

ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

TERMS CASH: \$1.50 A YEAR

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ALABAMA BAPTIST.

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interest to write for terms. This paper has
a wide circulation in Alabama among the
700,000 white Baptists.

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ery, Ala., as second class mail matter.

CLIPPINGS AND COMMENTS.

John W. Mackay, the multi-
millionaire, is building a great
tomb for himself and family. It
will cost, it is said, \$250,000, the
material granite, and it will be one
of the most splendid mausoleums
ever erected. He has just lost a
son, whose body will perhaps be
the first to occupy the new tomb.
What a strange fancy some rich
people have, to advertise their
wealth in a graveyard. Yet mil-
lions of dollars are annually spent
in this useless display. The sight-
seers of another generation, seeing
this splendid tomb, will wonder
who was John W. Mackay, and no
one will be able to answer the ques-
tion.—*Evangelist*.

Yes, but other men who perhaps
never handled \$250,000 in all their
lives will be remembered by the
world they did when Mackay's tomb
as well as his name has been for-
gotten.

If Dr. H. M. Wharton would de-
vote himself to strictly denomina-
tional work in his evangelistic
meetings, many of his brethren
would be better pleased. It seems,
however, that in this work he frater-
nizes with the denominations
generally in preference to his own
people. He has an evangelistic or-
ganization which is formed on the
undenominational basis and will
as readily send a Methodist evan-
gelist to a Baptist church as to any
other. After all we cannot do
otherwise than believe that Christ's
own New Testament church is the
best piece of machinery ever de-
vised for Christian work.—*Baptist*
News.

Dr. Wharton changed the name
of his paper from "Baptist" to
"Evangelist" apparently as a part
of the program of letting down the
denominational bars.

Two or three hatchets in a church
can do untold harm. We have
seen it so more than once. This
too when the hatchets were not be-
ing used really—only brandished.
In fact we have seen these same
hatchets by mutual agreement de-
liberately buried, so that every-
body was set to rejoicing with the
idea that peace had come to Israel.
But lo, and behold! The handles
of the hatchets had been left stick-
ing out so that they could be pulled
up on the shortest notice. And
when this was done there was never
lacking the necessary notice. Let
churches make sure of it that
when they have a hatchet funeral,
the handle goes out of sight too.—*Baptist*
News.

Those hatchets are not always
brandished in a conspicuous man-
ner. Sometimes a soft talking
member carries one with the han-
dle sticking out from his bosom just
a little, and he points to it now and
then in a quiet but decided way.
The church keeps a pastor about a
year at a time, and frequently has
none.

The city of Chicago is much agi-
tated just now over the question of
reading the Bible in the public
schools. About twenty years ago
the Bible was banished from the
schools of that city, but during the
World's Fair Prof. David Swing
urged that a committee composed
of Protestants, Jews and Catholics
prepare a book of selections for
use in the schools. This has been
done, and the fight at present is
over the adoption of this book.

Everything keeps its true nature
only by being put to its best use.

For the Alabama Baptist.

What Baptists Believe.—No. 3.

BY J. O. BOW.

Regeneration.
"We believe that the Holy Scrip-
tures teach that in order to be saved,
we must be regenerated, or born
again; that regeneration consists in
giving a holy disposition to the
mind, and is effected in a manner
above our comprehension, by the
power of the Holy Spirit, so as to
secure our voluntary obedience to
the gospel, and that its proper evi-
dence is found in the holy fruits we
bring forth to the glory of God."

While there is a difference, ety-
mologically speaking, yet we use
the terms regenerated, and born
again, as interchangeable, meaning
that operation of the Holy Spirit
by which the soul is made new in
Christ Jesus.

The article of faith, above quoted,
says: "We must be regenerated." Without this there is no spiritual
life, no communion and fellowship
with the Father and with his Son
Jesus Christ; no hope of eternal
life resting upon God's promise and
provision.

The necessity of regeneration is
plainly set forth in the Savior's
words, "Except a man be born
again he cannot see the kingdom of
God." John 3:3. And again,
"Verily, I say unto you, Except ye
be converted, and become as little
children, ye shall not enter into the
kingdom of heaven." Matt. 18:3.
No human act or ecclesiastical pro-
vision can possibly be a substitute
for, or take the place of this neces-
sary act of divine power. Confes-
sion to the priest, his claim of abso-
lution from sin, confirmation, bat-
tism nor aught else can serve in this
connection. These are not regenera-
tion, not the new birth, cannot be
a substitute for it, neither can they
produce it. They cannot unite the
soul to the living head, cannot
make it a child of God, an inheritor
of the kingdom of Christ, and an
heir of eternal life. The Savior
said, "Except ye be converted,"
"Except a man be born again."

