

ALABAMA BAPTIST

ORGAN OF THE BAPTIST STATE CONVENTION.

VOL. 23.

ALABAMA BAPTIST.

Published Every Thursday by the ALABAMA BAPTIST COMPANY.

Office—116 Dexter Avenue, up stairs, next to Post Office.

TERMS.—\$1.50 per Annum. \$5.00 if not paid in 3 months. \$2.00 if not paid in 6 months. \$1.00 to Ministers in regular work.

THE LABEL.—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.

RULES.

THE ALABAMA BAPTIST is sent to subscribers until explicit order is received by the publishers for its discontinuance, and payment for arrears is made.

OBITUARIES.—Over 100 words in length are charged for at the rate of 1 cent a word. Remember this when you send one for publication. Count the words and send the money with the notice.

Without subscriber when in arrears. This is true. It will always find its way to the waste basket. The name of the author should be sent for the editor's use.

TO CORRESPONDENTS.—Do not use abbreviations; be extra careful in writing proper names; write with ink on one side of the paper; do not write copy intended for the editor, and business items on the same sheet. Leave off personalities; condense.

CHANGE IN POST OFFICE.—When writing to have your paper changed, please state the post office at which you receive the paper, as well as the one to which you wish it changed.

STATEMENTS.—Will be sent to each subscriber when in arrears. This is true. It will always find its way to the waste basket. The name of the author should be sent for the editor's use.

REMITTANCES.—Should be made by Postal or Express Money Order, Registered Letter, Express or Bank Check, payable to The Alabama Baptist Company.

ADVERTISERS.—Will find it to their interest to write for terms. This paper has a wide circulation in Alabama among the 100,000 white Baptists.

Entered at the Post Office at Montgomery, Ala., as second class mail matter.

CLIPPINGS AND COMMENTS.

Christianity is a sect. The Bible is sectarian, the first verse and the last. Teach the children at home, and leave the Bible out of the public schools. In the schools the formal reading of a few verses means nothing.—Biblical Recorder.

The pastor who is too highfalutin to ask his people to subscribe for the church paper is always the one who complains the most when his name fails to appear often in its columns. He not only wants to ride a free horse to death, but won't even furnish his own bridle and saddle.—Texas Baptist Standard.

The really fatal and reprehensible error in self-righteousness is that it obscures the noblest feature of the character of God—his love and merciful love.—R. Roth.

Another serious fault is that the self-righteous person will never become righteous. One must feel his need of righteousness before he hungers and thirsts after it.

How much alike are Mormons and Campbellites. Both contend that baptism is essential to the forgiveness of sins. Both contend that the Holy Spirit is to be received only by the baptized. Both contend that Baptists cannot be the church of Christ, because of the name they wear. The Mormons insist upon being called "saints," Campbellites get "fire mad" if we refuse to call them "Christians."—Baptist News.

A few people can make any church successful under the divine blessing. Let them be properly distributed every Sunday service through the congregation and let them make it a point to shake hands with every person in reach of them and say, "Didn't we have a good sermon? Come again."—Baptist News.

But they don't often speak of the sermon, unless it be to find fault; they usually talk about crops, politics or some other secular matter.

We are sorry to see the Baptist News, our esteemed contemporary, published in Illinois, repeating the old exploded story about Thos. Jefferson and the little Baptist church in the vicinity of his home; that he was accustomed to attend its meetings and from them got his idea of our federal government.

It is not true to let alone. It is not true now nor never was true. Do let it drop.

Can the Journal & Messenger, from which that paragraph is clipped, produce proof that its positive assertion is true?

The most enervating heresy known to Baptists is that of unsupervised observance of the Lord's Supper; and the Recorder cannot be true to its calling and decline to expose the sower of such a heresy. Furthermore, we have yet to be convinced of the advantage to be derived from "union revivals." We preach no milk and water religion. There are enough preachers whose services can be had in the preaching of the pure, whole word of God, for the refreshing of Christians and the salvation of the lost, without joining in vitiating union meetings, or calling in a Baptist who misunderstands the ordinances upon which the churches are reared.—Biblical Recorder.

