

ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

VOL. 24.

"SPEAKING THE TRUTH IN LOVE."

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ALABAMA BAPTIST.

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Honor must grow out of humanity, freedom out of discipline, righteousness out of struggle, true strength out of true knowledge of our own weakness, sound peace of mind out of sound conviction.—Charles Kingsley.

If I do what I may in earnest I need not mourn if I work no great work on earth. To help the growth of a thought that struggles toward the light, to brush with gentle hand the earth-stain from the white of one's snow-drops—such is my ambition.—George MacDonald.

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A Trip to the Golden Gate.

By Rev. R. F. Riley, D. D.

[This letter was delayed, and came too late to take its place in the regular order; but it is good anyhow.—Ed.]

Nevada is the eleventh state through which we pass on our way to the Golden Gate. With respect to territory, Nevada is great;

with respect to population it is scarcely short of contemptible. Think of a state with a population of 50,000! Before Nevada was received into the sisterhood of states it had a nominal population of 100,000, and the Washington statesmen were led to believe that its mining interests would speedily increase its population. But unfortunately, ever since its admission into the Union, Nevada has been

ADVANCING BACKWARDS.

For diverse reasons the population has steadily dwindled until the state now does not pretend to claim more than one half the original number. All the people seem to be grouped in the western end of the infantile state. No wonder that Gov. Sadler was able to call together, so hastily, his handful of legislators to enact a law favoring the prize fight between Corbett and Fitzsimmons! The population was in a bunch, and so were the legislators. Still Nevada has the few United States Senators. This is a farce on representative government, an indication of partisan blindness, Republicanism gone to seed. Crossing the

GREAT AMERICAN DESERT

Is anything else than pleasant. It is a deep basin of hot, fine sand, rendered hotter, if possible, by the tantalizing view of neighboring mountains with their glittering crowns of snow. As the train speeds along through this region of deep sand, from which nothing springs save a stunted growth of sage brush, the dust rolls up like hurrying smoke from a long furnace. This dust cannot be excluded. It finds crevices here and there, and before you are aware of it, your hair and beard are ashen and your skin is grimy. No bird nor beast is seen sometimes for many miles.

To the right and left rise the bald peaks of the Humboldt and Sierra Nevada mountains. "Sierra" is a Spanish term which means snow, and the rugged, zigzag outlines of the ranges show the property of snow. Along the line of the

train, the Colorado and the Snake rivers are seen. The Colorado is a deep, dark, winding river, and the Snake is a shallow, winding river. The Colorado is a deep, dark, winding river, and the Snake is a shallow, winding river.

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Tomorrow is the 1st of September, and I enter joyfully upon the fall and winter crusade against our church debt. By the help of God

we will wipe out the debt, and look the hands of the old first church.

We are glad to hear that the young Baptists of Alabama, who are your self, do not propose to be a dead end in Christianity. Do you propose to be governed by the prejudices of your time, or by the Book of all times? What definition do you intend to give to your own church life? Are you well to know that many of your young hearts beat with high hopes, and although you have not yet attained, are already perfect, you are pursuing. Like the great apostle, you are pressing toward the mark for the prize of the high calling of God in Christ Jesus. (Phil. 3:14) "For so to live is Christ," should be the motto of every Christian, young and old.

THE SETTING, OR ROOTING.

of our Scripture lesson should not be overlooked. Such rich clusters of golden fruit are not found on trees rooted in the hard soil of the barren path, but in the good ground of a cultivated orchard. They are trees planted by the rivers of water, that bring forth their fruit in their season. What, then, is the soil that produces the rainbow of all Christian graces, which Peter plants the seed of fruit and gathers therefrom the paradisaical fruit of a complete Christian character?

1. "All things that pertain unto life and godliness, are given us of God." v. 3.

