

ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.
VOL. 34.

"SPEAKING THE TRUTH."
MONTGOMERY, ALA.

JANUARY 21, 1897.

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NUMBER 8

ALABAMA BAPTIST.

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Letter, Express or Bank Check, pay-
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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
people who are Baptists.

Entered at the Post Office at Montgom-
ery, Ala., as second class mail matter.

The following from the Sunday
School Times is sound doctrine:

"Business is religion, and religion
is business. The man who does not make
a business of his religion has a religious
life of no force, and the man who does not
make a religion of his business has a
business life of no character."

The bar-room is a bank. You
deposit your money—and lose it.
Your time—and lose it. Your health
—and lose it. Your strength—and
lose it. Your manly independence
—and lose it. Your home comfort—and
lose it. Your children's happiness—and
lose it. —*Bible Mission Advocate.*

The recently elected President of the
Republic of Chili took an oath at his
inauguration with the following clause in it:
"I will conserve and protect the Catholic,
Apostolic, Roman religion." May be we
are not sufficiently thankful in this free
country of religious liberty for what we
enjoy; it will certainly do us no harm to
know that in Romish countries, even
where their government is republican in
form, the alliance of church and state
is demanded. Romanists maintain the
sempiternum wherever and wherever they
can.—*Central Baptist.*

There are many complaints in
Boston that Mr. Moody is hurting
people's feelings by what he has to
say about the inactivity of the churches
and the inconsistencies of Christians.
He responds: "I have had my own feelings
hurt more than you have. I think the time
has come to have the feelings hurt all
round, so that we shall be up and doing
something." There is a good deal in that.
While we have serious doubts about the
value of pessimistic evangelism, and think
Mr. Moody as well as Mr. Mills might
profitably condense their condemnations
instead of spreading them out over a whole
series of meetings, yet until the slumbering
Christians get wakened up and begin to
feel uncomfortable, there is little use in
trying to arouse religious interest outside
the church.

Calvary Church, Washington, of
which Rev. Samuel H. Greene, D. D., is
pastor, has just completed the thirty-third
year of its history. From small beginnings
it has gradually grown to rank among the
foremost evangelical churches at the
National Capital, and is distinguished
for its organization and the efficiency
of its workers. The total membership
is now 1,500. The total receipts for the
past year were \$50,000. Two branches are
maintained. One of them, the Kendall
church branch, is under the care of a
regular pastor, and last year raised \$2,000.
A Chinese class, organized in 1883, numbers
twenty-five members and is doing a good
work. The general Sunday-school is
organized in six departments, and has a
total enrollment of 1,076, and an average
attendance of 875. The contributions last
year amounted to \$1,600. In his pastorate
of sixteen years with the Calvary church
Dr. Greene has done a grand work, and
won a large place not only in the city of
Washington, but also in the denomination at
large.—*Examiner.*

For the Alabama Baptist.

To the Baptist Young People of
the South.

You are banded, or are banding
yourselves together for further in-
struction and help in all lines of
Christian work. But we are to do
more than learn. Knowledge ac-
quired and unused, while adding
vast responsibilities to its possessor,
brings no blessing to the world.

We know that the religion of
our Lord is a "world religion,"
and that if it can not save the en-
tire human family, it can not save
any one of us. And more; we
know that if it is not our duty to
declare it to the whole race, we are
under no obligation to mention it
to a single soul. We know full
well that the heathen are lost with-
out the gospel, and that more terri-
bly still are our home people lost,
if having heard of Christ they re-
ject or neglect him. Just what

Law-makers, you are the guardians
of the mothers and children of the
state, and these mothers make free
to present their appeal as a matter
of right and duty. You know
there is no love so unselfish, and
no devotion so self-sacrificing as
that which mothers feel for their
children. Turn your thought upon
the homes and firesides of Alabama,
and tell me, if there is any class
of citizenship, any order of human
being, any sex or species that have
superior claims upon the law-
makers of this country for protec-
tion in their homes and to their off-
spring. Which is of more impor-
tance to this country, the saloonists
or the mothers? The saloons or
the children? This issue is before
you to stay till decided a right, ig-
nore it as you may.

