

ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

"SPEAKING THE TRUTH IN LOVE."

MONTGOMERY, ALA., APRIL 2, 1896.

TERMS CASH: \$1.50 A YEAR.

NUMBER 14

ALABAMA BAPTIST.

Published every Thursday by the ALABAMA BAPTIST COMPANY.

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

TERMS.—\$1.50 per Annum, \$1.75 if not paid in 3 months, \$2.00 if not paid in 6 months, \$1.00 to Ministers in regular work.

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

From the Florence Times.

The Dispensary Law.

We Should Have it in Alabama.

Before another legislature is elected we should think of every vital point of good that can be accomplished for our people. Agitate those points, and elect men to carry out the desirable measures.

The liquor question has always been our greatest evil—the one that seemed hardest to control. Prohibition has too frequently proved itself a failure. Liquor must be supplied under some circumstances, and for some purposes, so the sale cannot be entirely stopped. As long as that supply is a source of individual profit it will never be kept in bounds of necessity or prudence.

South Carolina has now had two and a half years experience with their "Tillman law," which has proved a blessing to the people of that state, in spite of the fact that it was inaugurated under the most inauspicious circumstances.

The liquor is there for sale under proper restrictions. The salesman has no temptation to violate those restrictions, as his salary does not depend on the amount of liquor sold, but on his faithfulness in carrying out the law. Any profit there may be in it goes to the state treasury.

Those who have observed its workings, even though prejudiced against it at first, acknowledge these facts. The per cent of drunkenness is wonderfully decreased. Officers report great decrease in the number of arrests; business men report a great improvement in trade, laboring men spending for the comfort of their families what they threw away at the saloons before.

Property owners report promptly paid rents, where evictions were formerly necessary.

These facts, not to mention the more important ones of moral and religious improvement, are sufficient to make every good citizen desire the same thing in our own state at the earliest possible time.

When brought properly before the people every good citizen will favor it regardless of politics. It is for the benefit of the masses, and the Democratic party should promptly give it to the people.

The paper, or party, that will courageously undertake this great good will doubtless have the support of all good citizens, and the blessing of Almighty God.

"Be ye strong, therefore, and let not your hands be weak, for your work shall be rewarded."
J. W. MILLNER.

Women constitute two-thirds of all the church members in the United States, but only one-thirtieth of all the criminals. Men make up twelve-thirtieths of the criminals and one-third of the church members. Which is the superior sex?

We can think of one great advantage more than 99-100 of Christian ministers are men.—The Independent.

What good does it do to have 99-100 of the ministers men if they do not succeed in making their own sex better than the above showing would indicate? Some one has said that the reason why there will be no marrying in heaven is because there will not be men enough to go around.—Baptist and Reflector.

Some people who spend hours every day in perfecting themselves along some particular line, think five minutes devoted to religion is enough to make them the best of Christians.

For the Alabama Baptist.

Explanation.

J. H. HAMBERLIN.

John 3:5. Except a man be born of water and of the Spirit he cannot enter into the kingdom of God.

Let us explain, first—

"THE KINGDOM OF GOD."

This must mean the spiritual, invisible kingdom of God among men, and a peaceful indwelling reign of the Holy Spirit in the souls of those who are truly Christians in heart. Rom. 8:9; "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Verse 14, "For as many as are led by the Spirit of God, they are the sons of God." Verse 16, "The Spirit himself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God and joint heirs with Christ."

These new born souls have entered into God's spiritual kingdom, where their salvation is forever secured. In connection with their new birth they repented of sin, and believed in the Lord Jesus as their only Savior; they were forgiven, they were justified, and their names were written in the book of life. Eph. 3:14, "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."

This kingdom cannot be the Christian church on earth. For, in the temporal church-kingdom there are often persons found who are not Christians in heart, who have not been born again; while in this kingdom all are true Christians in heart, all have been born again. There was a Judas in the very first church, in the Savior's personal presence; but in this kingdom there is no one who is not in a saved state. When we pray, "Thy kingdom come," we mean, primarily, the spiritual kingdom of God, but we mean also his temporal church-kingdom: for either implies, represents and promotes the other. The kingdom here meant is "the kingdom of God that cometh not with observation. For behold the kingdom of God is within you." Luke 17:20. And this is the kingdom of God which is not meat nor drink, but righteousness and peace and joy in the Holy Spirit. Rom. 14:17.

"BORN OF WATER."

This does not mean the birth of the human body nor the birth of the human soul; for both soul and body are born but once, and both are born into existence at the same time. This natural birth of the human being Jesus calls the birth of "the flesh," meaning by the word "flesh," the human creature in its entire nature, especially to sinful nature. Jesus' answer to the question of Nicodemus shows that he did not mean this birth of the flesh.

Nor does "born of water" mean water baptism. For, "born of water and of the Spirit" means "born again," and that means to be in a saved state; while we know that often persons receive water baptism who are not "born again," and are not in a saved state, e.g., Simon Magus. Again, some persons have been "born of water and of the Spirit," and are thereby brought into a saved state, who were never baptized in water. Again, the Scriptures teach that every one should be "born of water" &c., before he comes to baptism. Our articles of faith authorize us to baptize only those who have already been "born of water and of the Spirit," i. e., only those who have entered into the spiritual kingdom of God. How could we admit, by baptism, into the spiritual kingdom, one who is already in that kingdom?

Some Baptists have held that "born of water" means Christian baptism, because they understand "the kingdom of God" to be the church-kingdom on earth, and that baptism, or "born of water," as they say, admits one into the church. But we have already shown that "the kingdom of God" here meant is not the temporal church. Besides, brethren who hold that view, should remember that baptism, of itself, does not admit any one into church membership. That requires something more important than baptism; viz. the vote of the church receiving the candidates into its fellowship. Besides, too, persons are sometimes baptized and still are not church members, for no church has voted them in. The church, when baptized by Philip, for a time at least, seems to have been in that very condition.

Several denominations do teach in their standards or rituals that "born of water" means baptism, and therefore that baptism is essential to salvation, viz. the Roman Catholics, the Lutherans, the Episcopalians, the Methodists, and the Campbellites. But, as Baptists, we do not so teach. We hold that baptism is a Christian duty, but that it is no more essential to salvation than is the Lord's supper. We do not enter into God's spiritual kingdom by baptism. We are not saved by works of duty of any kind; we are saved "by grace through faith; and that not of ourselves—it is the gift of God."

Moreover, the act of putting a man into the baptismal waters and taking him out, is, in no sense, like

a "birth," but God's word declares it like a "burial" and a "resurrection." Rom. 6:4, 5.

What then does "born of water" mean? We shall find out by explaining what it is meant by—

"BORN OF THE SPIRIT."

And this explanation will come by giving the Bible answer to the question, How is any one "born again?" For "born again," as we have said, means the same thing as "born of water and of the Spirit;" and, "seeing" the kingdom of God, and "entering" into it, mean the same thing—the one includes the other. How then is a soul regenerated? How is that miraculous change, called the "new birth," brought about,—what agency accomplishes it?

The Word of God is the instrumental agent. James 1:18, "Of his own will begat he us with the word of truth." 1 Cor. 4:15, "For, in Jesus Christ I have begotten you through the Gospel." 1 Peter 1:23, "...being born again, not of corruptible seed, but of incorruptible seed, by the Word of God," Heb. 4:12, "For the Word of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

In these and other Scriptures, the gospel, or God's Word, is made the instrumental agent of the Christian birth, and in no passage is baptism made such agent. The new-born creature is produced "through," "by," or "in" the word of divine truth, as a quickening, renewing, cleansing power. Now, we say, that this influence or power of the Word of God, as used by the Holy Spirit, is what is meant by the word "water" in our text. This water-power of the divine word is used in Eph. 5:26, "That he might sanctify and cleanse it by the washing of water by the Word." We can easily transfer our idea of the renewing power of material water to the renewing power of spiritual water, whether applied to the individual Christian or to the collective church. This is the "water of life" which Jesus promised in John 4:14, "Whosoever drinketh of the water that I shall give him shall never thirst."