How it is accomplished we know
not, beyond the revealed truth,
"Ye are his workmanship, created
in Christ Jesus unto good works." Eph. 2:10. Jesus said, "The wind
bloweth where it listeth, and thou
hearest the sound thereof, but canst
not tell whence it cometh and whither
it goeth; so is every one that is
born of the Spirit." John 3:8. "Ye
are washed, but ye are not sanctified,
but ye are justified, in the name of
the Lord Jesus, and by the Spirit of
our God." 1 Cor. 6:11. "Every one
that loveth is born of God and knoweth
God." 1 John 4:7.

It secures our voluntary obedi-
ence to God, because we have been
made partakers of the divine nature,
being then new creatures, and spiri-
tually minded, and having the
spirit of Christ; "The love of Christ
constraineth us." "We love him
because he first loved us." Having
apprehended that love and applied
it to the need of our souls by faith,
we joyfully seek to live well pleas-
ing in his sight. "This is the love
of God, that we keep his command-
ments, and his commandments are
not grievous." 1 John 5:3. "If a
man love me he will keep my com-
mandments." John 14:23.

Its evidence is seen in a godly
walk and conversation. Not loud
profession of superior holiness, and
claiming attainments beyond scrip-
tural assurance, "But now being
made free from sin, and become ser-
vants to God, ye have your fruit
unto holiness, and the end everlasting
life." Rom. 6:22.

For the Alabama Baptist.

Preachers and Politics.

L. O. DAWSON.

Beyond all doubt they have a
right to enter politics if they choose,
whether they seek the election of
themselves or others to office. They
are none the less citizens of the
republic because they are pastors
of churches; they would, as a
class, make good citizens, clean
handed, intelligent and patriotic.
They live close to the hearts of the
people, having an interest in their
welfare that is comparatively free
from the hypocrisy of "ward
bums." There can be no question
as to their duty touching civil af-
fairs; they should be interested in
all questions of the day, do their
utmost to procure a good govern-
ment and perpetuate the principles
of a free government. And where
great moral issues are at stake they
should cry aloud and spare not.

But for all that, they should be
preachers and not politicians. The
work to which they have been di-
vinely called, by their own profes-
sion, is that of preaching the gos-
pel. Most of them have felt, "We
are here to preach the gospel." If
I am not a terrible mistake in
that call, they are making a terrible
mistake when they do anything to
interfere with their chief business;
and when a preacher enters polit-
ics, in the vast majority of cases
his work in the ministry is ended.
He may, indeed, preach on for
years, but he rarely ever recovers
from his campaign for office. I
know they are driven to it often by
poverty, often persuaded into it by
unwise friends, often called into it
by the necessity of the people
whose wrongs find their most elo-

quent expression from their lips.
But it is none the less unwise. Be-
ing a man like unto other men, the
preacher becomes absorbed in party
affairs, and his church work, his
divinely appointed work, is of less
interest to him than his political
fortunes.

In communities where all the
people think alike the step is still
dangerous, but where there is a di-
vision it is a sort of ministerial su-
icide. God made him bishop over
all the people, but strive as he may,
he can only serve a part of them.
However discreet he may be, his
church—the body of Christ, think
of it!—the church is split in twain,
the whole neighborhood is divided.
God appointed him to feed his
flock, and half the sheep are afraid
to take nourishment from his hand.
He may resign his pastorate, but if
his name be proposed as the shep-
herd of another flock, immediately
party lines are drawn in that
church, and another representative
of Christ's body is torn asunder.
He may have a large majority on
his side, and his opponents may be
the weakest in the church, but I in-
sist that God gave him charge over
all the flock, and his highest duty
is toward the weakest of that num-
ber.

It is useless to say men ought not
to make such differences with their
opposing neighbors. Of course
they ought not; but equally of
course they will. It seems impos-
sible for the masses to differ quietly
and calmly. Fervent rhetoric and
intolerant speech is the rule and
not the exception in our campaigns,
and we hardly recover from the ill
effects of one before we are plunged
into another.