2. The "exceeding great and precious promises." v. 4.

3. We are made "partakers of the divine nature." v. 5.

4. Through the knowledge of our Lord Jesus our Father, in a word, Peter lodges his own faith, and that of all who have obtained like precious faith, in our "God and Father Jesus Christ." (R. V. v. 5) that God has planted us in the heart of his own bosom, and made us partakers of his own nature. We are encouraged, on our part, to use all diligence in supplying to this well founded faith a Christian graces, that we may become perfect and entire, lacking nothing." What then shall be

YOUR RESPONSE

to such exalted Christian privilege? This is the practical question for us all. God is able to do abundantly above all that we ask or think; but what are we going to do? If we sit down by the Jordan and wait for the chariot of ascension we may be sure of two things. First, we have been baptized without bringing forth fruits for repentance; second, the chariot will not come. If you really want to be a useful Christian, you may be one. The opportunity is yours, but make your choice. Standing will not make you such. Standing off and watching what others are

doing, and now and then putting in a word of criticism, will never fill your life with noble deeds.

It is easy to see that the real point in our lesson is growth in graces. Dr. Broadus has a sermon on this passage, in which he makes his subject "Character building." Clearly, the idea is that of progress in the Christian life—development, growth, expansion, "that the man of God may be perfect, thoroughly furnished unto all good works;" that he might "Grow up unto him in all things, which is the head, even Christ." As has well been said, this is not done at once. First the blade, then the ear, then the full corn in the ear. First the infancy, then the youth, then the mature manhood. In the same way do children of God by faith attain "unto the measure of the stature of the fullness of Christ." The plan contemplated

1. The seed germ, the vital principle of faith, to which is added, or as the R. V. has it, "supplied," 2. Virtue. By virtue, more is meant than chastity, or purity. Our word integrity, or courage, or firmness, better expresses the idea. True Christian faith cannot be satisfied to sit down and do nothing. Faith that is of the right sort will express itself in a vigorous and virtuous life. Only a dead faith remains idle. Have you faith? then supply in your faith virtue. Do not content yourself with a single grace, lest you meet the same sad fate of the unfaithful servant who, being satisfied with one talent, lost that one. It is God's plan to give to him that uses, and to take from him that abuses.

3. "And in your virtue supply knowledge" (R. V.). By the term "knowledge" is meant not simply head knowledge, but heart knowledge as well. It is a knowledge that feels as well as sees the truth.

4. In our knowledge we are to "supply temperance." We will fail to see the full strength and original meaning of this term, if we confine the word temperance as used at present. The idea in the Greek is better seen in our word self-control. A wise management of one's self at every point, so there shall not be any excess of any sort. This is a very important link in our chain. The faculty of always striking the "happy mean" is much to be desired. Christians should strive for it. To use and not abuse is the golden rule of wisdom.

5. To temperance, in order to avoid temptation, is to be supplied patience. Some one has said, Christian patience is waiting; but it is much more than waiting; it is endurance, which means a waiting that involves strain and trial. It is bearing a burden while you wait. "Let patience have her perfect work." Impatience is a very common and a very ugly sin.

6. To patience supply godliness; that is, God-likeness, piety. Take Christ as your example, for he is "God manifest in the flesh," and conform your life to his. Seek to think as he thought, to feel as he felt, to do as he did, "looking unto Jesus, the author and finisher of our faith." This is the way to have a complete Christian character. Conformity to Christ is the highest law of Christian ethics. It is the sum of all Christian virtues, the rainbow of all Christian graces, the rainbow of all Christian aspirations.

7. Brotherly kindness is to be supplied with godliness. We must in no wise forget one another; it is in serving one another that we please and serve God. It is like God who helps us.

What could be more beautiful and inspiring than the concluding words of this golden paragraph? "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." * * * For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

[The page next to the last, and on which paragraph 7 was concluded, was missing from the package sent us. Its place is indicated by the * * *—Ed.]

If we look down, then our shoulders stoop. If our thoughts look down, our character bends. It is only when we hold our heads up that the body becomes erect. It is only when our thoughts go up that the life becomes erect.—Alexander McKenzie, D. D.