The Holy Spirit is the efficient agent. God alone can regenerate or re-create man, 1 John 1:13, "The sons of God are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The "old man" must be "put off" with his deeds, and the "new man" must be "put on." The old was "born of the flesh;" the new man is "born of the Spirit." 2 Cor. 5:17, "Therefore if any man be in Christ he is a new creature; old things are passed away, behold all things are become new." This new creature, or new creation, is the work of Omnipotence. No part of it can be done by man or angel; and no part of it can be done by the water of baptism. Material water is inert, passive. It can produce or create nothing. The Spirit of Almighty God alone is able to quicken the spiritually-dead into a new life and a new being. "Born again," means "born of the Spirit;" and "born of the Spirit" means

"BORN OF WATER AND OF THE SPIRIT."

Jesus did not say "born of water and born of the Spirit." That might have meant two births, one of water and one of the Spirit. But the language he used means that there is only one birth; and that the Spirit is the only author of that birth, using, for its accomplishment, the Spirit-power of God's Word as indicated in the term "water." "Water," in this connection, means the instrument which the Spirit uses in bringing about the new birth. It shows that there is not the creation of a new existence, but the formation of a new creature out of the old one through, or in the spiritual power of God's Word. The Holy Spirit, in John 7:38, 39, is likened unto "rivers of living water," and by exerting himself through the Divine Word, he performs the renewing, sanctifying work of regeneration.

Tit. 3:5 says, "According to his mercy he saved us by the washing of regeneration and renewing of the Holy Spirit." This defines the new birth, in accordance with what we have just said. "The washing of regeneration and the renewing of the Holy Spirit" means the same thing as "born of water and of the Spirit." The "water" and the "Spirit" are inseparable in John 3:5, and the "washing of regeneration and the renewing of the Holy Spirit" are inseparable in Tit. 3:5. No one was ever "born of the Spirit" without the use of spiritual "water." But many are baptized in material water who were never born of the Spirit. Still it is the duty of all who are born of the Spirit to be baptized.

"Born of the Spirit" means the first step in "putting away the filth (sin) of the flesh," but baptism is not the putting away of the filth of the flesh, but the answer of a good conscience towards God," 1 Pet. 3:21.

"EXCEPT."

This means that without being

"born of water and of the Spirit," no one can see or enter into the kingdom of God, or be saved in the life to come. This is the great essential, and the only essential to salvation. This is the meaning of "except" in both verses 5 and 3, and it is corroborated by other Scriptures; such as 1 John 3:9, "Whosoever is born of God doth not commit sin;" and 5:4, "Whosoever is born of God overcometh the world." Repentance and faith, pardon and justification, are all concomitants of the new birth, and never independent of it.

"Ye must be born again, Or drink the wrath of God;" "Ye must be born again, Or sink in endless woe."

HOW IS THE NEW BIRTH KNOWN?

No mortal can tell how, in advance. If it could be described, actually there would be no end to contentions and frauds. Wisely has the Lord kept this secret to himself. "The Lord knoweth them that are his." He alone can say absolutely, John 10:14, "I know my sheep, and am known of mine." Yet, the Spirit reveals its evidences to him who has passed from death unto life, so that he knows, for himself, that he is a new creature. John 9:25, "One thing I know, that whereas I was blind, now I see," and, with an irresistible devotion his heart sings:

"Hinder me not, ye much loved saints, For, I must go with you.

So, also, the Spirit reveals this evidence of conversion to those who have themselves experienced it; so that they are seldom mistaken when they hear a fair statement of what an applicant for baptism and church membership. The candidate may tell a great deal of his experience, or he may tell, in a manner, nothing; yet those who are spiritually-minded can distinguish, by a spiritual intuition, the true from the false; and, it is their bounden duty to be faithful in voting for the admission of the genuine convert, only. 1 Cor. 2:14, 15, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things." No description of this great change can be understood by the unregenerate so as to enable them to repeat it for their own use in joining the church. For it is not the form of words, but the spirit of the words, and of the behavior, which forms the evidence of regeneration. No man can hypocritically copy the spirit, although he may copy the words.

I sometimes think this recognition of his own new birth, by each saved Christian, may be what is meant by the "white stone" in Rev. 2:17, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it."

To drag or persuade persons into the church is a crime. It fills the church with unregenerate members, and deceives the most of such members into everlasting destruction. No one should be received, unless, of his own choice, he follows on, or presses on towards the gate of the church-fold, and shows by his words and his actions that he is a Christian, and that he longs for the fellowship and partnership of Christians in the worship and service of God's house. The greatest evil in our churches, today, is the ushering in of so many who are not fit for membership in the visible church, because they are not members of the spiritual kingdom of God. It is this, too, most of all, that is rubbing out the line which divides the church from the world, and the kingdom of God from the kingdom of Satan. It is seldom one can tell who is or is not a true Christian. Yet God has not left himself without witness. There are, still, some true churches, and some true Christians; and it is the duty of every honest inquirer to search for these in the light of the New Testament, and join himself only to them. A church composed of those only who are "born of water and of the Spirit" will "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

MAN'S RESPONSIBILITY.

Since this new birth is essential to salvation, and since no man can give himself such a birth, how is he to be blamed if he never gets it? We do not know that any one can answer this with perfect satisfaction to himself or anybody else; but we do know that God holds the sinner responsible, and that if he does not repent of sin and believe in Jesus he will be condemned in the final judgment. So the Bible teaches. The nearest explanation I can get is this: The sinner is like the very sick man who will certainly die unless he takes a specific cure in due time. If the sick man refuses to take this remedy when offered him, he dies. If he takes it he lives; because the remedy works the needed change within his physical system. Thus, if the sinner refuses to listen to or receive God's remedy for sin, which is the Gospel of Christ, he perishes forever; if he receives it, his soul is renovated by it, and he is saved forever.

Prayer-Meetings.

Read before the Montgomery Ministerial Union by Rev. W. J. Elliott.

In discussing this subject I will simply mention some things that are familiar to all of us, viz., that the man of power is the man of prayer, and the church of power is the church of prayer; in short, that the power in pew or pulpit is due to the spirit of prayer. If these things be true, then the prayer-meeting is indispensable to our growth in grace and the progress of the church.

If you will examine the Bible you will observe that heaven always blessed the men of prayer. In the upper room in Jerusalem, the one hundred and twenty continued for ten days in prayer and supplication. This was the traveling time, when came the day of Pentecost and the tongues of fire.

The condition of receiving, is asking. The apostles prayed, and they did not consider it a concession to be present in a prayer-meeting. They were glad to be seen. You remember the significance of words of Peter when arranging for the appointment of seven men to serve the tables. He said, "We will give ourselves continually to prayer, and to the ministry of the Word." Abraham erected an altar wherever he went. And he was so good and faithful that he was called the "friend of God." Daniel prayed three times every day, with his face turned toward Jerusalem. This he was saved from the lion's mouth and from the fury of Babylon's king.

Elijah was a man of like passions with us, yet by prayer he locked and unlocked the heavens. Paul and Silas prayed in the heathen prison at the lonely hour of midnight, and they kept on praying until all the prisoners were wakened and wondered at the sound, and finally resulting in the conversion of the jailer. Even Christ, who was equal to the Father, prayed often.

