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

CHANGES:—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.

ANONYMOUS COMMUNICATIONS:—Will always find their way to the waste basket. The name of the author should be sent for the editor's use.

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

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For the Alabama Baptist.

The Baptism of the Eunuch.—

Part 2.

Dr. T. J. DILL, Howard College.

Acts 8:38, "He baptizeth him."

DIRECT TESTIMONY.

We have established by circum-

stantial evidence the antecedent

probability that Philip did put the

eunuch under the water; and now

we proceed to the direct testimony

which rests upon the meaning of

the expression, "He baptizeth him."

If the word had been translated

into our language and a question

should arise whether the translation

is correct, it would be necessary to

refer to the Greek language to set

tle that question. This becomes

doubtfully necessary when the word

has been translated instead of

translated. The question, then, is,

not what may "baptize" mean in

our language, but what does *Bap-*

tizō mean?

This we proceed to consider.

1. To go to the root of the mat-

ter, we begin with the root *Bap-*

tizō. We claim that all the

words formed on this root preserve

the radical idea out of which natu-

rally arise the special meanings

attaching to each word. As this

argument is original with me, I

propose to give it at some length.

I have gathered together seventy-

seven of these words: how many

more there may be, I do not know.

I will give a few, by which the

reader may judge the rest:

1. *Bapto*, to dip in water, to dip

in dye, to dye, to draw water by

dipping.

2. *Baptos*, dipped, dyed; of

water, drawn by dipping vessels

3. *Baptizo*, to dip in or under

water.

4. *Baptistes*, one that dips, a

baptizer.

5. *Baptisterion*, a bathing-

place, swimming-bath, the bap-

tistry in a church.

Observe that each of these words

is formed from the preceding: (1)

"to dip;" (2) "dipped;" (3) to

place in the condition described by

the preceding, to put under water;

(4) one who puts an object

under water. Observe, in general,

regarding the seventy-seven words,

that twenty-eight are connected

with the dyer's art, which all in-

volve the idea of complete and long

continued submersion in a fluid;

five suggest drowning; four, tem-

pering metal; three, bathing. In

no one of them is pouring or sprink-

ling hinted at. The reason is plain.

The synonyms of "to dip" are not

"to sprinkle" or "to pour," but

"to plunge," "to steep," "to

soak," "to dive;" all of which ap-

"saucer," that which holds sauce.

To help us out, we take another

word from our list, the word for

"saucer," *embolima*, which appears

to the eye of the student in Greek

as *em*, in *Barn*, "to dip," and

the suffix *ma*(t), denoting, as de-

finied by Hadley and Allen, "The

result of an action," which is the

saturation of the bread dipped into

the sauce. A *saucer* is that into

which bread is dipped. This re-

calls to the mind of the student in

antiquities the manner in which

sauce was eaten by the ancients,—

by dipping bread into the sauce and

eating the bread. This custom ex-

plains the incident during the last

supper,—the giving of the sop to

Judas.

2. I come now to the last link in

the chain of my arguments. I af-

firm, as an actual fact, that *Bap-*

tizo does mean "to dip in or under

water." This is given first by Lid-

dell and Scott as the literal mean-

ing of the word; and I add, it is

the only one, as it is the only mean-

ing inherent in the word itself; for

we must here, as in the discussion

of *eis*, distinguish between the

meaning of the word and the other

ideas that may be suggested by it

in the various connections in which

it may appear. Still more neces-

sary is it, to distinguish from the

literal meaning the various words

by which it may be rendered into

English, which vary according to

the other ideas that may be sug-

gested by the context. We dis-

tinguish, therefore, three uses of

the word:

First, and literal, "to dip, to im-

merse, to sink, to plunge." These

are all literal, because they describe

the action itself: thus of ships, "to

sink or disable" them; middle

voice, "to dip oneself, to get one-

self baptized."

Secondly, where the word is still

applied to material objects, and

might be regarded as still literal,

but describes the effect of the action

itself. Here we render into Eng-

lish, "to steep, to soak,"

where the saturation of the object

submerged is implied; "to bathe,

to wash," when the cleansing effect

is referred to; and "to drown,"

when the extinction of life is im-

plied. Under this head we place

the passages in the New Testament

in which the word has been trans-

lated, not transferred: (Mark 7:34)

"Except they wash, they eat not."

So also in Luke 11:38.

