

ALABAMA BAPTIST.

TRUTH IN LOVE.

ALA., MAY 7, 1896.

TERMS CASH: \$1.50 A YEAR.

NUMBER 19

ORGAN OF THE BAPTIST STATE CONVENTION.

VOL. 23.

ALABAMA BAPTIST.

Published Every Thursday by the ALABAMA BAPTIST COMPANY.

OFFICE:—176 Dexter Avenue, up stairs, next to Post Office.
TERMS:—\$1.50 per Annum. \$1.75 if not paid in 6 months. \$2.00 if not paid in 6 months. \$1.00 to Ministers in regular work.

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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.

"The Pillar and Ground of the Truth."

For sometime the columns of the Journal and Messenger, of Cincinnati, have been enlivened by a discussion of the true meaning of the familiar passage of Scripture, "which is the church of the living God, the pillar and ground of the truth," 1 Tim. 3:15. The editor of that excellent paper said the passage could not mean what it apparently teaches, because as a matter of fact the church is not the pillar and ground of the truth, but rather the truth is the pillar and ground, the foundation and support of the church; and that correctly translated and interpreted, the apostle

meant to say that the church is the pillar and ground of the truth, and that the truth is the pillar and ground of the church.

ent correspondents presented views differing more or less widely from the editor. Now comes one who signs his name W. S. Kent, and who gives this learned and reasonable interpretation of the passage:

I do not claim that any special light has fallen where I sit, but I do claim a little knowledge of Greek. Let me preface by saying, nearly all interpretations of this passage by Protestant commentators are tinged with an effort to refute the Catholic dogma of church infallibility, as this place is taken by them as one of their strongholds. But we need not be troubled; if no other ideas can be found for *stulos* and *adrioma*, the nouns in apposition with *ecclesia*, than support for the former and foundation for the latter—that were sufficient, for Paul's thought at the time was unquestionably the ideal church, such a church as was started at Jerusalem and all the cities by the apostles under direction. Such churches were pure and spiritual in doctrine and practice at first. And such churches, wholly under the influence of the Spirit, are the support and ground of the truth.

But my idea just now is another. The best rule in ascertaining the meaning of Greek and Latin words is to go to the root of the word every time. *Stulos* and *adrioma* are both derivative words, and the latter is also compounded, but I think no idea is added, for many words grew longer as the language changed from ancient to modern without materially altering their value. This could be illustrated, had I space.

Stulos is only another form of *stela*, and unquestionably has the same root, *stela*. The same root is *istemi*, to stand. The idea in *stela* and *stulos*, both from the root meaning, is standing. *Stela* is something standing to indicate, as a post, slab, board, etc., to show victories, dedications, treaties, compacts, etc. *Stulos*, having the same root-meaning, is the *ecclesia*, standing to show the truth, standing for the truth.

Adrioma is compounded, but, as I said, no one can see in it, or its uses and applications anything different from *adri*, a seat, the idea of the root *adri*, being a resting place. So that *adrioma* is the *ecclesia*, the resting place of the truth, just as the Scriptures abundantly teach. For example, "the ordinances which I delivered unto you," (1 Cor. x, 3, etc.), 3 Thess. ii, 15, and many more like them. So the church is the indicator and resting place (custodian) of the truth.

"He might have done worse," means "he might have done better."

For the Alabama Baptist. What Baptists Believe.—No. 9.

BY J. G. BOW.

Baptism. What is it?

Baptists believe that baptism is the dipping, immersion in water, in the name of the Trinity, of a believer upon profession of faith, by one duly authorized by a church of Jesus Christ to perform such service.

All denominations admit this to be scriptural baptism, yet many claim it is not the only baptism. Others claim the act may be pouring or sprinkling water upon the person. Many, that unconscious, irresponsible infants are proper subjects to receive baptism; some even claim that it is necessary to salvation.

Then why be done when you can be sure you are right? Baptists never doubt the scripturalness of their baptism.

Besides Paul says "One Lord, one faith, one baptism, one God and Father of all," etc. Now if you believe Paul, or the Holy Spirit, when he says "One Lord, one faith, one God," why doubt his word or contradict him, when he says one baptism? If immersion is baptism, then sprinkling and pouring are not baptism. Only one is, can be, right.

The word *baptizo*, is not a translation of the word used in the original, but only transferred, only one or two letters in the Greek being changed.

I could give you the names of more than forty Greek lexicons, all of which give as the primary meaning of the word "to dip, to immerse," and no standard lexicon gives any definition to the word which is really at variance with this accepted meaning. None of them give sprinkle or pour as a meaning of the word.