There should be no partisan col-
oring to the preacher's thought nor
partisan ring in his tones. Let
him have his opinions. Let him
vote with the side of his own choos-
ing. This is both his privilege and
his duty. But beyond that his
voice should be the one to still the
tempest of passion, to preserve the
unity of the churches, the efficiency
of the schools and the peace of
communities. He can only do this
as his people have confidence in the
impartiality of his judgment and in
the breadth of his sympathy.

There is no relief in politics for
poverty, but rather aggravation of
the evil. There is no honor in of-
fice for the satisfaction of ambition.
The blind zeal of some party
leader may urge the preacher to
throw himself into the struggle,
but that same leader would con-
demn him with unsparring bitter-
ness if he were to take the oppos-
ing side. Unmoved by entreaty,
unshaken by threats, untouched by
criticism, the pastor should rise
high above the smoke and fog of
political strife. Regardless of party
power or personal interest, with
the light of heaven strengthening
his vision, he should see all things,
and with love for souls in his heart
he should strive to save all men,
and by the grace of God be bishop
of all the church. The distracted
condition of Zion and the circum-
scribed usefulness of many of our
best men attest the truth of what I
say.

Ministers' and Deacons' Insti- tute, Liberty Association.

At New Hope church, Chambers
county, March 27-29.

PROGRAM.

Friday, 27th, 11 a. m.: Intro-
ductory sermon. A. S. Smith.
9 p. m.: What is a church of
Christ? W. E. Lloyd, J. R. Stod-
hill, W. T. Foster, J. A. McCarley.
7 p. m.: Sermon. C. J. Burden.
Saturday, 28th, 9 a. m.: What
are the objects of church organiza-
tion? G. A. Hornady, J. P. Hun-
ter, Geo. L. Bell, J. D. Norman.
10 a. m.: What qualifications
entitle us to church membership?
A. S. Smith, C. J. Burden, John
Cumbie, J. A. McCarley.
11 a. m.: Sermon. G. A. Horn-
ady.

2 p. m.: What duties and obli-
gations does church membership
imply and entail? J. P. Shaffer,
J. L. Gregory, Jos. H. Johnson.
7 p. m.: Sermon. R. A. J. Cumbie.

Sunday, 29th, 9 a. m.: Sunday-
school mass meeting, addressed by
W. E. Lloyd, Geo. W. Hill, J. B.
Duke, G. W. Newman, F. M.
Handley and others.
11 a. m.: Sermon. Jas. P.
Shaffer.
7 p. m.: Sermon. A. S. Bran-
non.

The New Hope brethren and
community extend to all a cordial
invitation to attend the meetings,
and will take pleasure in entertain-
ing them.

J. L. GREGORY, Pastor.
D. A. MAGNAN, Clerk.

On last Sunday while at church
near Perryville, Mr. Ben Austin
was taken suddenly ill with some-
thing like apoplexy and died next
day. It was not considered safe to
move him to his home, during his
illness, so some bedding was brought
to the church and he was kept
there until the end came. The last
request that he made on earth was
during the service at the church
Saturday when he requested the
prayers of the Christian people in
his behalf. He had a host of friends
throughout the county, who sym-
patized with his bereaved family
and relatives.—*Marion Standard*.

For the Alabama Baptist.

We've Got the Thing Working
Backward.

BY REV. C. C. BROWN, SUMTER, S. C.

This sort of cabalistic utterance
is my text. Like the text very popu-
lar with some of us preachers, it
seems to be obscure, but when I
have run it into first, second, and
thirdly, the enigma will disap-
pear.

So, then, firstly. Women are al-
ways doing something. One of
them came to me, about a month
ago, and asked if I would not
preach one of my "very interesting
sermons" (ahem!) on China, and
so stimulate the gifts to the Chris-
tians offering. Being a married man,
and having learned obedience, I as-
sented. We had not parted more
than five minutes before I began
to see that I had made a large
promise, and had but scant means
of fulfilling it. "One of my inter-
esting sermons" was the article
asked for. The sister seemed to
labor under the impression that I
had such an article, or several of
them, on hand; but alas! I knew
better, and as I began to think over
the material I possessed, I feigned
the honest conviction that I did not
have a sermon on China, nor a talk
of any kind, worth the naming. I
hope there are no other pastors in
my fix. I am making these con-
fessions in ignorance of what oth-
ers have done; but it is a fact that
I did not have a talk on China
worthy of being used in my pulpit.
True, I might have been able to
talk twenty or thirty minutes about
the number of missionaries there, or
about the number of converts, and
I think I could have given some
forcible reasons for doing work in
that country; but all this would
barely touch China, and this was
not the sort of sermon the sister
had asked for. She said she was
in search of "one of my interesting
sermons"—a sermon about the peo-
ple, their customs, their country,
their history, their religion, and
lo! I who have been pastor for
twenty-one years today in this one
place found myself unable to fur-
nish the sermon from the material
on hand.