It is at once our privilege and our duty to try and win souls for Christ. We are expected to do it; we ought to do it; we must do it. It's the only way in which we can keep our hearts warm and loving; it's the only way in which Christ can be pleased and his father glorified; it's the only way in which the world can be won for Christ—Parish and Home.

in the amount of money contributed, yet the number of schools was larger. Many indications come to us of the great good secured by its observance beyond the mere matter of contributing money to Home and Foreign Missions.

4. The Home department is a new matter in the Sunday-school work of the South. We have been trying to get the churches to take hold of it, and some have responded favorably. Described briefly, it is an effort to carry all the Sunday-school efficiency back into the homes so as to enlist those who do not attend its sessions. This is done by forming home classes and inducing persons to study the Sunday-school lessons in their own homes. We have some circulars and special literature for this department, and will be glad to furnish them upon application.

5. The Sunday-school board would like to call special attention to its fifth recommendation. This is a new departure, but one that seems to us to be every way worthy. In many of the states and territories there are Sunday-school missionaries with very meagre salaries, and wholly dependent upon their brethren. If Woman's Missionary Union through the Central Committee and Woman's societies could do something in behalf of this class of laborers in the way of sending boxes of clothing, we believe it would be a service very worthily bestowed, and one with which the Master would be pleased.

All of our instruction and all of our work rests upon the great missionary idea of giving the gospel to the world, so we earnestly endeavor to emphasize the missionary thought through the various channels of our operations. The Sunday-school board has grown greatly as power for usefulness. It has in the last year moved into its own house and, from the first, has had a success that is scarcely less than phenomenal. We have been grateful for the noble help which the Woman's Missionary Union has given to us, and earnestly hope it may be continued. As co-operative agencies for the Southern Baptist Convention, we have one great end in view, "to elicit, combine and direct the benevolence of the churches for the furtherance of the gospel of Christ." Yours fraternally,

J. M. FROST, Cor. Secy.

As to two other points mentioned in the Central Baptist of two classes of church members of whom most pastors have had enough. We make these extracts:

In the majority of cases the non-resident church becomes a backslider, first, in that it is not in appearance. These churches are not necessary to Baptists alone, but are even more numerous among other denominations, and in my experience I have found them the most difficult people with whom I have to deal. They are a great burden to the busy pastor. They place themselves beyond his reach, and yet they are constantly before him.

I believe if we can prevent the backslider, we will greatly reduce the number of non-resident church members and Trunk Baptists. * * *

The Trunk member is in a majority of cases only another name for the backslider; they are not willing to let it be known that they have backslidden, but simply draw their letters from the church intending at the same time to hold them and thus, as they think, escape the responsibility which belongs to a church member, forgetting or not knowing that a person holding a letter from a Baptist church is in every sense a member of that church until joined to another or excluded by the church of which he holds the letter. One remedy for the Trunk member was made plain to me by an experience I had while in Nebraska. A young man, a member of a German Baptist church in Kansas, wanted to unite with the church of which I was pastor, but could not get his letter himself. It was necessary for me to send him a letter from the church of which he was a member, and he was received without his having seen the letter. I wish we had this custom among all our Baptist churches; it would greatly reduce the membership of that great church which never had a pastor, "The Trunk Church."

The First Baptist church of Boston claims the distinction of being the oldest evangelical church in that city, and one of the few which have preserved their first records. The first record is dated 1630, and in it we are informed that "The church of Christ, commonly (though falsely) called Anabaptists, were gathered together," etc. Perhaps it might be proven from this that since Anabaptists are reported to have practiced only sprinkling for baptism, the venerable Boston body did not practice immersion.

A member of a Congregational church in Charleston became dissatisfied with infant baptism, and his church labored with him seven years to save him from the "error of Anabaptism."—Central Baptist.

Labor to keep alive in your breast that little spark of celestial fire called conscience.—Washington.