Besides, if you substitute sprinkle or pour in any of the passages and attempt to read it you will find it will not fit. Take Mark 1:5, "And were all sprinkled of him in the river of Jordan; or 'Were all poured of him in the river of Jordan.' But it is correct to say, 'Were all immersed or dipped of him in the river of Jordan.'"

Affusionists sprinkle the water, not the people, so if sprinkling is baptism, then all who are baptized are baptized in water, and not in the Spirit.

Dr. Conant has collected about seventy-five passages from profane Greek literature in which this word occurs, and in every instance the meaning is plainly the same as in the Scriptures, namely, immerse.

The Greek is a very precise language, having a word for every shade of meaning, so much so that often nice shades of meaning in Greek cannot be clearly expressed in English. In Greek there is a distinct word for sprinkle, but it is never used in a single passage where baptism is mentioned. The same is true of the word pour.

The Greek language has, like all others, undergone many changes, but the Greeks today knowing the meaning of their own language, adhere strictly to immersion for baptism. Even the Presbyterian missionaries in Athens today are compelled to practice immersion even upon infants, as the Greek church has always done. Baptizo means to dip just as much as the English word dip does.

Leading scholars of all denominations have frankly acknowledged that the scriptural and apostolic baptism was immersion. Dean Stanley, one of the most prominent of the Episcopal clergy in England, says, "For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word baptize, that those who were baptized were plunged, submerged, immersed into the water."

The change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism, and has altered the very meaning of the word. He frankly acknowledges that in the days of Christ and the apostles, the word did not mean to sprinkle, but to immerse.

John Calvin, the founder of the Presbyterian church, in its present form, said, "The very word baptize, itself, signifies to immerse; and it is certain that immersion was observed by the ancient church." Commenting on the baptism of the eunuch, he says, "Here we perceive how baptism was administered among the ancients, for they immersed the whole body in water."

John Wesley, founder of Methodism, on Rom. 6:4, says, "We are buried with him, alluding to the ancient manner of baptizing by immersion."

Martin Luther says, "For to baptize in Greek is to dip, and baptizing is dipping. Being moved by this reason, I would have those who are to be baptized to be altogether dipped into the water, as the word doth express, and as the mystery doth signify." Works, Wittenberg, vol. 3, p. 79.

Cardinal Gibbons, Roman Catholic, says, "For several centuries after the establishment of Christianity, baptism was usually conferred by immersion; but since the twelfth century the practice of baptizing by affusion has prevailed in the Catholic church, as this manner is attended with less inconvenience than baptism by immersion."

Faith of our Fathers, p. 275.

The Encyclopedia Britannica, in the article "Baptism," vol. 3, p. 351, says, "The usual mode of performing the ceremony was by immersion. . . . The council of Ravenna, in 1311, was the first council of the church to legalize sprinkling by leaving it to the choice of the officiating minister." We could multiply such testimony.

Concords, but when they admit Jesus was immersed, and commanded his followers to follow his example, they say, I prefer to do something else, looks to me like wilful disobedience.

In our next we will show from the Scriptures the proof of our position.

For the Alabama Baptist. The Purport of Old Testament Scriptures.—No. 3.

The history, whether ideal, like the Pilgrim's Progress, or Theodosia Ernest, or Grace Truman; or literal, as we prosy, old-fashioned people are wont to consider, shaped down to the minutest particulars by divine direction, casket as well as jewel, room left indeed for addenda and interpolation; we all agree has its main use as a vehicle to bring forward the Messiah. It ought to be studied with this suggestion ever before the mind, securing that unity of purpose so grateful in any story.

When prophets foresaw future events, did they probably foresee them only in part, as to the specific object of the prophet, or were they transported in vision into the midst of what would one day be history, and describe things as a contemporaneous would do? This theory would go far to dispose of the difficulty some feel on the supposition that a writing cannot anticipate coming events and be history.

The thing to be especially guarded, is the moral and religious truth in the Bible. Any theory of inspiration

scouted as infidelity. Meanwhile let us be patient with the most daring destructive criticism that does not invade sacred things; and let not boasted scholarship despise the common-sense interpretations of the past, or the zealous conservatism of the present. The former may find "Him of whom Moses in the law and the prophets did write," only here and there, we very often and constantly. They may forget the New Testament guidance in interpretation, we, starting with Christian and Apostolic cases, may run wild with analogies and fanciful expositions.