"Well, what did you do, brother?"
First of all, I felt ashamed of
myself, and underwent repentance;
next, I went to work. I pulled
down all the books in my library
that would help me in the matter,
and then I wrote to the Mission
Rooms in Baltimore and got every-
thing in stock there, but would not
be getting up an "interesting
sermon" on China. Several results
followed. The Christmas offering
was three times as large as ever
before, and is still coming in. An-
other result is now at hand. It is
enwrapped in my cabalistic text—
"We've got the thing working back-
ward." I now have new ideas of
mission work in China. That tri-
angular religion of theirs—Confu-
sianism, Buddhism and Taoism, all
enshrined in the mists of ances-
tral worship—that ancient conserva-
tism which runs back to the dawn
of time—the Chinaman in his men-
tal make-up, his adroitness and as-
tuteness—the condition of their
women, and the hoary years that
crown all this—a look into these
things opened my eyes and enabled
me to get a glimpse of the infinite
toil that lies before the missionary
in that country. To labor among
such a people, and in the midst of
such seemingly hopeless circum-
stances, is enough to crush the spirit
of a man of steel. I do not wonder
that, once in a while, a good man
flies the field. Henceforth I shall
pity, rather than curse him who
says his spirit failed him in his
work.

But now, see. We who live in
this land of light—we who ought
to be the support of the mission-
aries in every way, as well as in
sending them money—we are the
creatures who grow impatient, rest-
less and unbelieving. We clamor
for letters from the front. We want
news for the churches. We say the
people—and we are the people—
will become disheartened unless we
can give reasons for prosecuting the
work, reasons based upon actual
results, and these reasons the
missionaries must furnish. All this
means that we are requiring the
men on the foreign field to bear the
burden of two worlds—the
heaven world and of the world at
home. Instead of standing up to
encourage them, we demand that
they encourage us. And this is
what I mean by saying we've got
the thing working backward. We
are asking help of those whom it is
our duty to help. They are the
men who see and have to contend
with the real difficulties. We see
nothing, know nothing, suffer nothing.
In the midst of a conflict
which never ceases for one mo-
ment, we demand of them that they
furnish zeal to fight the foe on the
field, and then transmit to us
enough to keep the work going at
home. I begin now to see that this
is both sinful and cruel, and I de-
clare it will give a new heart of
sympathy to any man who will ex-
pend time and money enough to
investigate mission work among
the Chinese. There is no religious
undertaking in the world to be
compared with it, and none attend-
ed with so many perplexing prob-
lems and disheartening difficulties.
The giving of our money to the

man on the field is a good service,
but it is not the only one for us to
perform. The men who are labor-
ing to penetrate the darkness of
heathenism need encourage-
ment and stimulation and brotherly
sympathy and prayer, and we
at home should never, for a mo-
ment, allow them to think that we
are losing faith or becoming dis-
couraged. Hopefulness at home, a
sound of encouragement sent over
the sea, words of cheer and uplift-
ing—these we must furnish, and no
longer be sacking at the hands of
the missionaries the very thing
which they might justly ask of us.
There is nothing here to discourage
us. The churches are growing and
the work is moving on. Over yon-
der, far away, the darkness has
been dense and deep and dark,
but those who walk in the light
came to ask for guidance and
help from those who creep through
the everlasting gloom, I say—and
I think I am right—that we've got
the thing working backward.

For the Alabama Baptist.

Baptist Brazil Missions.

Never before did the Baptist
cause in Brazil begin with such a
bright outlook, with such a pleasant
prospect. If 1895 began gloomy
and cloudy, with inundations, epi-
demics and terrible accidents, the
same cannot be said of the year on
which we enter now. 1896 came
in all radiant with beauty and
glory. The horizon is clear. The
sun of peace and justice and honest
government is still clearly visible
in the Brazilian firmament. No,
never before did we begin a year
so happily.