Thirdly, where the use is plainly

metaphorical, being diverted from

material objects to that which is

abstract or spiritual. Such are the

phrases, "soaked in wine, over

head and ears in debt, drenched

by Liddell and Scott, we add, "to

be baptized with" the baptism that

I am baptized with." Matt. 20:22;

Mark 10:38. Observe that in this

last, while the word is transferred

and might seem to refer to the or-

derance of baptism, it is strictly

metaphorical and might be read,

"plunged into suffering." Ob-

serve, further, that in all these met-

aphorical uses, the propriety and

force of the metaphor arises out of

the radical idea of complete sub-

mergence beneath a fluid.

To sum up my argument, we re-

peat that the circumstantial evi-

dence proves that Philip did put

the eunuch under water; that this

is confirmed by the direct testi-

mony derived from the meaning of

the word *Baptizo*. The force of

the direct testimony depends upon

two facts: (1) The word belongs

to a family of words growing out

of a common root, every one of

which involves the idea of putting

into or under a fluid; and (2) the

foreign mission board, South-

ern Baptist Convention.

RICHMOND, VA., Aug. 3, '97.

As announced in The Journal

we want to publish a set of maps—

six in number, one for each of our

fields—to be about 2½ feet in size,

mounted on one roller. These

could be made a power in every

church and Sunday-school, as well

as woman's society and young peo-

ple's meeting. We find that we

can issue the maps at a cost of \$2 a

set. Will every pastor, church,

Sunday-school, woman's society,

young people's union, or individual

that will take a set, not to cost

over \$2, write us at once? If we

get two hundred responses we will

issue the maps.

Some responses have come in,

and doubtless other brethren have

intended to write us, but have for

some reason neglected to do so.

We urge every person desiring a

set of these maps to send us his

name at once. Let no one suppose

that there will be plenty of names

sent in to insure the issue of the

maps, and then he can get them.

If all desiring them act thus it will

be impossible to issue them. We

will spare no pains to make the

maps good and attractive. Write

us now while you think about it.

The sooner we receive the requisite

number of names the sooner the

maps will be published. Can you

not use a set in your church? Write

us.

R. J. WILLINGHAM,

Cot. Secy.

It is better to lose the good opin-

ion of others than to lose a good

opinion of one's self.

For the Alabama Baptist.

Trip to the Golden Gate.—No. 6.

BY REV. B. F. RILEY, D. D.

So interested was I in the climate

of California that I sought to learn

of all the characteristics of each sea-

son. I ascertained that there was a

uniformity in the climate, but that

was characterized by a cold season

which prevailed from December to

April, the rainfall during that sea-

son being twenty-two inches. The

average temperature in winter is 55

degrees. It is a remarkable fact that

no provisions are seen in the hotels

for affording warmth.

Fabled stories of gold in the

discovery and recovery of gold in

the Klondike region on the Yukon

river, Alaska, reached San Francisco

only a day or two ago. I have never

seen people more excited. It is dis-

cussed with far more fervor than

a great national election, and reminds

me of the early memories of the re-

ceipt of news from a great conflict

during the war. Several persons have

already arrived bearing from \$500

to \$100,000 in gold. These persons

left California a year or more ago

with nothing, and now they return

laden with gold.

Transportation companies are active

in getting all available

passengers into readiness for the

conveyance of those who desire to go

to the Klondike region. And they are

going by the hundred.

Excitement increases.

Each day as new reports come of

new discoveries. Men gather in knots

and groups at the corners of the

streets, and in the hotel corridors, or

huddle closely over restaurant tables

to talk of the possibility of fabulous

fortunes. They seem not to estimate

that they have to travel 9,000 miles

and over deep snow, even in the

warmest portion of the year, and that

they must finally come to the region

of the Arctic ocean before they can

begin work. But nothing daunts

them. Merchants, lawyers, educators,

editors—all classes are bent upon

gold.

exercised were held under slight

changed conditions. I cannot but

longer to speak of this delightful

region, which was really a revelation

to me, as I am sure it will be

Alabama Baptist

MONTGOMERY, SEPT. 3, 1897.

Directory for the Baptists of Alabama.

OUR BOARDS.

The State Board of Missions, located at Montgomery, Ala., is composed of the following members: President, J. H. Collier, Secretary, J. L. Thompson, Treasurer, J. L. Thompson, and other members.

Our State Board of Christian Education, located at Montgomery, Ala., is composed of the following members: President, J. L. Thompson, Secretary, J. L. Thompson, Treasurer, J. L. Thompson, and other members.

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OUR PAPERS.

The ALA. BAPTIST, Montgomery, Ala.

Massey's Business Colleges, Columbus, Ga., July 27, 1897.