That the ancient saints found the Messiah, the great sacrifice that should take away sins, from the days of the patriarchs down to Malachi, is distinctly declared in that glorious muster roll of witnesses, Hebrews 11th, crowned with the name of him who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the Majesty on high. Who has not read it, ready at the close to lay down the book, to clap his hands, and indulge in a shout?

A venerable professor, with whose Sunday-school class I once sat, was not clear about prospective faith in Christ. Oh, said I, the Old Testament saints looked forward to a Savior to come, we backward to a Savior already come; that is all the difference. Oh, said he, I know "that is your theology." No, said I, it is the Bible. Perhaps he, for the time, forgot that Paul gives us a full-length portrait of Moses' faith, as an example for us, not Simon's or Stephen's. It is to be presumed that not only the prophets told of the Lamb of God, but the priests as well, in language that was understood and intelligible.

These unlearned and fragmentary suggestions are not intended as a treatise however brief on the subject in hand, but merely as hints to aid the common inquirer, that may tempt the use of references. That habit is better for the ordinary reader than all the commentaries. Oh, for more Biblical and less speculative theology! for more preaching of the Word, and less declamation on current events; for more magnifying of the office of the ministry, and less reliance on other instrumentalities; less disposition to make "pastors and teachers" mere figureheads. E. B. T.

How much happier our lives would be if we would adopt Mr. Moody's advice to pray more and worry less.

Say to mothers, what a holy charge is theirs; with what a kindly power their love might rule the fountains of a new-born mind.—Mrs. Sigourney.

For the Alabama Baptist. My Work.

My work consists of four churches—three of them in the Cahaba and one of them in the Unity association. Concord, 12 miles east of Marion, claims the first Sabbath in each month. The membership is badly scattered and the church discipline very lenient, but since I took the church last September I see signs of improvement. There are many good men and women in the church who love the cause and will stand by him in that which is right, so you may expect to see things of us at Concord.

I preach the little flock.

For members to make their pastor happy, attending services, singing, praying, and paying for his service. Not long ago they, together with Concord, presented me a good road cart and harness, which enables me to get to my appointments in better condition. Then again, not many days since I found at the depot a half barrel of good syrup, sent me by the members of this church. My father and mother are among the old members of Valley Creek. Once a month I feel like I am going home.

I am just back from Bethel. This church is situated six miles southwest of Centerville, the county seat of Bibb county. It has a good membership. Among its members is Judge Thompson, probate judge of our county, who is also a deacon. There are few better men than he. Then J. B. Harri-son, moderator of the Cahaba association, is our efficient clerk and Sunday school superintendent. Deacon Harden, also, is a splendid man, with brother Hill James and others. But none of these brethren are so good as sister Harri-din and the other good sisters of this church. I was truly just as happy as I could be last Saturday, when Judge Thompson in conference, and in the name of these good ladies, presented me a good suit of clothes. Now, sisters of other churches, when you see this, think of your weary, tired pastors, go privately to each member of your church and see if you can do anything for them.

This church is the garden spot of Bibb. We have a 7000 or 8000 acre church nearly complete. The people and pastor love each other. We think of nothing but to be numbered among the regulars along the line of giving. Several take the ALABAMA BAPTIST now, and others promise to take it in the near future. J. W. MITCHELL.

Six Miles.

For the Alabama Baptist. The Restless Pastor.

He exists. There can scarcely be any doubt about that. When we last met him he was asking about the different vacant pulpits, and about the possibility of having him invited to preach for them. He has a good pastorate—not the best—for there are few of that kind; but he has not learned the lesson of contentment. Ever since he began to preach he has had an ambition to occupy the pulpit of one of the leading churches. His preaching has been praised, and he has not thought it an overstatement to say that his people have now and then said, "I am afraid we can't hold you; I am always looking for some church to call you away." He blinks and smiles and endeavors to appear modest, but these utterances find a response in his inner thoughts.

He has fairly chafed under his supposed restrictions. He complains—not aloud—that the churches do not always covet the best gifts. He listens with critical ears to others preach, some of whom are pastors of the most prominent churches, and he does not hesitate to declare—not aloud—that he can surpass that sermon any time.

There is no doubt he is a brother of some parts. Whether he might be a matter of debate. For a man of his temperament, rarely underestimates himself. Let his mistake lie in not magnifying his present work. A church in a small field led to a high elevation makes a larger place possible. The world is on the outlook for such a man as he supposes himself to be. Let him beware of chagrin if the world falls away to see just as he sees, and estimates just as he does.