When he had an important work to do, he would commence that work by prayer. He lived and died communing with God. Prayer is one of the largest if not the largest element in Christian worship. And the disciple who is growing in grace delights to call upon God in the social meeting for prayer. It is difficult to conceive how any meeting could be more important than those in which the supplications of a church are offered to God. The prayer-meeting has been sometimes referred to as the most thermometer of a church, indicating its spiritual state, and the impression seems to prevail that meetings for prayer are less important than those for preaching. It is a significant fact that Christ never allowed his disciples to preach a sermon until they had a ten days prayer-meeting. It seems to me we have lost sight of this fact. God does not promise to answer prayer. He promises to answer prayer. If people attend the prayer-meeting, it is not necessary to tell them to be in their places on Sunday. It is to be regretted that the prayer-meetings of today are in many churches almost forsaken. What wonder that the blessing is withheld, and that the skies above are as brass?

Perhaps it would be well for us to discuss some methods of improving the character of the prayer-meeting. I would suggest that there are several ways of doing this. In the first place, I would suggest that the leader be careful to select suitable portions of Scripture to be read and appropriate hymns to be sung. Many who lead prayer-meetings seem to give themselves no trouble in selecting such parts of the Bible as are most appropriate. This is sometimes caused by an imperfect knowledge of God's Word; sometimes it is the result of carelessness. Short comments on the Scripture read will frequently add to its interest. But no leader ought to monopolize the entire time. It is almost inexcusable for a man to make long-winded talks in prayer-meetings. "Long leading makes short following." The pastor should lead often, but not always. The hymns sung should be suitable to the occasion. As a rule, select bright songs, having reference to the lesson to be studied. As Paul says, "Let everything be done decently," that is, in a becoming manner. Again, we should pray for what we want and say amen. That will enable us to have a dozen prayers in a meeting where now we often have but three. God will not do anything for a man who prays for a dozen things, just because he wants to pray a respectable prayer. Many Christians endeavor to speak to the Lord in a way to excite the greatest admiration of the listeners. James says, "Many ask and receive not, because they ask amiss." If we expect God to hear us, we must ask earnestly, unselfishly, expectantly, submissively and pointedly.

I have known men to pray for everything they could think of and then close by saying, "O Lord, if we have failed in asking for anything, fail not in giving it to us."

We should ask for what we want and then quit, without any vain repetitions. The Bible says, "We are not heard for our much speaking." If we want to make long prayers, let us go up into the mountain, as our Savior did, or into some

secret chamber and pray all night.

Long prayers are all right in their places, but their place is not always in public. All through God's Word we find that many of the most effectual prayers are those expressed in the fewest words. The psalmist smote upon his breast, and said, "God be merciful to me a sinner." He poured out his whole heart in one sentence. Some one has said, "Long prayers in prayer meetings mean either a full heart or an empty head." There are times, however, when an unusual state of feeling makes this possible. But ordinarily the longer prayers are less appropriate.

Again, we should pray in the Spirit. There is a good deal of praying that begins at the wrong place. We must begin in the Spirit, continue in the Spirit and end in the Spirit. We should pray new prayers and get the old ones out of the way. People naturally run into ruts. This is the easy side of human nature. Some ruts are good and should never be abandoned; but there are others which must be avoided. One of them is stereotyped prayers. Some good Christians scarcely deviate from repeating the same form of prayer which they put together when they first entered the kingdom. I have heard persons make nearly the same prayer in almost the same words, using the same old threadbare expressions, perhaps a hundred times. They have put nothing fresh in them since they begun. Though a dozen new subjects should come up, demanding prayerful consideration, yet these Christians are so glued to their pet formula that they will not admit the new subjects into the compass of their prayers. What many of our weekly prayer-meetings need, is more freshness and life. Some have an idea that prayer is delivering a fine, well-warded speech to the Lord. I saw in a paper the other day where Dr. Somebody made the most eloquent prayer ever delivered before a certain audience. But that is not the true idea of prayer. The Lord does not care so much for grammar and rhetoric, nor the particular attitude of the body; but it is the spirit in which we approach him. With him broken speech is just as good as the finest rhetoric and grammar, if the heart is only right. The poet says:

"Prayer is the soul's sincere desire, Unuttered or expressed; The motion of a hidden fire That trembles in the breast."

In the last place, there should be spiritual freshness in the testimonies which are read. They must be carefully studied, a deep study of the heart, and special preparation for the services.

For the Alabama Baptist.

A Private Letter—A Public Duty.

L. O. DAWSON.

A friend at the Seminary, in closing a letter to me the other day said: "My room-mate has made application to the (Foreign) board to take Bro. —'s place in Mexico, but there was no money to send anybody. Wish I were rich, I'd pay the board out of debt."

This is not an isolated case. Other applications have been made for this and other needy fields, but to no purpose. God only knows what the missionaries on the field think of our small gifts to send them re-inforcements. He alone knows what the angels think—what the Captain thinks—what we will think when we give an account of our stewardship at last.

Many people, like my correspondent, believe they would do great things "if they were rich"; but few, like him, would really do it if they had the chance. Why should God trust us with great wealth when we have shown him so clearly that we can't be depended upon for the proper use of even the little we have? No business man would trust an agent with a hundred dollars who had proven himself unfaithful in the use of ten. Do we imagine the Lord less wise than men?

There is no middle ground to be taken. Christ said, "Go." In one way or another we must obey, or else cease talking about loyalty. We may all be rich in grace if only in gold, and when we are, the gospel will be heard in every quarter of the globe. The board is in the most critical condition. It is always better to dwell on encouraging features of any work if we would have it arouse the enthusiasm often necessary to make it successful, but there is little such to speak of now, and besides we do not need enthusiasm half so much as we need money. The romance of missions would willingly take a back seat to give some brother a chance to take a very plain, prosaic collection.

Do we still believe in the power of prayer? Will our people remember the "week of prayer," and beseech God to help in this hour of need?

Will they be honest enough first of all to give what they can, and then, and not till then, ask the Lord to open the hearts and purses of others?

I believe in the brethren—I believe they will—only I am afraid

of delay and its probable and disastrous effect upon our work. Now is the time to help.

Tuskaloosa.

For the Alabama Baptist.

What Baptists Believe—No. 4.

BY J. G. BOW.

Repentance.
Baptists believe, not only in the importance, but the absolute necessity of repentance.

The theme of John the Baptist was, "Repent ye: for the kingdom of heaven is at hand. Matt. 3:2. Jesus preached, "Repent ye, and believe the gospel." Mark 1:15. It is said of the Apostles, "They went out and preached that men should repent." Mark 6:12.

Paul said to the Athenians, "The times of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts 17:30. "Jesus setteth forever the questions, 'Except ye repent, ye shall all likewise perish.' Luke 13:3.

Most people acknowledge the Scriptures require repentance, but many seek to substitute something more palatable to the depraved human taste than the bitterness of scriptural repentance.

What is repentance?
"The word of which it is the translation in the New Testament has as its primary meaning, afterwards, as its secondary meaning, a change of mind. It is easy to see how the secondary followed the primary signification, for in all ages after-thought has discovered reasons for a change of mind. The discovery has had a close connection with the depravity of human nature and the fallibility of human opinions. Alas, how frequent have been the occasions for a change of mind! In this change of mind, so far as scriptural repentance is concerned, a great deal is involved, as we shall see; but I wish first to show that repentance is internal. I mean by this that it is a change of the mind, the heart, and not of the life, except so far as a change of life results from a change of mind or heart."—Dr. Pendleton's Christian Doctrine, page 264.

Repentance is not a form of words, it is not an external act, it is reformation. Reformation is the fruit of repentance.

A repentance which does not reach the heart and affect the life will not avail for the soul. "Bring forth therefore fruits meet for repentance." Matt. 3:8.

Paul said to the Corinthians, "Now I rejoice not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry to receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."