To the Alabama Baptist:

Perhaps it will be of interest to you to know that we have received more direct returns from our advertisement in the ALABAMA BAPTIST than from any other paper we are now using.

The above statement will contain a wider meaning when we state that we practically cover the Southern field and advertise in all papers of any standing.

We keep a system whereby we can tell accurately the results obtained from each paper, and we can trace better results to your paper for its cost than any of the others.

We therefore conclude that your circulation must not only be extensive, but among the better class of people.

Very truly yours,

R. W. MASSEY, Pres.

to the Association of the Birmingham Association.

Dear Brethren: So many of our associations meet on the same day that it will not be in our power to visit all, or for our agent, Rev. Joe A. Howard, to be with you. We therefore most earnestly ask you, in the event we are not with you, to please appoint some brother who will represent the paper, and take subscriptions for us. Brethren frequently pay up and renew at the association. The brother whom you appoint to act for us will not be forgotten for his services when he makes settlement. This is the best we can do, and we hope every moderator on the first day will make this appointment and announce it to the association.

A promise should be as binding and sacred as an oath. The man who makes a promise, without any undue influence exerted upon him, but of his own free will and accord, and then fails to comply, when in his power so to do, does great violence to his character, and weakens his influence. Our word should be our bond. Written agreements should be needed only as records, not as the binding of a promise. When a sinner, a wicked man falsifies his pledge, we can in some degree understand it. Even many of these, however, are scrupulously honest in keeping their word. But when a Christian disregards his pledges and promises, when within his power to reform, he neglects his power to reform, he is a very strange, unaccountable, fascinating stranger.

The Religious Herald of last week brought the sad tidings of the sudden death of Mr. Dickinson, editor of the Herald. She had been in a dangerous condition, but was thought to be rapidly regaining health and strength, when a sudden change for the worse soon brought the end. We tender to our bereaved brother assurances of deepest sympathy in his great sorrow.

Dr. Dill's second paper on immorality impresses us as one of the clearest and strongest arguments we have seen on the subject. We are sure our readers will unite with us in thanking Dr. Dill for his contribution to our controversial literature.

THE SCHEMER.

The mischief-maker, the intermeddler, the plotter, the wily schemer, in some form or other, is found in every land and country. He intrudes into families, communities, churches. He is seen sighted, or tries to be, and always on the alert. His mission is varied, his purposes controlled by circumstances, and every means at his command made subservient to the accomplishment of every end. He works secretly. He does nothing straightforwardly. He dodges and goes around the backway. Under cover of secrecy he draws around him willing dupes to do his bidding. He plots and plans and schemes to accomplish his purposes at the risk of the ruin of good names.

The meanest man is the coward, who seizes upon the absence of another to do him an injury. To malign, traduce, hold up to ridicule, insinuations often have a demoralizing effect upon character. No name is called, but the thrust finds its mark. It is the contemptible sneak, the prejudiced non-descript with more brains than brains, who works covertly, indirectly for the ruin of his superiors. There is nothing so corrupt among men as the heart full of envy and prejudice. It is the part of this genus to do indirectly what he dare not undertake directly. The ambitious, the vindictive man, with a revengeful spirit, and but little sense, and less prudence, is a dangerous individual. He is the personification of worldly policy and secular expediency. Personal aggrandizement and superior leadership—which appeals to the vanity of the weak—are the main features in the composite of the schemer. Such a man is sure sooner or later to over-achieve.

Such conditions came out boldly and definitely in the eventful career of Joab. He fearlessly, yet covertly, seized upon the weak points in the character of David, and made them subserve his purpose. He used his knowledge and power to a controlling influence. He murdered Abner to rid the official family of an influence that might thwart his designs. There are Joabs all over this land of ours ready to slay their Abners, if need be, to carry their ends. Personal ambition, official ambition, plots and plans and schemes, regardless of truth and principle or honor. Personal, indelicateness and unscrupulous aims will be unmasked and the true inwardness will out.

There was a time when a wayward son "stood beside the way" and said, "On that day I was made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!"

Joab's ambition, personal pride, inordinate vanity, coupled with intellectual imbecility, backed by an abundance of self-conceit, can create confusion, strife and bitterness without measure.