This brother always reminds me of another who has been on the run for several years, and the first time his work reaches a hitch he wants to run again. He has a passion for locomotion. He is not a Methodist preacher either. On the other hand, he is a Baptist. But he tries every field he can reach. His failure to reach more than he does is due to the simple law of inability. It is no fault of his. He is prompt at a moment's call. This second brother spends his spare moments writing to his brethren far and near—"Can you not help me to another settlement? I am tired of living

at this poor dying rate." Rosy dreams haunt him. He wants to move again.

But these are equal to another brother who falls in the same category. He is doing well. He is popular. He is progressive. He is doing good work. His crowds ever abate. He is constantly receiving new members. He grows stronger every day. But he is restless. He scarcely knows why. He regards his field as too contracted. He resolves this thing in his mind. He must do it. Failure to find better excuse causes him to urge his wife's health as a reason for a trip to a new settlement.

But there is another brother of this class who has not yet moved. He is a Baptist. He is a good man. He is a good worker. He is a good pastor. He is a good brother. He is a good man. He is a good worker. He is a good pastor. He is a good brother.

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For the Alabama Baptist. The Question of the Hour.

The agony is about over, and in nearly every county in the state candidates for the legislature have been nominated by the Democratic party. The other political parties will soon announce their candidates, and until the first Monday in August a perfect deluge of oratory largely mixed with misstatements will flood the state.

Now, in making these nominations we have no hesitation in saying that in no instance is it probable that the temperance views of the religious voters were consulted, and Christian men are expected to vote for candidates whose views on the subject of intemperance are not in accordance with the views of the Christian community.

Unfortunately, we have more than ninety days in which to learn the views of these would-be legislators, and if they are not satisfactory we can defeat them at the ballot box.

When I say "views," I do not mean their private utterances, which every candidate will make in a confidential, don't-say-anything-about-it sort of way, but I want to say, it is our duty to demand from every candidate an outspoken public expression of his views on the liquor question, and if he has none, or if he is too cowardly to express them, or if he tries to conceal them, he is unworthy the honor he seeks. Any candidate who seeks to evade or refuses to express himself as freely on the liquor question as he does on the financial questions of the day may be safely placed as anti-temperance and in full sympathy with the saloon element.

It is a fact, that the liquor laws of Alabama are a disgrace to any civilized people, and are held in disgust by the intelligent, law-abiding Christian people of the state.

Under the existing laws, one of the fairest towns in Alabama has a saloon, to the grief of the citizens, and it was opened by the perjured signature of one white man and by the aid of two negro signers, one of whom has thrice been convicted and sent to the mines, and the other is a notorious wife beater. The name of the town and signers will be given if desired.

In another town near by the one referred to, a half-dozen negro cross-cut cutters were given deeds to a piece of swamp land—less than a quarter of an acre—and covered with water nearly all the winter.

Information we had of him he was stranded—out of work, and was busily negotiating with a tombstone company for an agency.

Why should not sensible Christians hate infidel baptism when they do it, making such "fools and blind" as occasional reports from England give proof of. A case recently occurred which illustrates the blinding influence of the custom.

A mother and her unbaptized infant died at nearly the same time, and the wish and plan of the bereaved husband and father, was to bury them in the same grave, in the same casket. The arrangements were made, and the rector of the church of which the mother was a member was asked to conduct the service. On inquiry, he learned that the stillborn infant had not been baptized, and so he refused to officiate at the funeral or to allow the burial of both in the same grave. The infant which had been moved and, after her burial, taken and buried in another part of the cemetery. That is infant baptism, its proper light. It never would be practiced, but for the idea that, some way, it secures the salvation of the child, and consequently unbaptized infant can not be placed in the "consecrated" ground with the drunkard, the deceiver, the rove, the knave, may be said. Not Romanists alone, but Protestants as well, are the promoters of such views. Baptists are all, anti-pedobaptists.—Journal and Messenger.

I am blessed thing that the pen of our ministers for we do dolefully and severely, and is a public opinion is the result of by which every man who preaches the gospel is tried. His moral conduct, his official duties and his teachings are passed upon every week by this charitable but unfeeling tribunal. For an open violation of the laws of veracity he is sentenced to suspension from an office which the final court holds to be sacred. There is no better proof of the esteem in which the ministry is held by the public than the severe sentence which is passed on those who violate the sanctity of the office. In many a case where the minister is not guilty, or where a civil court would grant him the benefit of a doubt, the suspicion of guilt or the possibility of it, work effectively his condemnation. He has to live not above evil, but above the very presence of evil. Every clean member of the gospel in the land knows that the standard is so high, and that law against its violation is so severe.—Central Baptist.