"For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." 2 Cor. 7:9-11. I have given this long quotation to show that genuine repentance does produce a change in the life.

Repentance involves,

1. A consciousness of guilt. It is evident there could be no repentance without this. A man cannot be sorry for a guilt which he does not recognize. Man cannot be sorry for sin and turn from it unless he is conscious of being a sinner.

2. Sorrow for sin. This sorrow is not repentance, but is an essential element in repentance. "For godly sorrow worketh repentance to salvation not to be repented of." This sorrow which is "after a godly sort," (while there is no merit in it,) is acceptable to God, for "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."

Consideration in the light of God's truth, will, by the power of the Holy Spirit produce conviction; if the soul is honest with God and self, conviction will lead to contrition; if contrition is real it lays the soul in submissive humility at the Savior's feet for healing forgiveness.

3. A turning from sin. As sin dishonors God and destroys the soul, the contrite soul loathes and hates sin, and turning from it, God delivers it from the guilt and consequences of sin. Baptists believe this to be scriptural repentance.

The affliction of the body, by tortures, self-denial of such things as God has ordained to be received with thanksgiving, keeping a man appointed Lent, or observance of such things as are called "Doing penance," cannot be a substitute in the eyes of him who said "Except ye repent, ye shall all likewise perish."

If spring came but once in a century instead of once a year, or burst forth with the sound of an earthquake, and not in silence, what wonder and expectation there would be in all our hearts to behold the miraculous changes. But now the silent succession suggests nothing but necessity. To most men, only the cessation of the miracle would be miraculous, and the perpetual exercise of God's power seems less wonderful than its withdrawal would be.—Longfellow.

For the Alabama Baptist.

The Sabbath Question.

The Sabbath question presents itself to me in the following shape:

1. Creation's rest day was the day subsequent to the creation of man.

Alabama Baptist.

MONTGOMERY, APRIL 2, 1896.

Directory for the Baptists of Alabama.

OUR BOARD.

The State Board of Missions, located in Montgomery. W. C. Bledsoe, Corresponding Secretary, Montgomery, Ala.; Book Department, J. B. Collier, 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 Haralson, W. B. Davidson, Montgomery; A. J. Dickinson, H. S. D. Mallory, Selma; W. M. Burr, Dothan; J. A. French, Tallapoosa; W. C. Cleveland, Columbia; P. T. Hale, Birmingham; W. E. Hudmon, Opelika; S. A. Adams, Jackson; M. F. Brooks, Brewton; N. C. Underwood, Clayton; J. P. Wood, Troy; J. Taylor, Mobile; J. K. Pettus, Huntsville.

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Howard College, East Lake, Ala.—A. W. McGaha, President.
Judson Female Institute, Marion, Ala.—S. W. Averett, President.

OUR PAPERS.

The ALA. BAPTIST, Montgomery, Ala.

P. B. Brown, chairman entertainment committee, Anniston: Please request again that all who expect to attend the convention of the B. Y. P. U. will notify me by April 4, so that they may have homes assigned them.

READ THIS LIBERAL OFFER.

To any person, whether an old subscriber or new, who will send \$2.50, we will send the ALABAMA BAPTIST for 12 months, and also a copy of Dr. Riley's "History of the Baptists of Alabama." This book ought to be in every Baptist home. It contains a great deal of information. Then, too, we sincerely trust that the denomination will subscribe for the paper, and aid us in making it the best religious journal in the South.

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 ALABAMA BAPTIST for one year, to old or new subscribers, for two dollars and fifteen cents, postage paid.

THE BIRMINGHAM NEWS OF MONTGOMERY.

Gray printed synopses of the sermons of Drs. P. T. Hale and B. D. Gray on the sin and the effect of the horse-racing which recently ended there. Both these Baptist pastors spoke as men who had a duty to perform and were not afraid to do it. The News said the other pastors of the city preached along the same line as those mentioned. Dr. Gray said that at least five hundred youths had received their first lessons in gambling at that racetrack, and that at least twenty-five thousand dollars had been carried away from Birmingham through the races. The preachers of the city have begun a war on the races, which are to be repeated in the fall, and the News is helping the preachers. Montgomery pastors and people have the same duty before them as those of our sister city, as the gamblers and horses are to be here in a few months.

A SUBSCRIBER writes that he has "thoroughly made up his mind" that we could make more money by reducing the subscription price of the ALABAMA BAPTIST to one dollar, and that people will pay one dollar for a paper, and no more; and further, that he is satisfied that the number of subscribers would increase one-half, or more, if the price were reduced. Now, there are two or three weak spots in this brother's suggestions. First, he doesn't know anything about the cost, and can't tell within two thousand dollars what is the expense of publishing this paper for one year; second, we tried the plan of reducing the price, and have learned the danger; third, a number of Baptist papers have been started in other states on the dollar plan, and the few that remain are weak and sickly; fourth, nine men in ten will give a dollar and a half or two dollars for a paper if they want it, but if they do not want it will not give one dollar. The Methodist Advocate, at Birmingham, reduced its price to one dollar, but with all the Methodist pastors in the state at work for it, it was forced to raise its subscription to one dollar and a half or give up the ghost. All the facts are against our brother who speaks so positively. But we have replied to him so that he and others may have opportunity for right thought on the subject.

SAVING A SOUL FROM DEATH.

The inspired writer has sent down to us this statement, viz.: "He that converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

The unsaved are in error and following a way that surely leads to death; their souls are under the dominion of sin—and their sin is "multitude." His being saved requires his conversion and the hiding of his sin—hiding not in the sense of concealment either from men or angels or God, but in the sense of being covered by the atonement of Christ. His salvation is impossible until these two great ends be wrought—rather his being saved lies in the accomplishment of these ends.

Saving a soul from death—for this purpose God has made the whole outlay of his grace. He "has no pleasure in the death of the wicked;" "is not willing that any should perish, but that all should come unto repentance." God is set against the soul's eternal death. Everything in his nature is for its saving. His wisdom, love, power, mercy—all the attributes that enter into the constitution of his being, combine for this high end. He gave his Son to die that sinners may be saved. Gave his Holy Spirit to bring conviction for the same high end. Sends his providence and preachers and all the means of grace for no other purpose as relates to man, than the saving of his soul from death. And if one is lost it must be in opposition to all that God is and has done on the sinner's behalf.

Saving a soul from death—Satan is fully set to prevent this, and combines all the powers he can control for the furtherance of his own awful purpose. God is for your saving; Satan for your ruin. He is little concerned as to your temporal condition, so he can work the eternal ruin of your soul. Remember this, O reader, Satan is bent on your ruin, and will leave nothing undone to compass the awful end. This is his work, and he will surely find some avenue of assault.

Saving a soul from death—here is an open field for human effort, an open door for human help in the greatest of all undertakings in man's behalf. It is ours to join with God in saving or with Satan in his purpose and effort to ruin. "He that converteth a sinner from the error of his way, shall save a soul from death;" "I believe all things to be possible, but by all means I might save some."

What a tremendous place human endeavor holds in the work of saving! We narrow this sphere, whereas in the Bible it is given scope and intense emphasis. The saving of some may come from our personal effort, the ruin of others because of our negligence. It is a fearful thing that our influence in any way should make for a soul's death. So far we align ourselves with Satan in the most evil purpose he ever proposed toward human beings. So far as we move for saving, we are moving with God in the wondrous purpose of his grace, and with Christ in the great end of his death on the cross.

Saving a soul from death—this is the highest good that can possibly come to one either in this life or in the next. The saving of the soul is the saving of oneself, the losing of the soul is the losing of oneself—and that, too, for eternity. God himself can do nothing higher for a human being than to save him in the fulness of salvation in Christ Jesus. "But what shall it profit a man if he shall gain the whole world, and lose his own soul?" If one be lost, it is because he stands in with the forces that work for his ruin; if one be saved, it is because he yields to the forces that make for his saving. In his own heart lies the power and responsibility of choosing. Even now you are choosing—possibly have chosen, and so nominated your own destiny.