Of all men to be avoided as more mischievous than Ipers, we mention the class that goes by the modern name "Schemer," who lay tribute on every device and occasion to carry a disreputable point. Such will not scruple to stab an adversary in the back. They regard not the soundness of character. The schemer, small or great, is the villain of the world's history. He is the disturber in every family, the marplot in every community, the hypocrite in every religious organization. Stealthily, step by step, he moves upon his victim. A plausible religious cant hides the very soul of the thief and the murderer. He talks piety to your face, when in the dark council chambers of his heart he may be plotting your ruin. He runs the chances on every and any thing to aid in the accomplishment of his purpose. Such characters are found in church and state. They vary in strength, yet they seek the same ultimate end. Disagree with them, and you incur their deepest condemnation and displeasure. Assert your God-given right to believe as your best judgment dictates, and your unbiased intellect and research warrants, and you call down a shower of anathemas. Therefore, we warn against the schemer, the marplot, the intermeddler, the man who is ambitious to be a leader, whether you find him in church or state; in high places or low places, such characters should be closely watched.

Physical rest is absolutely necessary. In the hurry and bustle of life there is much wear and tear. These gaps in the physical life can be repaired only by absolute rest. If the Bible denounces the sluggard, it admonishes the weary and worn. The Master himself set the example when he urged his disciples to turn aside for a season to rest. Of the times restoration is the result of a change of labor; but not always.

Under the most congenial labor, the man may give way. There is a limit to human physical ability as to all else that is human. We do well to recognize this important fact.

We should have our seasons of waking rest as well as of sleeping rest. The tired mother, jaded under the burden of domestic cares, should have seasons of repose, when she can turn everything loose, and rest. The merchant, the mechanic, the preacher, the lawyer—all, every one owes it to himself as a sacred duty to seek repose from labor.

EXTRAVAGANCE is a sin. No one has a right to squander and wantonly to misuse what God has given him. Every one is responsible for all that he enjoys and possesses. It is a solemn matter to be the custodian of gifts.

FIELD NOTES.

The Andalusia Crescent, of Friday, Aug. 27, said that one of the children of pastor Geo. M. Parker was quite sick.

Rev. T. M. Barbour, of Tuscaloosa county, died of heart failure some days ago. He was well known as a Baptist minister of more than average ability, and his influence was extensive. He was a good man and true.

The advertisement of the Fonville School appears in this issue. Prof. Fonville and his school have been so long united with the little city of Tuskegee that the name of one frequently suggests the other. Tuskegee has always been justly proud of the school.

J. F. Watson, Vine Grove, Ky., Aug. 23: I have been in a two weeks meeting with pastor Norris. It was a great Holy Ghost meeting. Thirty-four conversions, one of whom was an infidel and two were Roman Catholics. It was religion of the pure and olden type that moved the people to accept Christ.

Robt. Jones, Bangor, Aug. 28: Closed a twelve days' meeting at Arkadelphia Wednesday. Glorious revival. Nine baptized; others to follow.—I am now on my way to the institute at New Bethel, just in time to miss most of it. Hope they will keep the good wine until the last.—Yes, I'm still taking cancelled stamps. Readers of ALABAMA BAPTIST are helping nobly. Grand work! You help!

The Thomaston, Ga., Times states that Rev. T. H. Stout informed the Baptist church there, at the last conference, that his name would be put on the list of those who select a pastor for another year. A committee was appointed to select and recommend a successor to Bro. Stout. No indication was given of the brother's future movements. The Times pays a high tribute to Bro. Stout's fidelity and usefulness as pastor and as a citizen.

J. W. Sandlin, Moulton: Our church has just closed an eight days' meeting, and our hearts are rejoiced at the results. It is the first time in years that the church has had a real revival. I baptized four happy converts, one of whom was our oldest boy, Dayton, who is only eleven years of age. I feel that in this I have received a double portion of the blessings of the meeting. Bro. A. W. Briscoe did the preaching with power and demonstration of the Spirit.

Mrs. W. P. Stewart, Haleburg: Last Saturday was a day that will be long remembered by the good people of Haleburg. Two deacons were ordained; Dr. Cleveland preaching the ordination sermon. As dinner was provided at the church, he preached again in the afternoon. What a pleasure it is to have such a man as the Doctor with us occasionally. The good he has done in this part of the state cannot be fully estimated until the last great day. Well may Columbia prize him.

Francis Bartow Lloyd, son of Rev. C. C. Lloyd, was killed by John A. Gafford in the public road about three miles from Greenville, Butler county, on Wednesday the 25th of August, about 6 p. m. No one saw the killing. Gafford, immediately after it occurred, passed some men and told what he had done. On Thursday or Friday he surrendered to the sheriff and was confined in Greenville jail. It will be remembered that Mr. Lloyd wrote humorous articles under the name of "Rufus Sanders." He was a candidate for secretary of state; and it is believed he would have been successful, as he came near being nominated by his party in 1894. A bright and noble hearted young man he was. He was a grandson of the late Rev. David Lee, of Lowndes county.