For the Alabama Baptist. Trip Notes.

After a pleasant night with Bro. Preston, at Abbeville, we were off in Bro. Wm. Martin's buggy for Bethel, 17 miles away, where we arrived by 10 o'clock. At 11 o'clock the congregation was large, and I preached the best I could after such a ride. "Dinner was on the ground" at 2 o'clock. The meeting was organized with Bro. McGee in the chair, pastor Malone being too feeble to act in that capacity. The evening was devoted to discussing two questions: (1) Will the unbelieving heathen be lost? (2) The object of preaching the gospel.

On Saturday the attendance was large. Bro. Preston, having gone home, left me and Bro. Lee as the only visiting brethren. The questions for the day were, 1. The duty of deacons; 2. Does God employ human agencies in the conversion of the world? 3. The object of preaching the gospel; 4. The duty of ministers. (a) As to studying God's word, (b) Giving themselves fully to the work, (c) Visiting their flocks, (d) Preaching. The discussion of these topics was lively and in a good spirit. The only question where there was much divergence of opinion was whether the Spirit of God employed the word which was preached in the salvation of sinners. Brethren Ray and A. L. and J. W. Malone maintained that he did not—that the Spirit acted independent of ministers or the gospel they preached; that the gospel was simply to feed the sheep and the lambs. Of course, holding these views they are not enthusiastic missionaries. Bro. Malone, on account of feeble health, left Saturday evening.

On Sunday the congregation was very large, and by 11 o'clock the house was very full and many compelled to remain out doors. I delivered a map lecture, showing what had been done by missionaries, and when the work was done and how. This service was very much interfered with by a heavy rain and threatening storm. After an invitation to come again we departed to the home of Bro. A. L. Ray, who, by the way, I judge to be a kinsman of mine on account of his being a pretty good fellow and a good preacher. After a refreshing night at his home he carried me to Abbeville, where, after

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Alabama Baptist.

MONTGOMERY, MAY 7, 1896.

Directory for the Baptists of Alabama.

OUR BOARDS.

The State Board of Missions, located in Montgomery. W. C. Bledsoe, Corresponding Secretary, Montgomery, Ala. Book Department, J. H. Collins, Secretary, Montgomery, Ala. J. L. Thompson, President, Montgomery, Ala. J. L. Thompson, Geo. W. Ellis, W. E. Pierce, T. L. Jones, Geo. B. Eager, Jonathan Harrison, W. B. Davidson, Montgomery; A. J. Dickinson, H. S. D. Mallory, Selma; W. M. Burr, Dothan; J. A. French, Talladega; W. C. Cleveland, Columbus; E. T. Hale, Birmingham; W. E. Hudson, Opelika; S. A. Adams, Jackson; M. F. Brooks, Brewton; N. C. Underwood, Clayton; J. P. Wood, Troy; J. Taylor, Mobile; R. E. Pettus, Huntsville.

ORPHAN'S HOME BOARD.—G. R. Farnham, President, Evergreen; J. W. Stewart, Secretary and Treasurer, Evergreen; E. T. Hale, Z. D. Koby, J. C. Bush, C. S. Rabb, P. M. Bruner, C. L. Gay, John Cunningham, Matron of Home, Mrs. Clara W. Ansley, Evergreen. BAPTIST YOUNG PEOPLE'S UNION OF ALABAMA.—Prof. P. H. Mell, Auburn, President; W. D. Dunlap, Birmingham, Secretary and Treasurer.

OUR SCHOOLS.

W. C. Bledsoe, President.

Judson Female Institute, Marion, Ala. S. W. Averett, President.

OUR PAPERS.

The ALA. BAPTIST, Montgomery, Ala.

Dr. EAGER has shown us a card from his brother, Rev. John H. Eager, missionary to Italy, who with Mrs. Eager is visiting the home land. The card was written at Bedford City, Va., on Friday last, and said, "We are here, and all well. We had a fine voyage and came into port a day ahead of time." Bro. Eager and wife will attend the convention at Chattanooga, and he will then visit a number of places "to speak for Italy." We hope he may visit Montgomery and other points in Alabama before he returns to his work.