FIELD NOTES.

The fifth Sunday meetings generally gave good discussion to some phase of mission work.—W. C. B. To-day (Thursday) I leave for a long tour in south-east Alabama under the guidance of the Geneva bishop, Bro. P. L. Moseley.—W. C. B. Rev. Geo. E. Brewer, of Opelika, called to see us on Monday, on his return from Deatsville. He accepted the pastorate of the church there. Rev. John Bass Shelton is at home with his family for a few days. He is enthusiastic about the Seminary, and especially proud of the Alabama preachers there. W. W. Harris, Huntsville: There is an opportunity offered to the Baptists of Alabama now which they have not had before, nor will

they have again soon, and that is that the price of Dr. Riley's History of the Baptists of Alabama has been reduced to \$1.50, and there is not a family in the state that can not pay that small amount for such a valuable work. Certainly every family ought to have it.

H. W. Lantrip, Russellville: I am getting on fairly well in my new field of labor. My congregations are growing. The mining companies have resumed business and the outlook is hopeful.

J. H. Curry, Northport: Had brother Hardy with me at Grant's Creek and Bethel last week. Notwithstanding these churches had sent their contributions in December, they gave him fifteen dollars and forty cents more to assist in building the Greensboro house. Bro. Hardy preached a good sermon for us on Saturday at Bethel.

Geo. E. Brewer, Opelika: Will brother Teague or the ALABAMA BAPTIST please parse the sentence, "I was in the spirit on the Lord's Day?" How will you parse Lord's and govern it? Will you also please tell us of any recorded worship on the first day of the week except at Troas? And tell whether, in our example to follow, or not. If our example, must we not leave out day worship and spend the whole night? That is the way they did at Troas.

C. H. Morgan, Sylacauga: After an absence of three months, I am again domiciled in my home at Sylacauga. So you will please change my paper and request correspondents to address me here. My work for 1896 is Shiloh, Union and Corinth churches. This is my second year at Shiloh, and I have learned to love this dear people very much. The church is on a rising ground. Union is one of the best churches in the Central—a noble people that know how to make their pastor love to go into their midst. Corinth is the new church of which I wrote some weeks ago.

Mrs. J. E. Roper, Sandy Ridge: I have been a subscriber to the ALABAMA BAPTIST since it has been a paper. Its weekly visit in a lonely country home—[With us it borders closely on the pathetic when we hear of so many good women who, like our sister, being closely confined at home, look for the coming of the ALABAMA BAPTIST as for the promised visit of a cherished friend. We feel thankful that we can give these good and faithful home-keepers a little pleasure and comfort each week.

J. F. Burson, of Wilcox county, sends five dollars on subscription and says: "I am away from home all the week, but after supper Saturday night wife gets the paper for me to read some piece which she has read, and so we all read the paper." So the faithful husband denies himself the pleasures of home all the week that he may the better provide for his loved ones; and the thoughtful wife keeps watch to find something that will add to his enjoyment when he comes home. We shall not spoil the pretty domestic picture by attempting to add anything to it; but must express our gratification that the ALABAMA BAPTIST is an important figure in the group.

A teacher in the Sunday-school of the Dallas Avenue Baptist church, Huntsville, could not be with her class on a recent Sunday, but she did what should be an example for other teachers. She had thought that the public would ever read this note: "Dear Little Precious Jewels: I don't feel so sorry this morning, I am so ailing I can't be with you today. Be good children; come next Sunday. I hope we'll all be there. Mary Hall is sick in bed. Try to get some new pupils for next Sunday; we want a larger class. May God bless you, is the prayer of your teacher.—Mrs. JOHN GLENN.

W. J. Elliott, Montgomery: Dr. B. F. Riley has written so many things which command the respect and admiration of his brethren that any words of commendation from me may seem unnecessary. And yet it must be said that his History of the Baptists of Alabama is a most serviceable book. It would be well if it were in every Baptist family however well they may be supplied with other good books. It brings together, in shape for ready use, more information about the Baptists of Alabama than has ever before been collected in one body. The price has been reduced to \$1.50, which puts it in reach of all classes.

C. E. Bruner, Macedonia: I want to know when my subscription expires, so that I may not get behind. I do not like these little reminders.—[Different people receive "these little reminders" with different feelings. A few regard them as part of a plain business transaction, and

that the right thing to do is to make a pleasant and prompt response. Others feel ashamed that it is necessary to send them one, and so express themselves. Others still are forever offended, but refuse to make any reply. And yet others fall into a cyclone of indignation, and promptly give orders to "stop sending the money that is honestly due. We take it that the brother whose note is printed would feel ashamed if he had to be reminded of his duty.

It shows what the pastors can do for the ALABAMA BAPTIST—we mean the gratifying lists of renewals and new subscribers which brethren B. H. Crumpton, J. M. McCord and J. W. Dickinson have recently sent us, and for which we would express our appreciation. If there is another we thank him, too. A number of the pastors, such as brethren Bradley, Arnold Smith, Lindsey, Lowery, Sims, Cook, Elliott, Curry, Schramm and others frequently bring us under obligation by their kindness. From what a few of the pastors do, it is plain what the excellent result would be if all of them should see their influence in behalf of the ALABAMA BAPTIST.

March 31st closed the first quarter of our work for 1896. These three months have been busy ones for me. I have gathered some experiences—have learned some things—and, taking all in all, am a bit wiser than I was three months ago. Bro. Crumpton will smile when he reads the last sentence. However, let me make haste to say that my experiences have been mostly pleasant. Brethren and sisters wherever I have been have given me cordial greetings and, for the most part, liberal contributions. Of course I have met the "chronic critic" and have listened patiently to his criticisms. I have also found the brother who is a great home mission man, but does not believe in foreign missions, and the brother vice versa. I have observed, too, that both of these do little for any kind of missions. Among other things I have learned is that the bulk of our contributions come from churches giving regularly in small sums—the aggregate of these small sums makes up the greater part of our receipts. I long for the day when in every Baptist church at every service a collection is taken for missions. These three months reveal to me the fact that there must be increased contributions if the work of the board is to be accomplished. I have a great dread of debt—it is a bad thing—it cripples. Shall we go to the convention in November free from debt? I hope so.—W. C. B.

For the Alabama Baptist.
An Earnest Plea—A Feasible Plan.
Every Baptist in Alabama should not only feel a sentimental interest in the success of Howard College, but a personal working interest—an interest that should arouse in the hearts of us all to do what is our duty, not as a denomination, but as individuals in this grand institution of learning which a few, very few of our noble men are trying to keep up in order to uphold the educational interests of our denomination in our state. What is needed is action by the Baptists in the state—personal action, and the debt that now hangs over Howard College would be liquidated almost without a struggle. Why pay interest? Why not pay the debt? It would be far easier for the masses of Baptists to pay the debt than for the few who are now paying interest. No one can read the personal appeal of Bro. W. C. Ward, President Board of Trustees, without feeling it to be his duty to come to the help of this faithful official. Then, knowing our duty, why not do it? This is our institution, fostered by our people. Are we going to let it struggle in the future as in the past, thereby crippling its power for good to us as a denomination? Certainly not; a united action, a united interest, will remove the burden.