—Since the foregoing was written Gafford has been brought to Montgomery jail, the sheriff of Butte having been informed that preparations were being made to lynch the prisoner.

G. S. Anderson, Auburn: We have just closed a splendid institute held with New Bethel church, Jefferson county, last week.—On account of amalgamation our 5th Sunday meeting at Cross Keys was declared off by the probate judge and by the church also.—Brethren Hornady and Hunter have just closed a great meeting at Farmville, five miles from this place, with 33 baptisms. They had packed houses during the whole week of rain. Bro. Black, of LaFayette, led the singing.

W. J. D. Upshaw, Roanoke: The Lord greatly blessed his people at Linville in our recent meeting. There were added to the church 29 members, 27 of whom were baptized. Bro. J. R. Stodgers, hill did most of the preaching, which was of superior type. The old time ring of gospel truth moved the hearts of the people to act for eternity. May he live long to work for Jesus in his precious cause.—We recently closed a very precious meeting at Milltown also. There were 14 additions to the church, 12 by experience and baptism. Bro. J. K. Jenkins assisted me in the meeting. His Bible readings were excellent and his sermons also. God's spirit was present.

L. M. Bradley, Brewton: We began our meeting on Sunday, the 22d, and Dr. P. T. Hale came to our assistance on Monday. He is still with us, and will remain all this week. He is preaching with great power and demonstration of the spirit, and the whole community is stirred as I have never seen it before. Every one is delighted with Dr. Hale's plain, simple, forcible way of preaching the truth. The meetings were well attended at the first, and the congregations are still growing; the house is well filled in the day, and every seat occupied at night. Last night many stood, and some turned away. 17 have united with the church to date, and others are asking the way of eternal life.

J. M. Conaway, Crewsville: We have recently enjoyed a glorious revival of religion at our church (Corinth.) We received by baptism 8, by letter 2, and the church is revived greatly. Five of the young converts came to the front and made good talks and led in public prayer before they were baptized. All this was under the preaching of our esteemed brother O. P. Bentley, who hits the mark every shot.—I spent the next week among the good people of this church in a revival of religion at that place. They received by baptism 15, and by watchcare and letter 5, and all the church was fully warmed up. The preaching was done by their able pastor, S. B. Culpeper, with an occasional drop in of our old and highly esteemed brother, J. W. Falmore.

J. M. Johnson, Dexter: We have just had a glorious revival at Pleasant Ridge church. I was assisted by Bro. A. C. Swindall, who preached three excellent sermons, one of which was on Monday, dedicating our new house of worship. He also baptized 13 candidates for me on Thursday. Bro. Swindall is the coming preacher. I am proud of him, for I baptized him some years ago. Bro. Langley, of Georgia, preached one sermon. I baptized 18 others, and there are 6 awaiting baptism, making in all 37. We also received one under the watchcare of the church. Brethren, rejoice with pastor and church and mothers and fathers over the great victory through the Lord Jesus Christ, to whom be glory forever and ever amen.

Rev. E. C. Mitchell, Marble Valley: I make the following report of results of my pastoral and evangelistic work for the past month, with the help of other brethren: Pine Grove church 6 members added; Bro. Epison, pastor, Holly Springs 15 additions; J. F. Bane, pastor, Newgate 15 additions; J. F. Bane, pastor, West Gulf 23 additions; O. P. Bentley, pastor, Mt. Moriah 28 additions; James Morris, pastor, Bethlehem 26 additions; E. C. Mitchell, pastor, Friendship 26 additions; James Morris, pastor, Bay Springs 52 additions; J. A. Davis, pastor, I preached on the 3d Sunday night at my home church from Exodus 14:15, and 14 young men and 3 young ladies joined the church by experience. Thus 191 members were added to the churches.

J. P. Hunter, LaFayette: I have recently held a series of meetings with each of my four churches with very gratifying results. At Rock Mills I had with me Rev. L. C. Bielsh, a converted Jew, who is an earnest, consecrated man, and an able preacher of the gospel. At Waverly, Bethlehem, and Farmville I had with me brethren Hornady and Black, the pastor and organist of LaFayette church.

These two brethren did much good work by preaching, singing and talking personally to those who were seeking Christ. Bro. Hornady's sermons were fruitful in the conversion of sinners, and in strengthening and building up of the church. Bro. Black is one of our best musicians, and added a great deal of interest to the meetings by having a service of song before each preaching service. At Rock Mills we had 36 additions, at Waverly 9, at Bethlehem 9, at Farmville 29; making in all 83. Others will join at our next meeting.