The contest between Americanism and Romanism is becoming more definite every day. Rome is making a vigorous effort, as quietly as possible, to dominate this country. It has too nearly succeeded already. Every one ought to understand Romanism. Dr. Christian's book, which is advertised in this paper, comes at the right time. A copy of the book and the ALA. BAPTIST for one year, to old or new subscribers, for two dollars and fifteen cents, postage paid.

The Texas Baptist Standard and other Baptist papers North and South, are firing big guns at Dr. Whitsett on account of that "dis-

taste of England and of Roger Williams which we mentioned last week. Some other brethren are also using vigorous language on that subject. To read their utterances one might almost conclude that the president of our Seminary has been guilty of downright heresy. We do not propose to enter into the controversy, but merely to make a suggestion or two that may help our brethren to preserve their equanimity.

Perhaps we may question Dr. Whitsett's good judgment, considering the position he occupies, in publishing in an Encyclopedia, a book of reference, a statement which he may be supposed to have known would produce an unpleasant sensation among his brethren; but a question of good judgment, like that of taste, is not one that can be settled by discussion. In this case the great question is, has Dr. Whitsett discovered and published what is true? He has been teaching that alleged truth at the Seminary for some time, and nothing was said against it. Now, if he is unable to prove that what he teaches is true, or if it should be proven that it is not true history, of course he will be expected to change his teaching. But until the proof is produced, what is to be done?

Hot denials and fervid rhetoric do not settle a disputed question. There is no charge of perversion of Scripture teaching or of intemperance to our articles of faith. It is only a question in the history of the Baptists of England and of the baptism of Roger Williams two hundred and fifty years ago. No tenet of Baptist faith is involved. If Dr. Whitsett should prove that he is correct in his historical statements it might be somewhat unpleasant to Baptists generally, and especially to those brethren who stoutly contend for the idea of an unbroken "Baptist succession" that may be proved, but it would not touch at all the teaching of Scripture and the practice of Christ and the apostles as to baptism, nor affect any item of Baptist belief as formulated in our "confessions of faith."

As the matter in controversy is one of human (Baptist) history and not of doctrine, we see no occasion for any Baptist getting excited, or for any reason to fear that the discussions are about to be de-

FOR NEW SUBSCRIBERS.

Old subscribers have heretofore been included in every offer we have made of a premium to those who send their name and money for the paper. Therefore we think there can be no complaint if we now offer a premium exclusively to new subscribers, for the present at least. The Washington Post Almanac and Encyclopedia for 1896 is one of the most complete and useful publications of the kind we have ever seen. There are nearly 500 pages of closely printed statistics and facts and figures on nearly every subject that would be useful on the farm, in the household, in the office, and to the political speaker or writer. There are brief points on civil and criminal law, on taxation, co-partnerships, estates, bills of exchange, constitutional law, etc.; facts about the late war; information of all kinds upon the financial system of the government, embracing statistics of the amount of money pe-

riously in circulation. This is a most valuable and interesting book. Agents are wanted in every county.

For the Alabama Baptist.

Seminary.

Dr. Kerfoot attended the 25th anniversary of Eutaw Place church in Baltimore last week.

There are 51 candidates for graduation this year—18 for Th. G., 17 for Th. M., 13 Th. B. and 3 for Th. D.

Dr. Whitsett and Sampey and several students will attend the Convention this week.

Bro. W. H. Sledge left Friday for Columbus, Ky., where he has been called. He will return in a short while and take the degree of "P. Q." as interpreted in Tim. 3:2.

Dr. John R. Sampey preached at Walnut Street church Sunday night. I regard it as the most thoroughly gospel sermon I have ever heard. He is very popular in Louisville as a preacher. The largest crowd came out to hear him I have seen at Walnut Street church since I have been in the city.

Bro. E. W. Marshall, a graduate of this year and a native of Georgia, has been called to Union Springs. The Alabama brethren are all much rejoiced, for a better man cannot be found than Bro. Marshall. While we regret that Texas has taken two of our best pastors, we certainly should be glad to know that Georgia will give us such fine men as Bro. Marshall and Bro. Campbell, who has been called to Troy.

Bro. G. W. Townsend will attend the Convention and go home, after which time he will be open for engagements for summer meetings. He has been a very close student while here, and I am sure he will do a fine work this summer.

Some have tried to do their duty. God knows who has been faithful. Let them try again and let others who have been negligent help as never before.

THE REMEDY.