The devil fears no man's profession when it is higher than his practice.

What Baptists Believe.—No. 6.

BY J. G. ROW.

Perseverance or Preservation.

"We believe that the Holy Scriptures teach that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation."

Yes, Baptists believe that such as are real believers, "Being rooted and grounded in love," "Rooted and built up in him and established in the faith," shall endure to the end. We think the Scriptures abundantly prove this doctrine.

When it could not exist, it would not have been a doctrine.

Unless this is true we have no definition of the word *save*. Its primary meaning is to make safe, and all of its definitions comport with this idea.

Now, if a soul is saved, it is "made safe" by the divine infinite power of God. We might rest the case here, but as the proof of this doctrine is so ample, we are not content to pass it over thus, lest some one fail to see the truth.

"He that believeth on the Son hath everlasting life." John 3:36 and 6:47. "He that heareth my word, and believeth on him that sent me hath everlasting life." John 5:24.

The Scriptures declare positively that a personal faith in Jesus secures to the believer the reward of everlasting life. Now, I simply ask the question, how long will it be till that life ends? Until it does end the believing, trusting soul will not be subject to the penalty of eternal death.

The word here translated *everlasting* is used in forty-three places in the New Testament to qualify life, or fix the duration of the believer's life. It is the same word the Savior used to describe the duration of the punishment of the wicked and the happiness of the saved. Mat. 25:46. It is the same word used in Rom. 16:26 to describe the character of God's existence. The same used in 2 Tim. 2:10 to describe the duration of the glory of Christ. In 2 Peter 1:11 to describe the duration of Christ's kingdom.

Then just so long as God is, so long as the kingdom and glory of Christ endure, so long is the true spiritual life and happiness endure.

Will some one say, "It is a dangerous doctrine to teach?" Well, I reply, I had rather risk the judgment of Christ on that matter than your's or mine. It is the doctrine Christ taught. It is simply our business to teach the word. God will take care of the results.

Again, our case is clearly made out, but as if to make assurance doubly sure, Jesus says, "I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father which hath given them unto me is greater than all, and no one is able to snatch them out of my Father's hand." John 10:28, 29, R. V.

I like the term *Preservation* better than *Perseverance*. The former indicates the power by which we are kept, the latter the result of that keeping. "Kept by the power of God through faith unto salvation." 1 Pet. 1:5.

Two children talking; one said, "How is it we are not lost and left and forgotten as we go on through this life?" The other answered, "God reaches down his hand, we take hold on his hand and he leads us all the way through life."

"But," said the first, "we go to sleep and could not hold on to God's hand." The answer came, "I got that wrong, God takes hold of our hand and he does not go to sleep." "Kept by the power of God."

For the Alabama Baptist.

Necessity of Doctrine.

There has been a growing tendency of late years to stoutly deny doctrinal preaching and doctrine.

Doctrinal exactions. Many tell us that only let the heart be right, and it matters but little whether the head be doctrinally sound or not. This is a very pernicious sentiment. It strikes at the vital roots of the best moral philosophy. It is acutely dangerous to the faithfulness of one's spiritual life. It may be seriously questioned whether a Christian's heart can be thoroughly right without the government of the great central, vital doctrine of the Christian religion. A young Christian may fervently desire to do right; his motives may be pure; he may profoundly wish to serve God to the best of his ability; and yet, notwithstanding all of his good desires, motives and intentions, how can he wisely, most acceptably serve God unless he be under the careful government of the doctrines of God? And what are those doctrines? Are they not the teachings of Jesus Christ? They are indeed. They are the divine rules of human conduct. They are God's directions for the government of the life of Christ in the believer's soul. It is a great thing to have the life of Christ established in a human heart. This is of first importance.

The poorest people in the world are those who try to keep all they get.

Do right yourself, and you will help some other man to behave himself.

The catalogue for 1895-6 will be issued in a few days.

Louisville. J. E. BARNES.

Next in importance is the correct, healthful government of that life.