W. R. Whitley, Alexander City: We closed our meeting at Rockford Wednesday before the 5th Sunday in August. It commenced in May, to continue two weeks; but circumstances necessitated suspending to a week or ten days preceding the time stated. Bro. Whitley did the preaching, greatly to the glory of the Savior's name. The church was built up and much strengthened, about twenty-five in all were added to it, and the community is full of the strong influence of the gospel.—We came from Rockford to Alexander City, where a meeting was commenced. Bro. Whitley doing the preaching. The people are attending with interest, and we hope for a great meeting. The regret of us all is, that Bro. Lloyd is not able from sickness to be with us yet.—Bro. A. D. Bentley, judge of probate at Rockford, came over with us, and has been contributing much good Christian service to the meeting. He is a preacher without license or ordination—that is, he can beat a good many preachers preaching. Indeed, Bro. Bentley is a good man.

Greenville: Rev. W. M. Murray, of Georgiana, preached two excellent sermons Sunday: subject, "Triumph of faith," and "By and by."—August 24, the B. Y. P. U. had a "promise" meeting, consisting of devotional exercises, a chain of promises, and sacred song. While pastor Hubbard was assisting Bro. Murray in a meeting last week, a prayer service was held in our church which we consider both novel and interesting. As the strong, older men were absent from the house of God, Charlie Calhoun, a fifteen year old boy, who was converted during the recent revival, conducted the meeting. From Matt. 4 he read the temptation of Jesus; and the manner in which this child told how he, too, had been tempted soon after his baptism—as if he had indeed been in personal contact with the evil one, adding heroically that he had so far been enabled to overcome—we think no proof of his conversion could have been more beautiful or conclusive. At the close of the service we gave him a hearty hand grasp and promised to aid him in every possible way in his young Christian life. The earnest prayer of another boy, and the singing led by a number of our girls, made this a typical young people's prayer meeting.

For the Alabama Baptist.

Daylight in Alabama.

L. O. DAWSON.

For the first time in many years the light is shining among us. The night of debt and doubt and distress has been long and dark. There were times when no star could be seen, and the ruin of our most cherished institutions seemed inevitable. The Lord has been good. The brethren have been wise and patient. The near approach of impending danger hushed the voice of strife, and in the hour of trial we each learned how dependent we are upon God and each other. Verily, adversity has its uses! The Judson is free. The Howard is safe, and best of all, our united people have a consciousness that whenever we really want to do a great thing we can do it. This feeling of inherent power is worth more to us than silver or gold.

How was it done? First, the Lord blessed us, then blessed us, and the daylight came!

We do not yet possess all the land, but we have only to "enter in." If we fail to do so it will be "because of unbelief," for never in my day and time have Alabama Baptist affairs been so happily prosperous as now.

Sweet has been the sorrow that hushed the voice of dissension among us! We are indeed blessed above our brethren in that we are given peace, while many, more desiring than we, are plunged into confusion and bitter contention.

The Lord has mercy upon him who would stir us to strife! Blessings be upon that hand which refuses to cast the apple of discord among his brethren; and may that peace which passeth all understanding be the reward of him whose tongue refuses to proclaim a fratricidal war among the hosts who are now about their Father's business in Alabama!

Tuscaloosa.

Rolls, plumes and eruptions, scrofula, salt rheum and all other manifestations of impure blood are cured by Hood's Sarsaparilla.

A saving faith always plants its roots in the heart, not in the head.

Facts About the Orphanage.

Its name is Louise Short Baptist Widow's and Orphan's Home of Alabama.

The first steps taken towards its establishment was when Mrs. M. L. B. Woodson made known to the State Baptist Convention in November, '90, that she would give all her real estate for the maintenance of the Baptist Widow's and Orphan's Home of Alabama.

The Home was temporarily located at Evergreen Jan. 16, 1893, the present Financial Secretary being asked to take the management of it, without remuneration, he being then pastor at Evergreen.

March 10, 1895, in a small rented house, the Home was opened to receive the first inmates. By November of that year we had received 22 children, and the trustees decided to locate the Home permanently.

After duly advertising for bids for a location, Evergreen was chosen, and property purchased, consisting of 80 acres of land lying on Main Street, 30 of which are in cultivation, 30 in pasture and 20 in woods.

The buildings were a ten room brick house, and three tenant houses.

The purchase price of the property was \$5,000, which with interest on the deferred payments amounted to \$5,400 33, which has been paid.