The suggestion of Bro. W. C. Ward is a good one that is feasible and practicable, and can be easily and successfully accomplished. Let one thousand, two thousand, or as many as will, agree to subscribe as farward as \$1 per month, to be forwarded promptly to the treasurer or to President A. W. McGaha for the purpose of meeting this debt. Will not some one in each church take the lead in this matter and canvass the church, taking a list of those who will thus subscribe? If some cannot give a dollar let them give 50 cents, or even 25 cents. This will remove the burden. Now, who will respond to this simple proposition? We know times are hard, but brother, not as hard with you as with your colleague. Come to its relief; come at once, speak for Dallas Avenue Baptist church; I guarantee she will respond liberally to the above proposition. R. P. WHITMAN, Huntsville.

If some people would think twice before they speak, they would keep still most of the time.

For the Alabama Baptist. Fifth Sunday Meetings.

AT DUNHAM, BUTLER COUNTY. Our meeting was fraught with good to us. The discussions were edifying, especially that of the deaconship by brethren Bradley of Brewton, and Taylor of this place. Bro. Hubbard gave us a strong argument on Saturday from Heb. 13:1. His subject was "the wilderness." He went to Greenville Saturday night, where he preached on Sunday.

Bro. Stewart was with us in great power, although he was sick. We all love him so much.—Bro. I. L. Taylor preached a very helpful sermon Saturday night. This man of God is doing a great work in this association, and is barely getting a support. What a pity that some strong churches that are now pastorless do not engage his time, and unfetter him that he may throw his whole time and soul into the work, as he is so anxious to do. Bro. Bradley preached an inspiring sermon at 11 o'clock Sunday and lectured the children at 3 o'clock. The children will ever remember Bro. Bradley.

S. P. LINDSEY. AT JASPER, WALKER COUNTY. We had with us our good brother W. J. Elliott, of Montgomery, whose excellent addresses and earnest sermons did us much good. He made a good impression. Also Bro. J. E. Barnard, of Howard College, who added much to the interest of the meeting. Our church is progressing well in the work. The Young People's Union, under the leadership of Bro. J. H. McGuire, is in fair way to accomplish much good. We Baptists up here believe in the Young People's Union, but we think it wise to keep it under the direct control of the church. May God bless the ALABAMA BAPTIST. I find it much help to me in my pastoral work.

H. C. HURLEY. AT HEADLAND, HENRY COUNTY. The meeting began on Friday and continued until Sunday night. It was no doubt the most profitable meeting of the kind ever held in this part of the state. Twenty-five ministers were present and a large delegation from churches throughout the Judson association. The congregations were quite large, larger than at any other place where we have held meetings this year.

The meeting was presided over by Bro. F. M. Hauser, who has recently assumed the pastorate of Headland church for two Sundays a month. Brethren A. L. Martin and P. M. Calloway, Sr., were not present, owing to indisposition and feebleness, and their presence was greatly missed by the brethren. We were delighted to have with us Brethren R. Deal, C. S. Pelham and Arius Armstrong, although so badly crippled by rheumatism as to use crutches.

The ministry of this country have among them men of fine native ability and excellent spirit. These brethren, with few exceptions, are quite aggressive in their views. To them we owe the success of the meeting, and the position the Baptist churches occupy in this part of the state. Several of these brethren have decided to give themselves up entirely to the work of the ministry, and others to relinquish their secular affairs as soon as possible. The writer preached at 11 a. m. Sunday a missionary sermon, and a collection of \$16.37 was taken.

The hospitality of Headland is proverbial, and the doors of the community were opened wide to visitors from a distance. The next meeting will be held at Hebron church, eight miles east from Headland, beginning Friday before the fifth Sunday in May. Sunday night I preached at Kinsey to a good congregation. They have one of the prettiest houses of worship I have seen in this part of the state. Bro. A. Daugherty is pastor, and Kinsey is the home of brethren D. E. Burdshaw and A. H. Tay. Mallalieu Seminary, an institution of learning of the M. E. Church, is located here. This is one of the prettiest sections of the state and is rapidly coming to the front as one of the best. S. O. Y. RAY.

For the Alabama Baptist. Seminary and Other Notes.

Ala. Baptist: Your weekly visits make me think seriously of friends and home. I enjoyed seeing in your last two or three issues that about brothers and the advice on about mob law and political friends, and the Christian's duty in regard thereto. I wish that more of our able brethren had made themselves felt along this line some time ago, for so much has been lost to the cause of Christ in Alabama, through the strife in politics especially for several years. In looking over the announcements of 5th Sunday meetings I don't find the Central association represented. I feel just like I would enjoy a good old fashioned 5th Sunday meeting about now among my brethren at home, to break the monotony of hard work six days in the week, although here I enjoy a good sermon each Sunday, and occasionally have the distinguished honor of speaking from the sacred desk to the Kentucky people about Christ and the cross. Our work in the seminary goes on well with the noble 300 yet in the ranks. I trust that more of our Alabama brethren, and especially of the old Central association, will get their consent to spend at least one year here. There is no estimate to be put on a hard, prayerful

year's work, with such strong men of God to instruct as this institution has in its faculty.

The almanac maker missed it this time on spring, for the night of the 22d brot seven inches of snow, and today is bright, but I tell you it is cold, ice and snow all around. Bro. Crumpton happened into New York Hall today in time to eat dinner with the boys, and to give us a talk. Of course, those of us living out of the Hall went in to greet Bro. C. and to tell him how sorry we were to lose him from Alabama.

Please let me commend to the brethren in Alabama Bro. Anderson's institute work for next summer. Let every brother who can do so avail himself of the opportunity of attending these institutes, as well as to take the correspondence course. I speak from experience when I say that it is a grand and good work. Let me say in conclusion, that if any married brother in Alabama thinks of attending the Seminary, he will do well to correspond with some of the brethren who have about families here, as information of such matters, expenses, &c., can be let no man think that he cannot come because he is poor. He needs to try. C. J. BENTLEY, Louisville, March 21.

How to Increase Missionary Interest.

Without knowledge there can be no interest. That of which we know nothing, we care nothing. Our deepest interest centers in those subjects of which we know most—increased knowledge brings increased interest. It is election time. Each party wishes the support of the people. How is this secured? By informing the people of its need, its influence, its principles, its purposes. To this end newspapers are established, circulars are scattered abroad, "button-holing" engaged in, campaign orators sent out to harangue the people of every city, village and rural community. This is called a campaign of education. The politician would rather have antagonistic interests than total ignorance. For ignorance means indifference, and indifference is a more formidable enemy than bitter opposition. He increases political interest by increasing political knowledge. The children of God can learn something from the children of the world. Christians are indifferent to mission work because they know little or nothing about missions. No Christian can understand in its fullness the meaning of the Savior's great commission and turn a deaf ear to the Macedonian cry of those who are without the gospel. Christians are not so much stingy as uninformed. We need to know more of the need and suffering of the heathen world; of God's movements in history; correct views of God's redemptive purposes toward the world. We need to have a scriptural idea of the Christian's opportunity, work and reward. Increased knowledge of these things among Christians must mean increased missionary interest. Christian knowledge puts great thoughts into our hearts, bold words into our mouths and enlarges our sympathies for our fellowmen.

Northport. J. H. CURRY. Southern Baptist Convention. The forty-first session, fifty-first year, of the Southern Baptist Convention, will, at the invitation of the Baptist churches of Chattanooga, Tenn., be held in the meeting house of the First Baptist church of Chattanooga, beginning Friday, May 8th, 1896, at 10 a. m. The annual sermon will be preached by Rev. Charles A. Stakey, D. D., of Washington City.