And such a government must be in harmony with the teachings of the New Testament, which are the doctrines of Christ. These teachings must be laid hold of by the mind. There must be to some extent at least, of the essential, fundamental teachings of Christ. The heart is not to govern the head, but the head is to govern the heart. Both should be under the government of Christ's doctrines, as interpreted by the Holy Spirit. Without such a government there is great danger of individual fanaticism. Without it there is spiritual lawlessness. Without it some Christians run off into the wildest vagaries. It is one thing to have a good measure of

spiritual power, but it is quite another thing to have that power unwise and safe control.

The clamorous cry of the hour is for practical religion, but many who thus cry seem forgetful of the fact that unless practical religion be governed by sound doctrine it is erratic, unreliable and dangerous. The young Christians of our land should be doctrinally educated by competent pastors, and early trained in the use of the divine power which has been committed to them. In this way young Christians may be nurtured into efficient spiritual strength and become broadly and healthfully useful to the church and the world.

C. H. WETTERBER.

For the Alabama Baptist.

Seminary.

The schedule for the final examinations was posted on the second inst. It begins with Church History on April 29th and closes with Old Testament interpretation on June 2d. Commencement will be on the fourth of June.

Our president has had quite a number of "Seminary Memoranda" books issued. The first eight pages are taken up in giving a "historical sketch" of the Seminary. It clearly shows that from the organization of the Southern Baptist Convention in 1845 there was felt a need for such an institution. The men who most urgently pressed the enterprise in those days were R. B. C. Howell, J. L. Waller, Wm. B. Johnson, J. B. Jeter, A. M. Poindeexter, and Basil Manly, Jr. The first committee appointed to consider the possibility of having such an institution was appointed in 1845.

For such an enterprise, and so nothing definite was done till the convention met in Louisville, Ky., 1857. At this session of the convention a proposition was accepted from the Baptists of South Carolina to the effect that they would give one hundred thousand dollars towards establishing the Seminary at Greenville, S. C. It was determined to open the institution in 1858, but on account of some unavoidable circumstances, it was not opened till the following year, October of 1859. The faculty was composed of Drs. Boyce, Broadus, Williams, and Manly. The number of students for the first session was 26.

The smallest number of any one session was 7. This was the first session after the close of the war, the school having been closed from 1862-1865.

A record of the students is given showing the attendance from its opening 1859 to the present session 1895-6. Of course the number of this session is the largest of any session thus far, being 316. At the head of each blank page is a timely short paragraph. I insert a few of them. In proportion to intrinsic value few things are cheaper than a mind education. You can get an education if you will try.

If it lies in your power to do so you will commit a blunder if you fail to take a course at college. Do not neglect the college. The Seminary has many representatives in the field of foreign missions. There will be a course of lectures on missions next session.

Seminary men commonly train their churches to promote all the

good that can be done by the church.

Some of the things that are done by the church are:

1. To provide for the education of the young.

2. To provide for the education of the young.

3. To provide for the education of the young.

4. To provide for the education of the young.

5. To provide for the education of the young.

6. To provide for the education of the young.

7. To provide for the education of the young.

8. To provide for the education of the young.

9. To provide for the education of the young.

10. To provide for the education of the young.

11. To provide for the education of the young.

12. To provide for the education of the young.

13. To provide for the education of the young.

14. To provide for the education of the young.

15. To provide for the education of the young.

16. To provide for the education of the young.

17. To provide for the education of the young.

18. To provide for the education of the young.

19. To provide for the education of the young.

20. To provide for the education of the young.

21. To provide for the education of the young.

22. To provide for the education of the young.

23. To provide for the education of the young.

24. To provide for the education of the young.

25. To provide for the education of the young.

26. To provide for the education of the young.

27. To provide for the education of the young.

28. To provide for the education of the young.

29. To provide for the education of the young.

30. To provide for the education of the young.

31. To provide for the education of the young.

32. To provide for the education of the young.

33. To provide for the education of the young.

34. To provide for the education of the young.

35. To provide for the education of the young.

36. To provide for the education of the young.

37. To provide for the education of the young.

38. To provide for the education of the young.

39. To provide for the education of the young.

40. To provide for the education of the young.

41. To provide for the education of the young.

42. To provide for the education of the young.

43. To provide for the education of the young.

44. To provide for the education of the young.

45. To provide for the education of the young.

46. To provide for the education of the young.

47. To provide for the education of the young.

48. To provide for the education of the young.

49. To provide for the education of the young.

50. To provide for the education of the young.

51. To provide for the education of the young.

52. To provide for the education of the young.

53. To provide for the education of the young.

54. To provide for the education of the young.

55. To provide for the education of the young.

56. To provide for the education of the young.

57. To provide for the education of the young.

58. To provide for the education of the young.

59. To provide for the education of the young.

60. To provide for the education of the young.

61. To provide for the education of the young.

62. To provide for the education of the young.

63. To provide for the education of the young.

64. To provide for the education of the young.

65. To provide for the education of the young.

66. To provide for the education of the young.

67. To provide for the education of the young.

68. To provide for the education of the young.

69. To provide for the education of the young.

70. To provide for the education of the young.

71. To provide for the education of the young.

72. To provide for the education of the young.

73. To provide for the education of the young.

74. To provide for the education of the young.

75. To provide for the education of the young.

76. To provide for the education of the young.

77. To provide for the education of the young.

78. To provide for the education of the young.

79. To provide for the education of the young.

80. To provide for the education of the young.

81. To provide for the education of the young.

82. To provide for the education of the young.

83. To provide for the education of the young.

84. To provide for the education of the young.

85. To provide for the education of the young.

86. To provide for the education of the young.

87. To provide for the education of the young.

88. To provide for the education of the young.

89. To provide for the education of the young.

90. To provide for the education of the young.

91. To provide for the education of the young.

92. To provide for the education of the young.

93. To provide for the education of the young.

94. To provide for the education of the young.

95. To provide for the education of the young.

96. To provide for the education of the young.

97. To provide for the education of the young.

98. To provide for the education of the young.

99. To provide for the education of the young.

100. To provide for the education of the young.

"SPEAKING THE TRUTH IN LOVE."

ALA., APRIL 16, 1896.

THE RESOLUTIONS.

The following resolutions were offered by Dr. Shackelford at the recent fifth Sunday meeting of the Muscle Shoals association, and were ordered to lie on the table for the May meeting, when they were taken up for action:

Resolved, 1. That we recommend to our association the redistricting of the churches of this association, and that they be divided into three districts, as nearly equal in the number of churches in each district as possible.

2. That the association hold its sessions alternately in each district. The church where the association is to be held to be named by the district meeting at its annual meeting.

3. That each district hold an annual meeting to include the first fifth Sabbath after the first of April in each year. These annual meetings to be composed of the pastors and delegates from each church having five members or less, and one additional delegate for every additional five members, to be elected by the churches.

4. The business of the annual district meetings shall be to appoint the church where the association shall be held within its bounds; to discuss all questions and queries that may be brought before them; to appoint a standing committee to arrange the order of business and program for each meeting, and to attend to such business as is usually attended to by what are called fifth Sunday meetings.

The proceedings of this meeting and these resolutions were ordered to be published, and the clerk was instructed to ask the ALABAMA BAPTIST, Moulton Advertiser and other papers (in the bounds of the association) to publish the same, especially the resolutions.

J. M. ROBERTS, Clerk.

For the Alabama Baptist.

Rum and Rome.

"Do good unto all men; especially to those of the household of faith." Therefore, as Rome is part of "all men," I would do her good by voting against her.

may not please "Babylon the mighty," but it will be doing good unto her as to "all men," and thus as of "the household of faith." That which does good does not war against peace, and it follows that which pleases does not do good. Do good to all men; especially to those of the household of faith. Therefore, as Rome is part of "all men," I would do her good by voting against her.

Continuing at the present rate, travel, it is only a few more years till all heretics shall arrive at the door of the Inquisition. Give Rome the place, and it follows that which pleases does not do good. Do good to all men; especially to those of the household of faith. Therefore, as Rome is part of "all men," I would do her good by voting against her.