The boys are taught to do farm work, and the girls do various kinds of house work.

All that are old enough attend the Southwest Alabama Agricultural School, where no tuition is charged, the matriculation and incidental fees amounting to about \$5 to \$10 per year for each pupil.

All attend Sunday-school and church.

The current expenses amount to about \$6 per month for each child. Since the Home was started there have been gathered into it 33 boys and 37 girls, and out of it have gone by apprenticeship 2 boys; returned by adoption 10 boys and 13 girls, leaving in the Home 17 boys and 21 girls.

Important improvements are being made in the arrangement of the Home by which we are to have eleven new rooms added, and all the old ones renovated.

Much is greatly needed to complete this work and pay for food for the children. Will not the churches, Sunday-schools, mission societies and friends remember us and send regular contributions?

The children have come from nineteen counties, as follows:

Barbour..... Marengo..... 4
Bibb..... Monroe..... 4
Butler..... Montgomery..... 2
Chambers..... Pike..... 2
Conecuh..... Russell..... 1
Covington..... Talladega..... 8
Eccubia..... Tallapoosa..... 2
Jefferson..... Tuscaloosa..... 3
Lee..... Walker..... 6
Limestone..... Walker..... 6

J. W. STEWART, Fin. Sec.

Evergreen.

For the Alabama Baptist.

Fewer and Better Associations.

Are not many of our associations too feeble for efficient service? If several of the weaker were thrown into one organization, that one could do better work than is possible to the same forces as now divided. This would result from bringing together a larger number of brethren, and therefore a greater amount of intelligence, piety and capital. Every argument in favor of having associations at all is likewise an argument in favor of strong ones. These bodies are now meeting. It would be well for such as are weak to refer this question to their churches with appropriate recommendations.

HEBER.

For the Alabama Baptist.

Bethlehem Association.

The eighty-first annual session of Bethlehem association will be held with Pleasant Hill church, Monroe county, six miles southwest of Perdue Hill, beginning at 11 o'clock a. m., Wednesday after the third Sunday in September.

We extend a hearty welcome to all visitors, and especially to Bro. Bledsoe, our beloved Cor. Secty., to the ALABAMA BAPTIST, to all Baptist ministers, and to any and all brethren representing our denominational interests.

This old mother association has very few preachers; and we sincerely hope that the brethren will consider our invitation, and favor us with their presence and valuable assistance.

J. H. RIVER, Moderator.

For the Alabama Baptist.

Report from Bro. Schramm.

I have just gotten through with my eighth protracted meeting, of which an account will be sent you from Liberty church, Bollock county.

Week before last we had a fine meeting at Aberfoil. Bro. Tommie Thoms preached morning and night on Saturday and Sunday, when he had to leave. I reached there Monday night and found a large congregation awaiting me, notwithstanding the rain. We continued the meeting until Thursday 11 a. m., when I buried three believers in baptism, and we received one by letter.

It was the best meeting in all particulars that I have worked in in a long time, for although it rained day and night, the people came as far as five miles in the rain and brought their families, and the Lord blessed the church. The male members, all of them, agreed to have family prayer, and nearly every male member prayed in public, and so the Lord was present in his power. Tuesday morning

was the smallest congregation, but the Lord gave us our first member that morning.

This church is very weak, but is composed of determined members. They have been without a pastor this year. I have preached for them a 5th Sunday, and on Saturday before the 3d Sunday. I hope they will be able to secure a pastor this fall. It is a good community. I enjoyed my visit very much. Made some talks for the ALABAMA BAPTIST, but money was too scarce to get any subscribers. I hope that in the fall it will be better.

I helped Bro. G. W. Harrison in four meetings. He is well beloved at all his churches. Two of them have recalled him; one he had served six years and the other five years. He is an earnest, consecrated preacher, and God has greatly blessed him at all his churches. His people have all confidence in him. He builds up any church that he takes hold of. At Old Mt. Zion he built a new house of worship; at Loflin he has done a good work, and at Hardaway and Indian Creek he has done a big work. All his churches are in fine condition. I have two more meetings before me, and then I am through for this season.

I have tried to get subscribers to the paper at all these meetings, having samples with me all the time. I think that in every protracted meeting the interests of the ALABAMA BAPTIST ought to be mentioned. H. R. SCHRAMM.

YOUNG PEOPLE'S DEPARTMENT.

EDITED BY W. A. HOBSON, East Lake, Ala.

SOUTHERN UNION TOPIC.

September 5—Children of Light.