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Tomorrow is the 1st

to studying the prophecies place them with great profit and pleasure. This is the general effect of a discussion of that subject.

Pine Barren association meets at Pineville, thirty-one miles from Evergreen, on Wednesday after 2d Sabbath in September. Bethlehem association meets at Pleasant Hill, Monroe county, six miles south-west of Perdue Hill, about twenty-eight miles from Evergreen, the next week, on Wednesday.

The recent rains have cut off cotton one fourth from the calculations of three weeks ago; rotted much light corn, and present succession of another drought blights the pea, potato and cane crop.

Let's hear from the brethren on Second Coming Conference.

B. H. CRUMPTON.

Bellville.

For the Alabama Baptist.

News Notes.

Our Perote meeting was a good one. Bro. L. M. Bradley preached a week for us and made a fine impression on the people. The church, under his ministry, was much strengthened a few years ago.

We are glad to report the family of Bro. Wm. Cox, of Three Notch, at home again. The dreadful disease of typhoid fever, which took away their noble boy and threatened the extermination of all the family, has passed away, and after months of suffering and separation they are all at home again, except the one who was carried to his Father's house in heaven.

I baptized Mattie Lou P.nett on Sunday, the result of our meeting at Midway. We had Bro. Dix with us on that day, who preached a very fine sermon to Midway's biggest crowd. He expects to move to Montgomery soon. I want in this connection to commend him to the churches of our state as one of our strongest preachers. Write him to visit you if you want to hear one of our best men. I would also say that Bro. J. A. Jenkins preached for us at night.

The Young Woman's Working Circle of Midway raised last week \$25 towards paying for a pastorum. "Earnest Willie" lectures here Thursday night next under their auspices for the same purpose. We hope to build soon.

Our schools open today. We hope to have a fine year's work. The Baptist school is under the management of our genial George Hall, assisted by Miss Helen Ray, and the outlook is promising.

Midway. S. O. Y. RAY.

Correspondence Course. (Anderson's.)

Annual Announcement.

The fifth term of the Correspondence Course in Sermon Making will begin Oct. 1st, 1897, and close day 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. One receipt of the above amount the same will be enrolled and instructions and a full supply of stationery forwarded. Send us 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.

Birmingham Churches.

Southside—Pastor P. T. Hale reached at 11 a. m. on the Trinity, continuing his series of doctrinal sermons. At the evening service the theme was The Prodigal. Wednesday night deacon W. C. Ward will lead the meeting and speak on "He trod the winepress alone."

A special rally of the Sunday-school will be held next Sunday morning, at 3 p. m. occurred the funeral of Mrs. W. A. Stowe.

Second Church—The Sunday-school was in morning. Congregation small in the morning, good at night. Pastor preached at both services. We have made progress in mission work. We have paid about six cents as much as last year.

Pratt City—Pastor Dickinson preached morning and night. Collection for Orphan's Home and Finisterial Education. Church has gained considerably more than the association asked for all objects.

Avondale—Pastor Hunter preached at both services to good congregations. One accession by letter. Religious of the year's work read and delegates elected to the association. The statistics show that the year's work is far ahead of any previous year.

East Lake—Pastor preached at seven, subject, Doubting Thomas. Rev. M. M. Wood preached at eight.

The Short Line to Texas

and the Southwest is via Alabama and Southern Railroad. Tickets may be routed either via Shreveport or New Orleans. Train service and schedules via this line are excellent. This is the only line catering tourist sleeping cars from Chattanooga to Texas points and Pacific Coast. Parties contemplating a trip should address

C. M. BILLHEIMER, T. P. A., Birmingham, Ala.

C. E. JACKSON, T. P. A., Chattanooga, Tenn.

C. A. BENSCHOTER, A. G. P. A., Chattanooga, Tenn.

We abide by Paul's exhortation, "doing done all to stand," we don't expect to reach a resting place for some time to come.

The Christian's course lies before on the Scylla of spiritual pride the Charybdis of dependency. safety lies in this. "He lead me."