RAILROAD RATES. The Southern States Passenger Association, the Seaboard Air Line, Louisville & Nashville R. R. Co., Associated Railways of Virginia and the Carolinas, Mobile & Ohio R. R., the Cotton Belt Route and the Queen & Crescent Route, and all lines south of Washington, together with all railroad lines in Texas, have granted the following: Rates of one first-class fare for the round-trip, tickets of iron-clad signature form, limited to continuous passage in both directions, to be valid May 5th, 6th, 7th and 8th, 1896, sold for return within fifteen days from date of sale, and to be extended and made good for return within fifteen days additional upon their deposit with Joint Agent at Chattanooga, on or before May 14, 1896. Other announcements may be made later. Any information regarding railroad matters will be cheerfully given by—OLIVER F. GREGORY, Sec. in Charge of Transp'n. Baltimore, March 25.

Fare to S. S. Convention. The Southern Passenger Association has decided to grant to the delegates to the State Sunday School Association which meets in Selma April 14-16, full fare for the Convention and one-third fare on return. Delegates to the convention must apply to the office, or offices, from which they purchase a certificate, certifying that they had purchased a ticket from that point to the convention. This certificate must be signed at the convention by the secretary, which will entitle the holder to return fare at one-third rate. All delegates should remember this, and thereby be entitled to the reduced return rates. E. C. ANDERSON, Anniston. For Ex. Com.

For the Alabama Baptist. The Tithing Problem.

Some Suggestive Answers to Pastor Lindsey's Questions. To "set the ball to rolling" Bro. Lindsey asks of some of us pastors certain questions about Tithing. Without claiming to have very "maturely deliberated on them," and without assuming to speak for other brethren with whom he has done me the honor to name my name, I will try to keep "the ball rolling" by some general suggestions, leaving to others the more specific answers to the questions raised.

The legislation of the old economy was partial, rudimentary—"a pedagogue to lead us to Christ," in many things "a shadow," an adornment, "whose substance is Christ." Much of it was typical, tentative, destined to pass away—but not until it had served its purpose—had been "fulfilled." As in the case of our children, so of necessity with the race, moral education is progressive; ethical conceptions are slowly naturalized, moral power is a growth.

The great truth toward which God's people were to be led was the sacredness of property—the sacredness of all life. To have told these people of the olden time the whole, high truth would have been futile; it would not have been revealed; it would not have been their part of their substance, their life and their life was separated from the rest and brought under the law of consecration. When they had come to appreciate the principle of consecration in this limited field, it would be time then, but not till then, to extend it to wider realms. If the moral education of Israel, then, began with the reclamation of some small tracts of life and property, it was because the method was the only one adapted to the moral and intellectual condition of the people. Take, for example, the legislation looking to the restriction of the primitive custom of blood vengeance. Under that custom accidental and intentional homicide doomed the slayer to death by the considered religious duty of the avenger of blood to kill the man, even by the merest accident. Levitical law did not forbid such vengeance, though it is simple murder; it merely regulated this passion for revenge by providing cities of refuge to which the accidental slayer might flee. So feeble in those old times was the sense of the sacredness of human life, and so strong was the impulse of irrational vengeance, that nothing better seemed practicable. But the congenital safe-guards provided for the accidental slayer were evidently designed to suggest to the avenger that his passion needed restraint. The idea was insinuated into his mind that human life is too sacred to be the prey of such insensate law set metes and bounds, saying, "Thou shalt not come and no tend to check blood vengeance and to cultivate in the Hebrew mind true ethical ideas concerning human life, is beyond question.

Again; in the olden times certain localities were esteemed sacred—there and only there was the presence of God to be looked for, and there and only there could he be worshipped acceptably. This all seems to us superstitious and crude; but at that time it would seem that the mind of the people could not lay hold on God except by the aid of these associations of locality and ritual. But were they not by such means enabled at last to entertain the truer conception of God's presence as filling all space? The time came, when Jesus could say to the woman of Samaria: "Believe me, the hour cometh when neither in this mountain nor in Jerusalem shall ye worship the Father. Your cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him."

So, too, I take it, the doctrine of property was taught in those early times. To have taught such people as the Hebrews were when the doctrine of tithes was promulgated, that all they had belonged to God, and ought to be consecrated to his service, would have been tantamount, practically to saying that necessities of the case the law required something less. One tenth of all they had, it said, rightfully belonged to God, the other nine-tenths to themselves. All Southern Baptist educators are eligible to membership. There are many practical questions touching our schools which we discuss with much profit. The program now in course of preparation will form the basis of valuable discussions. The schools under Baptist control are respectfully urged to take steps at once to send representatives to this Conference. J. B. GAMBLETT, Pres. So. Bap. Ed. Conference. B. F. RILEY, Secretary.

Exposure to cold, damp winds, may result in pneumonia, unless the system is kept invigorated with Hood's Sarsaparilla. Southern Baptist Education Conference. This body will meet in Chattanooga at 10 a. m. on Thursday, May 7th, the day preceding the meeting of the Southern Baptist Convention. It is earnestly desired that every Baptist school in the South shall be represented in the conference. All Southern Baptist educators are eligible to membership. There are many practical questions touching our schools which we discuss with much profit. The program now in course of preparation will form the basis of valuable discussions. The schools under Baptist control are respectfully urged to take steps at once to send representatives to this Conference. J. B. GAMBLETT, Pres. So. Bap. Ed. Conference. B. F. RILEY, Secretary.

Through diseases commence with a Cough, Cold or Sore Throat, "Bronchial Troubles" give immediate and sure relief. "Thy will be done in earth" means nothing in the church on Sunday, unless it means the same thing in the store or shop on Monday.

The man who undertakes to get a living by his wits would have a more regular supply of bread if he would depend more on his muscle. Many a woman who screams at the sight of a mouse, can look at a surgeon's knife and set her teeth.

Alabama Baptist.

MONTGOMERY, APRIL 2, 1896.

ABOUT CLOTHING.

Look well into it before buying; examine the body lining, sleeve lining, sewing, all the little details small in themselves—so large in the aggregate.

Then if you find a better made suit at the price come back for your money. Alex Rice.

CLASS of Churches, Houses, Schools, etc., at P. O. BOX 111, MONTGOMERY, ALA.

It is hard to sell you a suit of clothes—on paper; but come and see the suits and they'll sell themselves. Alex Rice, Montgomery.

FOR OVER FIFTY YEARS Mrs. WINSLOW'S SOOTHING Syrup has been used for children's ailments.

Just a little better value and considerably more style for your money here; besides we give you an elegant watch or clock with purchase. Alex Rice, Montgomery.

RHEUMATISM RUNS RIOT When there is lactic acid in the blood, liniments and lotions will be of no permanent benefit.

A single fact outweighs a thousand claims. We claim a good deal for our clothes, but the single fact, that all we claim is carried out to the letter, is what makes our customers so happy.

AN OLD MAN'S COUNSEL. Mr. Monroe Davidson, of Greenville, Ga., says, May 31st, 1895: "I have used Royal Germetue for Kidney Troubles from which I have suffered from boyhood."

Free! An elegant watch or clock with purchase amounting to 25 dollars. For particulars write to Alex Rice, Montgomery.

A GOLD WATCH GIVEN. R. H. Woodward Company, Baltimore, Md., are offering a gold watch with best American movements (Waltham or Elgin), in addition to commission, as premium, for selling 6 copies in one month of their new book, "Gems of Religious Thought," by Talmage.

She got a divorce because he always looked so shabby, and a once happy family was made miserable. This could easily have been avoided, had the husband known how cheap we are selling Men's Suits.

To SCHOOL BOARDS.—And any one else desiring to employ a teacher, The School Agency, Birmingham, Ala., recommends suitable teachers free of cost to schools, colleges and families.

"They Lived Happily Ever After." That is the way the favorite fairy tales of childhood used to end; and that is the way the buyer's tale of trouble ends when he trades at Alex Rice's, Montgomery.

To TEACHERS.—Competent and successful teachers desiring positions should write The School Agency, Birmingham, Ala., for circulars.

Mothers: We are right good people for you to know when you want to buy a new suit for your boy. We keep the kind that looks well and wears well. Alex Rice, Montgomery.