Eph. 5:8-16.

Figurative expressions are favorite forms of speech in all languages. The Bible abounds in this form of expression.

WHO ARE THE CHILDREN OF LIGHT?

The Scriptural conception of sin is that of darkness. Satan's kingdom is called the kingdom of darkness, and all who are his loyal subjects are the children of darkness. These are represented as "the rulers of the darkness of this world," against whom we are to contend; "the unfruitful workers of darkness," with whom we are to have no fellowship. They dwell in darkness, not because there is no light, for "the light shineth in darkness; and the darkness comprehended it not." In fact, herein is their "condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

But there is a brighter page in the sacred book, and a better people in the Spirit's vision. God, who is himself light, and in whom there is no darkness at all; God, who is light, and in whom there is no darkness, hath shined out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). The children of light, then, are those whose minds and hearts have been lighted up with the light of the knowledge of God, as it is seen in Jesus Christ. They were, themselves, once in darkness, but the true Light, of which John bore witness, and which is the life of men, hath opened their eyes, and turned them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them which are sanctified by faith. (Acts 26:18.) Peter speaks of them (1 Peter 2:9) as a chosen generation, a royal priesthood, a holy nation, a peculiar people, that should show forth the praises of him who hath called them out of darkness into his marvelous light.

HOW IS THE LIGHT MANIFESTED?

1. First and chiefly, it is through Christ. Our Lord speaks of himself as the light of the world. "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." (John 8:12.) See also John 1:4, 5, 9; 3:19; 9:5; 12:35, 36, 46.

2. Through the word, or gospel. "Thy word is a lamp unto my feet and a light unto my path" (Psalms 119:105, 130.) "The entrance of thy words giveth light." Paul speaks of Christ as having brought life and immortality to light through the gospel. (2 Tim. 1:10.)

3. Through the Holy Spirit. There is abundant testimony in the Scriptures to the illumination of the Spirit. He is a fire to shine, purify, search.

4. Through believers. "Ye are the light of the world," etc. (Matt. 5:14, 15, 16.)

WHAT ARE THE DUTIES OF CHILDREN OF LIGHT.

1. To God. We should show forth the praises (margin, virtues) of him who hath called us out of darkness into his marvelous light (1 Peter 2:9.) "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." (Col. 1:12, 13.)

2. To self-walk in the light. "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." (Eph. 5:8.) See John 8:12; 11:9; Rom. 6:4; Eph. 4:13, 17; 5:15; 1 Thess. 2:12.

3. To the world. "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." (Matt. 5:16.)

For the Alabama Baptist.

Appointments.

Rev. Jos. Shackelford will preach at the following churches in Muscogee Association, at time mentioned below:

IN SEPTEMBER.

Moulton, Sunday, 12th, 11 a. m. and at night.
Friendship, Monday, 13th, 11 a. m.
Prospect, Morgan county, 15th and 16th.
New Friendship, 17th, 11 a. m. and 2 p. m.
Decatur, 1st church, 19th, 11 a. m. and Central at night.
Mt. Hope, 23d, at night.
Macedonia, Franklin county, 24th, 11 a. m.
Cherry Hill, Franklin county, 25th and 26th, 11 a. m.

For the Alabama Baptist.

Harris Association.

The association convenes in regular annual session with Good Hope church at Uchee, Russell county, on Tuesday after 2d Sunday in September, (14th day.)

All our denominational representatives are cordially invited to attend. W. A. BELLAMY, Mod.

Scale, Aug. 23.

All delegates and visitors who come by rail will be met on Monday, September 13, at Hatcheechubee, on the M. & G. railroad, and conveyed to Uchee in time for the opening session of the association. Uchee is eight miles from the railroad. The ride will be short and pleasant.

The representatives of all our denominational interests are cordially invited to be with us.

J. W. HAMNER, Pastor.
P. S. Those who intend coming will please forward their names at once to deacon J. W. Torbert, Uchee.

Correspondence Course. (Anderson's.)

Annual Announcement.

The fifth term of the Correspondence Course in Sermon Making will begin Oct. 1st, 1897, and close May 1st, 1898. The expense to Alabama preachers will be \$1 per term,—the cost of stationery and postage. To those outside the state the cost will be \$15 per term.

On the receipt of the above amount the name will be enrolled and instructions and a full supply of stationery forwarded. Send on your names, brethren, so as to begin work promptly on the first of the term. We hope to reach every part of the state this year. Faithfully,
G. S. ANDERSON.

Auburn, Ala., Sept. 1, 1897.

Montgomery Churches.

