,

"God's remedy for sin." Three ad-

ditions, two by letter and one for

baptism. The pastor lectured at 4

o'clock p. m. on "The City of Anti-

och, in Syria," to a good congregation.

South Side—Pastor Hale preached

at 11 a. m. on "No Confidence in the

Flesh," and at 7:45 on "Regeneration."

One addition by letter. Mis-

sionary meeting and building the

pyramid in the Sunday-school. Geo.

R. Wendling lectured Monday night,

under the auspices of the young men,

on "Stonewall Jackson."

Second Church—Pastor Whitte re-

turned last Thursday. No pastor was

ever more affectionately and lovingly

welcomed home. The church having

learned of the convalescence of the

pastor, and as they were looking for

him home, held a series of thank-

giving services every night during the

week. These meetings have been re-

markably well attended, and the Spirit

of the Lord was present in great pow-

er. Sunday was a day never to be

forgotten by the large audience at the

Second church. Bro. Whitte was not

able to preach, but made a tender,

feeling talk. Dr. McGaha preached

at 11 o'clock, and Bro. Glenn at night

both preached with power. Five ad-

ditions. Bro. Glenn will remain and

preach every day and night during the

week. Brethren, pray the Lord to

bless us. Upon motion of pastor Hale,

a resolution was heartily adopted

thanking the Baptist Pastor's Confer-

ence of Richmond, Va., for their

great kindness to Rev. W. A. Whitte

while sick recently in their midst.

There will be a ministers and lay-

men's meeting of Birmingham associ-

ation with Salem church, beginning

October 26, at 7:30 p. m. Dr. P. T.

Hale will preach Thursday at 7:30 p. m.

On Friday the Birmingham Con-

ference will be out in force. Let ev-

erybody attend.

Montgomery Churches.

West Montgomery—Pastor Town-

send preached morning and evening,

from the Parable of the Tares, taking

for his text at 11 a. m. Matt. 13:25,

at a church in a town like this; and re-

member that this was a mission field

for years past, until a year ago. And

now, by the time we pay our pastor

\$1,000, and give to missions, and to

the poor and other expenses, it makes

up anywhere from \$1,200 to \$1,500

per annum. So we are determined

to try to do something nice for half

the time. This field needs a pastor

every Sunday, yes, every hour in the

year, and but for the money troubles

we would have gone ahead all right.

Pray for us that we may not lose one

soul by this falling off.

Some little troubles. Death is

abroad among our people. We buried

one of our much beloved old sisters,

Mrs. Elizabeth Bartlett, last Saturday,

aged 81 years. On Friday the only

little daughter of brother and sister

John Edwards, aged five years. And

late Saturday evening a little son of

Mr. and Mrs. John Brown, aged 16

months. God have mercy on the sor-

rowing ones.

One of our young men, Bro. C. C.

Logan, got married two weeks ago to

Miss Rena Stone, of Columbus. Bro.

Logan is a very fine business man, and

has been a liberal supporter of our

church. Miss Rena is one of the

fair daughters of our sister city, a

woman of fine character. They will

live in the new house within one block

of our church. Good!

There have been over one hundred

converts to Christianity as the result

of my labors in the past year. Have

visited three associations. Hope to

see you all at the State Convention.

Girard. W. B. CARTER.

Ullman Association.

This growing body met in its eleventh

annual session with Sardis church,

10 miles southwest of Call

man, Oct. 5th. Only a few churches

were missing. The introductory ser-

mon was preached at 11 o'clock a. m.

by T. S. Martin. Afternoon the let-

ters were read, and were listened to

with unusual interest. Eld. C. A.

Owen was re-elected moderator, John

Small, clerk, and Eld. W. H. Guthrie,

treasurer. It took considerable time

to appoint the committees, and the

committees had to have time to make

their reports, hence considerable time

was lost, to the detriment of several

important subjects.

Therefore the association has done

comparatively nothing on the line of

missions. I think I can safely say

that there has been considerable im-

provement made this year. Yet we are

not doing one fourth as much as we

can do, nor as we will do if the preachers

would do their duty. Several of them

frankly confessed in their speeches

on the subject of missions that they

had been deteriorated, but were go-

ing to do better. But with all the

spirited speeches and laying of plans,

the "anti" was there, too, with all

his whining and grunting and growl-

ing, and he got in pretty good time,

too. If he comes again we intend to

draw him.

The subject of temperance was han-

dled with gloves off. If the churches

and the association carry out the

resolution passed, there is going to be

a great reform along the line of dram

drinking.

The subject of education was also

discussed in a very spirited way. Our

people are giving more attention to it,

and are striving harder to educate

their children now than ever before.

Stress was laid upon the importance

Cat Mountain.

On the Jasper road, about six miles

from Birmingham, there is now a

church called New Hope. Perhaps

less than six months ago a large ma-

jority of the citizens were without

hope. The people are mostly miners,

working either at Pratt's or Coalburg,

and they loved their beer much better

than their Bible. Owing to the wicked

wild career of the people, and the

squalling of drunken people and cats,

the place was given the name of Cat

Mountain.

Some time during the past summer

Bro. Red, a Baptist minister, and Bro.

Johnson, a Methodist minister, and

others, held a protracted meeting un-

der a bush arbor, and the Lord blessed

their labor in the conversion of about

135 souls. They organized a mission-

ary Baptist church, which now num-

bers 53 members, with bright pros-

pects of others joining soon. They are

a live, working body. It was my

privilege to preach to them last Mon-

day night on the subject of missions,

and I was delighted to have them

make a covenant to be good working

missionaries. This was proposed by

the very first of their pastor, Bro. Red,

who is a missionary, "warp and fil-

ling," and an all around good preach-

er and pastor, fully qualified to take

the oversight of this noble flock of

Christian men and women.

They are now worshipping in an old

dwelling house, which they will use

until they can build a church house.

Surely the Lord has done a great

work. Men and women who a few

months ago spent the Sabbath in

drinking and otherwise violating the

sacred day are now attending church

at every opportunity, and enjoying

the religion of Jesus Christ.

No more should this place be called

Cat Mountain, but New Hope, as this

is the name most appropriately given

to their newly organized church.

We expect great things from New

Hope. D. L. JAMES.

Fifth Sunday Meeting.

The fifth Sunday meeting of the

Alabama association meets with Moun-

tain Hill church.

1. Should Baptist churches suffer

their pastors to perform manual labor

for their sustenance? W. P. Mc-

Queen, I. F. Helms, J. C. Routen.

2. Can a pastor do his duty to his

church and perform manual labor for

his sustenance? J. W. Hollaway, J.

T. Moncrief, J. E. Bishop.

3. Is