When almighty God placed the
burden of maternity upon woman—
made her the custodian of the in-
fant in the critical period of its
life—he said to the fathers, "Bring
up the child in the way it should
go," placing the burden and duty
of protection upon the men. Now,
I say, measuring my words before
God: No child should be thrust into
this unfriendly world denied the
privilege of a sober home to be
born into, with pure blood in its
veins, untainted by hereditary dis-
eases that follow and are entailed
by drunkenness. Anything that
regards this vested right is rank
injustice to the child who comes
here without its consent; and any-
thing less than this protection to
the mother, who goes down into
"the valley of the shadow" to give
an immortal soul its being, is wan-
ton cruelty to the innocent and de-
serving that will bring down a awful
curse upon you.

Legislators! you know the saloon
upsets the peace of the community,
incites broils and foments strife;
generates murder and opens the door
to every sin in the calendar of in-
iquity; you know the saloons multi-
ply courts, jails, penitentiaries, chan-
celleries and gallows; and they create
more expense for arresting, prosecut-
ing, and feeding the criminals they
make, than they raise revenue for the
treasury. You know they are the
prolific source of every kind of moral
abomination that blackens human
character. Oh! tell me, what will our
law-makers grasp the enormity of this
evil, definite, burning, shameful
wrong of selling the permission to
debauch and destroy our children?
We make indignant protests
against anarchists, but protect the
saloons in which every anarchist
plot is hatched. We hang murder-
ers, but cherish the saloons that
make the murderers. We offer
rewards for the apprehension of
train wreckers, but put the saloons
upon you.

C. S. JOHNSON.
Sylacauga, Ala.

For the Alabama Baptist.
Florida Letter.

Dear Brother: When I saw you
in Montgomery last, and renewed
my subscription for the ALABAMA
BAPTIST, before leaving for Florida,
you asked me to write you if I
found anything of interest. I have
found something of the deepest in-
terest to me, and believe it will be
to you also, and at least some of
your readers. We have had one of
the most glorious revivals in the
little place that it has ever been my
privilege to witness and enjoy. Dr.
Nelson, an evangelist from Macon,
Ga., came to Palmetto a week ago
last Saturday, and began a meet-
ing that night at the Baptist church.
He preached every night from eleven
to twelve o'clock, which were well
attended, and also the most helpful
meetings of the kind I ever saw.

Nothing was done to create a sen-
sation—only the simple, pure gos-
pel presented in such a way that a
child could understand it. The re-
sult was a real Holy Ghost revival,
as Bro. Nelson called it. Christians
were praying and working, and
sinners were convicted and con-
verted—mostly young men and
boys. Last Sunday morning Rev.
R. H. Whitehead, the pastor, bap-
tized eight happy souls in this
beautiful Manatee river, my out-
boy being one of the number. It
was the largest baptism since the
day.

As the pastor led them into the
water all joined hands, those on
the beach singing "Shall we gather
at the river," when, just as the
words "Silver spray" were re-
ached a ray of sunlight burst
through the clouds and turned the
water into literal "silver." It con-
tinued to shine until they returned
to the beach, then disappeared and
shone no more all day. Oh! it
was a beautiful sight! As if the
Lord smiled His approval from
Heaven.

Rejoice with me and all these
dear Palmetto people. They are
such dear, warm hearted Christians,
and take a stranger right into their
hearts. We all learned to love
dear brother Nelson and his noble
wife, who is so truly a "Helper in
the Lord" to him. They went
from here to Tampa to hold a meet-
ing this week. May the Lord bless
them wherever they go, and make
their successful in winning souls
for the Master.

God bless you and make our
paper a power for good.
Your sister in Christ,
Mrs. NETTIE CHANDLER.
Palmetto, Fla., Jan. 27.

The Purchase of Opportunity.

BY REV. GEORGE WHITMAN, D. D.

Redeeming the time (R. V. margin,
Buying up the opportunity.) Eph. 5:16

One who reflects upon the phrase,
"Redeeming the time," will see
that it cannot be a correct transla-
tion of the thought expressed by
the inspired writer. To "redeem"
is to buy back, to repurchase a thing
that has passed out of our possession.
If the phrase, "redeeming the
time," is a correct rendering, it
would imply the possibility of the
repurchase of time that has been
lost. In that case a man might
waste a considerable part of his
life, and in his later years "make
up for lost time" by extraordinary
zeal and goodness. This, indeed,
is the seductive thought in the
minds of many people. It is a de-
ception and a snare, however, for

when these ominous words were
spoken? Did the matter rest here,
all would be lost, for if, judging
from the light of our present expe-
rience, "It is easier for a camel to
go through the eye of a needle" than
for a rich man to find eternal rest,
the case must indeed be hope-
less. No need, however large,
was ever made with an eye through
which a camel could by any possi-
bility pass. Hence it must follow
that either the words were uttered
carelessly, or we did not understand
the allusion. We cannot for a mo-
ment doubt the sincerity of each
word that our Lord spoke, and we
know that he uttered no word care-
lessly. "He was a man of sorrows
and acquainted with grief," and no-
where in holy writ do we find him
indulging in any pleasant, every
word he spoke was for our instruc-
tion and was freighted with pro-
found wisdom.