Continuing at the present rate, travel, it is only a few more years till all heretics shall arrive at the door of the Inquisition. Give Rome the place, and it follows that which pleases does not do good. Do good to all men; especially to those of the household of faith. Therefore, as Rome is part of "all men," I would do her good by voting against her.

Continuing at the present rate, travel, it is only a few more years till all heretics shall arrive at the door of the Inquisition. Give Rome the place, and it follows that which pleases does not do good. Do good to all men; especially to those of the household of faith. Therefore, as Rome is part of "all men," I would do her good by voting against her.

Continuing at the present rate, travel, it is only a few more years till all heretics shall arrive at the door of the Inquisition. Give Rome the place, and it follows that which pleases does not do good. Do good to all men; especially to those of the household of faith. Therefore, as Rome is part of "all men," I would do her good by voting against her.

Continuing at the present rate, travel, it is only a few more years till all heretics shall arrive at the door of the Inquisition. Give Rome the place, and it follows that which pleases does not do good. Do good to all men; especially to those of the household of faith. Therefore, as Rome is part of "all men," I would do her good by voting against her.

Continuing at the present rate, travel, it is only a few more years till all heretics shall arrive at the door of the Inquisition. Give Rome the place, and it follows that which pleases does not do good. Do good to all men; especially to those of the household of faith. Therefore, as Rome is part of "all men," I would do her good by voting against her.

Continuing at the present rate, travel, it is only a few more years till all heretics shall arrive at the door of the Inquisition. Give Rome the place, and it follows that which pleases does not do good. Do good to all men; especially to those of the household of faith. Therefore, as Rome is part of "all men," I would do her good by voting against her.

Continuing at the present rate, travel, it is only a few more years till all heretics shall arrive at the door of the Inquisition. Give Rome the place, and it follows that which pleases does not do good. Do good to all men; especially to those of the household of faith. Therefore, as Rome is part of "all men," I would do her good by voting against her.

Continuing at the present rate, travel, it is only a few more years till all heretics shall arrive at the door of the Inquisition. Give Rome the place, and it follows that which pleases does not do good. Do good to all men; especially to those of the household of faith. Therefore, as Rome is part of "all men," I would do her good by voting against her.

Continuing at the present rate, travel, it is only a few more years till all heretics shall arrive at the door of the Inquisition. Give Rome the place, and it follows that which pleases does not do good. Do good to all men; especially to those of the household of faith. Therefore, as Rome is part of "all men," I would do her good by voting against her.

Continuing at the present rate, travel, it is only a few more years till all heretics shall arrive at the door of the Inquisition. Give Rome the place, and it follows that which pleases does not do good. Do good to all men; especially to those of the household of faith. Therefore, as Rome is part of "all men," I would do her good by voting against her.

Continuing at the present rate, travel, it is only a few more years till all heretics shall arrive at the door of the Inquisition. Give Rome the place, and it follows that which pleases does not do good. Do good to all men; especially to those of the household of faith. Therefore, as Rome is part of "all men," I would do her good by voting against her.

Continuing at the present rate, travel, it is only a few more years till all heretics shall arrive at the door of the Inquisition. Give Rome the place, and it follows that which pleases does not do good. Do good to all men; especially to those of the household of faith. Therefore, as Rome is part of "all men," I would do her good by voting against her.

Continuing at the present rate, travel, it is only a few more years till all heretics shall arrive at the door of the Inquisition. Give Rome the place, and it follows that which pleases does not do good. Do good to all men; especially to those of the household of faith. Therefore, as Rome is part of "all men," I would do her good by voting against her.

Continuing at the present rate, travel, it is only a few more years till all heretics shall arrive at

WANTED
 "use and able."
The Congregationalist
 "to be put in our public
 text-book."
North Carolina Digest

Send One Dollar and Five Cents and you will get one of the Books, and those who do not subscribe for one each. To our subscribers the \$1.50. They are worth the money.

...Cents to the ALABAMA BAPTIST
it also pays for the paper for one
the paper can get the Books at a
entire series of 25 Books will be
money.

The book is of great value

—*The Congress*
"It ought to be put in our
schools as a text-book."
—*North Carolina*
"—*Wesleyan Methodist*.

onalist
 public
 Baptist