Politically the country is enjoy-
ing a calm and peace which for the
last six years she has been striving
to obtain. The revolutionary state
of Rio Grande do Sul has been
brought to a comparative quiet.
The revolution has ended and the
rebels have been pardoned. Con-
gress has just closed its session, and
senators as well as deputies are at
their fireplaces, and liberty reigns.
The priests and monarchists, it is
true, are working hard to overturn
the republic, and lately have issued
some manifestoes, but this only
proves that the Republic of Brazil
is a reality and that liberty of
thought is a fact. Yes, politically,
Brazil has begun the new year well!

Commercially and financially the
new year began very auspiciously.
Sugar rising in value daily. The
coffee market has been very active.

"Olive Sam" to come back to his
old customer Brazil, and this makes
sugar of more value to the Brazil-
ian. Coffee also is growing in
value, and the farmers say that
never before did they have such a
good crop.

The commercial treaty with
Chile is also to be taken into
account as a point of progress. It
is true that exchange is very low, but
this only favors Brazil, for the
money that would be spent in for-
eign countries is being spent here.
Considering all things, Brazil be-
gan very well the new year.

And the Baptist cause never be-
fore began so hopefully. The field
is open to all good influences. The
gospel can be preached anywhere
and everywhere.

In Rio de Janeiro the new church
and the elegant preacher, Dr. Ot-
toni, are attracting crowds of peo-
ple, and many of those who come
to hear, begin to believe, and be-
lieving, they give themselves over
to him who came to save them.

In Minas, the rich and prosperous
state, Bro. J. J. Taylor is working
hard and gaining much ground. He
tells books and Bibles; he preaches
and teaches, and not content with
all that, he is translating Dr.
Broadus' "Preparation and Deliv-
ery of Sermons."

Here in the state of Rio we are
pushing forward. The Campos
church is in hopes of building its
chapel this year; the San Fidelis
church is baptizing many, and also
hopes to have a chapel of its
own this year; the Guandu
church is planning to buy a piece
of land on which they will build a
house that will serve both for
church meetings and a school; the
same idea is being carried out by
the Santa Barbara church.

Up in the north of Brazil the
brethren are in great hopes of do-
ing great things this year. Bro. Z.
C. Enylos, in Bahia, with his new
wife and new press, has his heart
full with new projects. Bro. Joseph
Adas, in Macao Alagoas, is open-
ing new preaching places in the in-
terior of the state. Bro. Estanislau
is hitting hard at the Romish
priesthood and is gaining much
sympathy for the Brazilians hate
the priest.

All over the Baptist Brazil field
there is buoyant spirit prevailing.
You may expect to hear great
things before the year 1896 closes.
God bless you abundantly.

Yours for Brazil,
SOLOMON L. GINSBURG,
Campos, Caixa 62, Jan. 27, 1896.

There are ninety-eight Baptist
churches in Chicago.

Our highest ambition should be
to live for Christ and his cause, and
all else will be added unto us.

The gossip who accuses her
neighbors of tattling, unwittingly
bites her own tongue.

From the Religious Herald.

Educational Value of Our Work

Let me lay before your readers
some of the educational value
of the periodical literature owned
and published by the Southern
Baptist Convention, and known as
the Convention Series of Sunday-
school Helps. The series consists
of a full line of periodicals—namely,
Teacher, quarterly, papers for
children and young people, and
also the usual line of supplies. It
was created in 1885, under the
management of the Home Mission
Board, but was transferred by the
Convention in 1891 to the Sunday-
school Board at Nashville. As a
business venture, the enterprise has
been wonderfully successful, and its
money value has been demon-
strated beyond all peradventure. It
has steadily increased in money
power, until now, judged by its in-
come, it may be considered a prop-
erty easily worth \$100,000. From
September, 1892, to February, 1896,
it has over and above all its ex-
penses, contributed in cash nearly
\$13,000 to missions (not including
nearly \$10,000 received in the last
two years from Missionary Day in
the Sunday-schools and sent to the
Home and Foreign boards), besides
thousands of dollars worth of litera-
ture and Bibles given to mission
Sunday-schools; and while doing
this great work for the denomina-
tion, the Board has never asked for
any contribution of money to itself,
though a few have voluntarily given.
The Convention has no better
money investment, considered simply
as a business enterprise.

But its educational value far sur-
passes its money value. So impor-
tant is the work of the Sunday-
school Board, so far-reaching and
so powerful in its influence as an
educational factor, that the Con-
vention would be justified in even
raising a special fund for its main-
tenance. But this is not necessary.
Its money value is the basis of its
educational value; its power for
good lies partly in its power to
create an income. In this way it
has fostered every other interest
of the Convention, been a kind of un-
dergirding of all the Convention's
work, and has stimulated the Sun-
day-school cause in many of the
states, and its usefulness has hardly
yet begun.