It is hard for the Bible reader at
this distance from the spot where
these remarkable words were
spoken to get at the meaning of the
singular expression. What does it
mean? Is it true that no one who
has riches can get into the kingdom
of God? Certainly no camel can
pass through the eye of a needle,
and all must be lost and the case
hopeless. So it seems to be, and
much thought and study has been
expended to discover what could be
the inner meaning of this ex-
pression. Some have said that it
referred to one of the gates of Jeru-
salem, which was so small that it
was called "The Needle's Eye." No-
none of the gates of the city are so
small that a camel with a full load
of merchandise may not pass with
ease through them.

The traveler in the Holy City
will find in the course of his walk,
or donkey ride through the tangled
and winding streets, some very nar-
row, where the roof of one house
almost touches the roof of its neigh-
bor across the way, and one can al-
most shake hands with his friend
in the next house. Other streets are
wider, and are the arteries leading
from the country to the denser
heart of the city. It is along these
that the caravans move in long
steady streams, single file. Camels
and donkeys laden with precious
burdens, coming from or going to
a distant city. The termini of these
streets are the city gates and beyond
the wide open country. Off from the
principal streets at various
places are the streets of merchan-
dise, where are the shops and ba-
zaars, crowded with a motley crowd
of vendors and purchasers, all busy
with the matter in hand. At the
entrance of this crowded street
there is placed a U shaped iron
structure, made of two upright rods
of iron, set in the ground about
three feet apart and six feet high.
These vertical rods are connected
at the top by a third bar of iron,
which extends from one to the other
and reaches to the wall of either
side. This structure is called "The
eye of the needle," and it is put up
to prevent the camels from enter-
ing the bazaars. Donkeys and men
may easily pass, but the camel is
debarred. He can get through, but
it is difficult. He must bend his
back and bow his head, or he can-
not pass the gate, and he must be
patient. You can see that our
picture can we not see that our

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Rev. S. H. Huntberry, Stillwa-
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Also five sermons, besides the
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All this to occupy only three
days—From Tuesday, Feb. 16th, to
Thursday, Feb. 18th, inclusive, in
the hospitable town of Ozark, Ala.

All the Baptist preachers of south-
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from every where else in general,
freely to be present and partici-
pate in the proceedings. The de-
sign is to find out our duties more
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delinquencies of all kinds, pray
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These glorious truths suggest two
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We have entered into the heavenly
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We may deeply feel the need of
their aid, but they do not need us.
Let us not be so selfish. Let us not
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Let us set our affections on things
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He had belonged to his father,
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work has just begun. Old Nick is
doing a wonderful sight of kicking,
but we are going about the work
of the Lord as unconcerned as though
he was not about. We have much
to praise the Lord for, so you see
we are not in a hurry."

A paper by Elder W. C. Cleve-
land, D. D., on The divine call to
the ministry; first, is the doctrine
of the Scriptures; second, the
evidences of a call; third, obliga-
tions of the person called.

A paper by Elder P. L. Mosely,
on The duty of a pastor to his peo-
ple with reference to general de-
nominational affairs.

A paper by Elder A. J. Preston,
on The minister encumbered with
secular cares; whose fault; the
thorough knowledge of the Scrip-
tures.

A paper by Elder N. C. Under-
wood, on The minister dependent
on the Holy Spirit; to fit him for
his work; to fit his hearers to hear
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from every where else in general,
freely to be present and partici-
pate in the proceedings. The de-
sign is to find out our duties more
fully, confess and repeat of our
delinquencies of all kinds, pray
earnestly to forgive us our weak-
nesses, and prepare us more fully
to serve his church and his world.

These glorious truths suggest two
kinds of practical application.
We have entered into the heavenly
rest, but they do not need us.
We may deeply feel the need of
their aid, but they do not need us.
Let us not be so selfish. Let us not
grudge the victory which they have
won, or the coronation in which
they are to be long.


Let us set our affections on things
above and strive to walk worthy
of our inheritance. Some of you recall
the story of John Halifax. A poor
friendly orphan boy, he knew
nothing of his family history except
what was suggested by the name.

[illegible]

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