We need \$10,000 in cash every month. Our people have been putting off paying during May and the summer months, and so forcing the Board to go heavily in debt right after our Convention. This year we cannot do this. Our people must pay more right away. Let them pay for May in May. We can do this. Let us show our missionaries and the world, and God, that we are in earnest. Have you taken acollection recently? Take another. You took a meal yesterday, and need another tomorrow, so do our faithful, God-blessed missionaries. If you will not take a collection, preach or talk on the great work God has given us, and state the case to God's people. We need the funds now in May. Who will respond? There are a thousand who can give, or raise and send ten dollars. Will you be one? Do let us hear from you. The work must go forward. God is in it, and calls for our help. Who will respond at once? Fraternally,

R. J. WILLINGHAM, Cor. Sec.

Richmond, May 1.

For the Alabama Baptist.

Bro. Carter's Work.

We had large congregations and delightful services at Goshen last Saturday and Sunday and also at night.

We had a marriage at the church on Thursday night. A crowded house witnessed the union of Mr. D. J. O'Brien and Miss Mattie Sikes. Both are members of Goshen church, having been baptized recently.

On Sunday our church for the first time commemorated together the death and sufferings of our Master. It was a beautiful sight to see the young church assemble around the table of the Lord to eat and drink in remembrance of him.

On last Wednesday afternoon, near Luverne, I preached the funeral and buried Mrs. Salter, a noble and good woman, wife of J. M. Salter, and eldest daughter of that grand old sire J. H. Enlay. She was 41 years of age, and leaves a husband and nine children to mourn their loss.

Today we have had a most gracious time with the Bradleyston saints, who have just completed a beautiful house of worship, which is a credit to the membership and to the community at large, not to say the town alone. I was invited to preach the dedication sermon, and

an evil in the bud is easily crushed; when it has become full grown it is more difficult to contend with.

Get your minds and hearts ready, dear brethren and sisters, for some earnest words I will have to say to you after the meeting of the Southern Baptist Convention.—W. C. B.

The appointments of brethren Shackelford and Briscoe, evangelists of Muscle Shoals association, came too late for full insertion this week. We give the four first:

Enon church May 16, 17, at 11 a. m. and 3 p. m.; Hopewell May 18, 11 a. m. and 3 p. m.; Shady Grove May 19, 11 a. m. and 3 p. m.; Trinity May 21, 11 a. m. and 3 p. m.

The brethren call these "all day meetings," and request members and friends to provide refreshments at the churches. Full list next week.

S. O. Y. Ray: I forgot to say in my recent trip notes that pastor P. L. Moseley met me at Ozark and carried me the whole trip. He had a fine span of horses—that is, Billie was, and the other was Susie; she was quite as good as Billie. We

enjoyed the trip very much. It was my happy day.

ren Fletcher and his wife made the rounds with us, rendering valuable aid. I was delighted to meet at Geneva my oldtime friend and brother, Geo. M. Parker, who is pastor at Andalusia. He is very much at home in the piney woods, and we intend to keep him.

The recent marriage and removal to New York of Miss Vene McDonald has we fear, deprived our columns of a poetical contributor who had become popular with our readers, and whose charming little poems were looked for with interest by many admirers. Yet it may be that after a while her muse will become restless, and claim its former place in our columns. The First Baptist church, the Sunday-school and the B. Y. P. U. also lose an active and efficient member, whose services were ready on demand for any good work.

We have received the program of the ministers' meeting which is to be held at Newton, beginning June 8th, and continuing through the week. As the meeting is a month distant, we thought the program could wait till next week and thus make room for announcements of other meetings that are to be held sooner, and also for other matter of pressing importance. Bro. Ray writes us that a meeting similar to that above mentioned will begin at Georgiana on Monday after the fourth Sunday in June, program of which will be sent in

to be encouraged to press their noble work.

County Line church, Chamber county, is one of our oldest churches having been established in May, 1835, by Rev. Frank Calloway. It has had a wonderful history, and has been all through these years a Baptist stronghold. Eleven preachers have come from its membership, viz.: W. A. Hunter, J. F. Bledsoe, A. C. Simmons, J. M. Russell, J. Russell, S. M. Perry, W. W. Sanders, J. T. Jarrell, W. M. Blackwelder, J. A. McCarley and J. P. Hunter. All of these have gone to their reward except the last named. County Line is a kingdom in itself. Having a large and influential membership, it is a power for good. I received a hearty welcome there last Sunday from the pastor, Dr. Jno. P. Shaffer, and from the people. A large congregation listened attentively while I talked to them about the Lord's work. A liberal contribution for missions will come in due time.—W. C. B.