There are three ways in which
the work will tell in the coming
years, educationally. First, in the
matter of doctrine. This lies at
the base of all else, and dis-
tinguishes the periodicals of the South-
ern Baptist Convention from those
of all other denominations, as well
as from those claiming to be unde-
nominational. Whatever else this
last class may be, you may be cer-
tain they are not Baptist, and
should have no place in any Bat-
tist church or Sunday-school. Even
if they were given to you, you
could not afford to have them. In
dealing with the mind of the young
—as, indeed, with others—we want
the Bible as it is understood by our
people. It is well-nigh suicidal
for a denomination not to have a
denominational literature. In own-
ing and publishing its own litera-
ture, the Convention can control
the doctrinal training of the young
in our churches in a way not other-
wise possible. Training in Bat-
tist literature means training in the
Baptist faith, and this gives Bat-
tist power.

It is the ambition of our Board to
make the periodicals of the Con-
vention a great missionary force, to
have them known as the mission-
ary series, as distinctively set to
 lodge the great missionary thought
in the hearts and minds of our peo-
ple. This came first at a suggestion
from John A. Broadus, during my
first term in office, and was em-
phasized by Dr. Bell with great
power during his administration.
It is a characteristic and distin-
guishing feature in all our litera-
ture—in the Convention Teacher,
for superintendents, teachers and
others; in the Kind Words weekly
for the children; in all grades of
scholars; in the Young People's
Leader, for young people's meet-
ings. It is one of the aims on
which we are driving to train up a
missionary membership in all our
churches. The Woman's Mission-
ary Union, at Baltimore, marking
this feature of our work, has not
yet given us their sympathy and
co-operation as a joint enterprise
under the Southern Baptist Con-
vention, but has made our litera-
ture a medium of great usefulness,
and has helped in rendering it more
efficient in the enforcement of the
missionary thought. The fourth
page in every issue of Kind Words
is directly under their management,
and is devoted distinctively and ex-
clusively to the missionary topic
which is the common subject of
study for the given month through-
out our Southern Zion. There is
no better paper than Kind Words
as a missionary paper for children
—and this, too, in addition to other
excellencies—and no paper can take
its place for the training of the
young in the missionary work of
the Southern Baptist Convention.
This process carried on among the
young for a term of years, will
yield a great harvest. "Whatever
a man sows, that shall he also reap."
Sow missionary seed, and
you will get a missionary harvest—
first in the churches at home and

then on the foreign field. Dr. F.
M. Ellis once said, when struggling
with the centennial question, "Had
the Sunday-school Board been cre-
ated twenty-five years earlier, suc-
cess would have been comparative-
ly easy, instead of being difficult
and well-nigh impossible."

Moreover, it is worth much as an
educational force that all this work
in doctrine and missionary teach-
ing is associated in the minds of
the rising generation with the
Southern Baptist Convention as the
agency of its doing. Every pastor
knows the value of church loyalty
in its members as something dis-
tinctive and even additional to de-
nominational loyalty. It is some-
thing of power with church mem-
bers to lodge the very name of their
church in their hearts and minds.
The Southern Baptist Convention
is itself a great thought, and the
rightful planting of its work in the
mind is in itself an educational
force. Let the children, month af-
ter month, and year after year, re-
ceive the David Cook Series, or the
Peloubet Series, and our conviction
and contention is that they have
lost something which is gotten by
the children whose literature comes
bearing the mark and very name of
the Southern Baptist Convention.
A people must needs have their own
literature; a denomination must
needs have its own literature, and
a convention will surely find a pec-
uliar power and helpfulness in
having a literature distinctly its
own. To train the children, to
cherish and foster all the great en-
terprises of the Convention, whether
the Seminary, or the Foreign
Board, or the Home Board, will in
due season yield increased enlarge-
ment and efficiency in work.

The Sunday-school Board, or
rather the periodical literature en-
trusted to the Board, is the sub-
strata of every other enterprise
which the Convention has in hand,
and, in my judgment, involves the
efficiency and integrity and very
life of the Convention. Dr. John
A. Broadus, once talking with me
about the Sunday-school Board and
its relation to the Seminary and
other Boards, said: "We are all in
the same boat." This old adage
tells the whole story, and was great-
ly intensified in its meaning by the
way it was said.

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W. B. CRUMPTON.
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