Quiet meetings of deep interest and real power have been in progress at the First Baptist church during the past week. Dr. A. W. Dickinson, of Selma, instead of A. W. Lamar, who was kept away by sickness, assisted the pastor, preaching twice daily with great simplicity, directness, unction and power. His expositions of Scripture impressed all who heard.

the one hundred and ten thousand Baptists of Alabama, young and old, male and female. Give largely if you can, but if you can't, give what you can. We must do something and do it quickly. It would be the baldest folly to allow our college to fail. The buildings cost over \$60,000, and property in land will some day be a handsome endowment. If Howard goes under, another denomination, I am told, will seize the opportunity, and when it is too late we will repent our mistake. Let us hear no more of criticisms. Help if you will, if not, please don't hinder.

Brethren, let us fall into line, let us join hand in hand all over our great state, in this effort to save Howard College. Talk about it, and pray for it and give to it. Different brethren are in the field, but the time is short, don't wait, send your contribution to Capt. W. C. Ward, Birmingham, or to Dr. A. W. McGaha, East Lake. No need to send notes or promises, it will take the money to save the college.

Fraternally,

Woodlawn, W. A. HOBSON.

For the Alabama Baptist.

From Rev. W. B. Crumpton.

Dear Baptist: I get a chance now and then to look into your face, and frequently I get letters from kind friends in the old state, which keep me in remembrance of Alabama, though I am much occupied with my Kentucky work.

Winter left us some time ago, and we were plunged into heat equal to that of June. All through April the weather was very warm; frequently the thermometer touched in the neighborhood of ninety. I doubt if it was as hot in Alabama. The "oldest inhabitant" has been interviewed, and he says nothing of the sort was ever known before; but I am constantly being warned by friends that a cold snap may slip in on us yet, for it was only two years ago that a big snow was on the ground on the 20th of May. Farmers are now busy planting all sorts of seeds, and rain is greatly needed everywhere. The soil is very fertile, and vegetation seems to leap out of the earth, when it does start, as if by magic.

I have visited quite a number of churches, met the pastors in their homes and talked freely with them about matters pertaining to the kingdom. They are not unlike our Alabama churches and pastors. Each field has its peculiar difficulties, and each pastor has problems to solve which look to him unsolvable.

"Redlicker" is made here by the million gallons; but I am delighted to find a very pronounced temperance sentiment everywhere. They

It is the height of unthankfulness to forget our hundreds of thousands of our two or three

for the Alabama Baptist.

From the Board of Trustees.

To the Baptists of Alabama:

On behalf of the Board of Trustees of Howard College, application will be formally made to the directors of the Alabama Baptist State Convention to appeal to the Baptists of Alabama, and to the pastors of Baptist churches particularly, to do everything by appeals to once to raise money for the college, and the friends of education, for the liquidation of the mortgage debt of Howard College. This cannot be done without organization. The State Board of Missions, as the general agency of the Alabama Baptist State Convention, ought to be charged with the duty of superintending this work. It is desired that the application proposed to be made to the directors of the Alabama Baptist State Convention be freely discussed, and it is to invite such discussion that this communication is made. The directors will not be likely to act unless they think that in making such an appeal to the Baptists of Alabama they will be doing what the Baptists of Alabama desire.

Many persons have wondered how an improved moral sentiment have received a severe set-back.

I find young people, just droves of them, who ought to go off to school, many of them the children of wealthy parents; but it makes the heart sick to find so many of them absolutely without ambition. This is to be said more of the boys than of the girls. Kentucky boys begin trading very early in life, and it is hard to get them broken away from it long enough to get an education. But hard times are helping to mend matters somewhat along this line; trading is not profitable now, and is often disastrous to the person engaged in it. I have talked with some bright boys who have had enough of it and are seriously considering the question of an education. Here, as in Alabama, my heart goes out to the poor girl or boy with a bright mind who is looking for an education, but who means to secure it. I am

gently searching for the men and women of wealth who will dedicate some of the Lord's money to this good cause. I feel sure that in a few years I shall find a goodly number of such people.

The college is doing well. We have enrolled 393 this year. If brother J. Gideon Harris will come to see us June 9th we will show him the biggest thing in the shape of a commencement his eyes ever beheld, and the prettiest country on the face of the earth.

I am hoping to get hold of the hands of a multitude of old Alabama friends next week at Chattanooga. W. B. CRUMPTON.

Georgetown College, Ky.

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Bethel and South Bethel.

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