Advertisements have one great drawback, the true ones and the false ones look just alike. So do many suits of clothes—the good ones and the poor ones, until they are worn. The wear tells the story. Alex Rice, Montgomery.

THE BEST PLACE To have your shoes made to fit the foot is at FRED JANSEN'S.

Repairing Neatly Done. Under Cantel & Co. Sign old stand.

Why buy inferior, when the best costs no more? We make and sell the best clothes for men and boys. Alex Rice, Montgomery.

Give the devil his due and wear in some of our professing Christians here.

No other lamp-chimneys a quarter so good as Macbeth's; or cheap in the long run.

You want the right shape besides. We'll send you the Index; free.

Geo. A Macbeth Co. Montgomery Churches.

Adams Street—One hundred and seventy-five in Sunday school. Subject, "A Morning Service."

First Baptist—Fair attendance at Sunday-school; superintendent absent on account of sickness in his family.

Clayton Street—Good attendance at Sunday-school. A special call for missions was made for the first Sunday in April.

Woodlaw—Pastor Hobson absent at Greensboro in a meeting. N. B. Williams filled pulpit at both hours.

Avondale—One hundred and thirteen in Sunday-school. Pastor preached at 11 a. m.; text, Matt. 3:17.

Birmingham Conference. Woodlaw—Pastor Hobson absent at Greensboro in a meeting.

Southside—At 11 a. m. pastor Hale preached on Gambling, scoring the horse-racing in this city.

We intend to make this month one of the busiest of the year. We shall do this by offering Men's or Boys' wear at such prices that will be startling.

It is generally accepted that there are five vowel sounds in the English language, with their variations, and these sounds are scattered throughout the alphabet with a regularity and accompanied with attendant letters thus:

A—B C D three consonants R—F G H each. I—J K L M N five O—P Q R S T consonants U—V W X Y Z each.

Will some of our learned instructors tell us "the why and the how" of this peculiar arrangement? Is there any special relationship between each vowel letter and its respective attendant letters?

Cannot Howard College or the Seminary throw some light on it? Let us hear from the scholars.

Sixth International Convention, B. Y. P. U. A. Milwaukee, Wis., July 16, 17, 18, 19, 1900.

The Plankton House will be the headquarters of the International Board. Professor Daniel Prothero, of Mill, winks, the popular and able musical director of the city, will have charge of the musical entertainment.

The following states have already negotiated for headquarters: Iowa, Indiana, Maryland, Pennsylvania, New Jersey, and Massachusetts.

Two hundred boys will be ready to act as messengers to show newcomers to their places of entertainment, after assignments have been made by the Entertainment committee.

The sixty evangelical churches of the city are showing a warm interest in the great Baptist gathering. Aid and encouragement are being offered on every hand to the committee, many members of such churches kindly offering their services as messengers.

Each society should plan to pay the expenses of at least one delegate and have it understood that the delegate shall prepare a report of the convention to be made on his return.

Many state delegations are planning to wear suits of uniform shape and color as a mark of distinction from those sent by the city.

Willis Chandler, Montgomery, is transportation leader for Alabama.

Although every man may be king, it is no sign that the world was made for his especial benefit.

For the Alabama Baptist Seminary. Bro. E. G. Townsend, of Texas, has gone to Dallas.

The revival at Bro. Hendon's Mission resulted in ten conversions. Dr. Sampey's lectures on the Book of Job alone are well worth a term spent in the Seminary.

Rev. E. L. Wesson, who for nine years was the successful pastor at Water Valley, Miss., and who was recently a student at the Seminary, has accepted a call to the First church of Aberdeen, Miss.

Bro. W. B. Crumpton was the guest of the Alabama brethren this week. He is always welcome.

Dr. Sampey has already secured the amount necessary to purchase the home for Mrs. Broadus, and has something over \$20,000 in cash and pledges towards the Broadus Memorial Library.

GAZETTES. We have had a treat this week in the Gay lectures delivered by Dr. Smith, of St. Louis.

Arrogance is a crime against God and man—the spirit of humility is what we need.

Religion is getting mighty warm when women go to preaching—Whititt.

Had as well try to make a tree by nailing lathes to a telegraph pole as to make a church by simply adding members.—Dargan.

You might as well try to saw a plank with a hammer as to deal with the unconverted on the doctrine of election.—Kerfoot.

When women want to preach, the Catholic church sends them to the convent, but we don't know what to do with them.—Whititt.

For the Alabama Baptist. At Demopolis.

We moved here to Demopolis from Uniontown about two weeks ago, are nicely and comfortably fixed in our new house, and are receiving many substantial tokens of the kindness of our people.

Wherever God's will is law, nothing but purity can exist.

Only he who has the Spirit of Christ can do the will of Christ.—Joseph Parker.

There would be more revivals, if more of the preaching were done to the sinners in the church.

The highest attainment in prayer is this laying off all our requests at God's feet for his disposal.—C. R. Miller.

DR. HARRAES Latest Eye Glass. GENTLE SNARE 'EM OFF! TRY THEM! Eyes Tested Free!

HIS SPECTACLES Are the Best! TRY THEM! OPTICAL INSTITUTE, No. 111 1/2 Court Square, MONTGOMERY, ALA.

BELLS. Steel Alloy Church and School Bells. For Sale at Catalogue. J. H. B. Co., Birmingham, Ala.

Something New. There has been constructed at Tampa Bay Hotel fifteen duplex tenements for the convenience of the guests of the Tampa Bay Hotel.

Register's Sale. J. C. Cheney, Trustee, et al. vs. Mack Williams, et al. City Court of Montgomery, in Equity.

"WHAT TO WEAR." "WHAT TO BUY." "WHERE TO GET IT."

MORTGAGE SALE. Under and by virtue of a certain mortgage with power of sale, and under the powers therein contained, executed by John T. Ezell and Laura O. Ezell his wife to the National Building and Loan Association, Montgomery, Alabama, on the 31st day of April, 1896, which mortgage is recorded in Book No. 3 of Mortgages, pages 300-303 of the records of the Probate Court of Montgomery, Alabama, at the Court Square, in the city of Montgomery, Alabama, to the highest bidder for cash, on the 23rd day of April, 1896, the following described property situated in and near the town of Russellville, in the county of Franklin, and State of Alabama, to-wit: Lots No. 1 and 2 (1 and 2) in block eighteen in town No. 15, city of Russellville, of the Wilson & Co. Addition to the town of Russellville in the corporation of the town of Russellville.

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MARRIED. At Pine Level, Montgomery county, March 28, Mr. F. A. Battie and Miss E. P. Evans. Many friends were there to witness their happy voyage through life.

OBITUARY. Lorena Lockhart Wilson, wife of Dr. L. G. Wilson, fell asleep in Jesus at her home in Demopolis, Feb. 17th. Born August 1, 1866, in Lincoln county, Ga., she was brought to Marion, Ala., when about three years of age, and was educated at the Marion Female Seminary, from which she was graduated in June, 1881.

CHILDREN'S SUITS.—New and noble—good and desirable, and the price money you have spent before. Knave-Pants Suits from \$1.50 to \$5.00 for Boys from 4 to 14 years. A SPECIAL and SPECIAL LINE.

Worn out, nervous women, receive criticism where they should have sympathy. They cannot help being nervous, if their blood is impure.

When the blood fails to feed the nerves upon proper nourishment, what can you expect but nervous prostration, debility and nervous headaches?

HOOD'S SARSAPARILLA. The cure must be in making the blood pure. This is just what Hood's Sarsaparilla does, and it has proved the true nerve tonic because it is the true blood purifier, and the source, comfort and defender of thousands of housewives.

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PENNIES SAVED ON THE SMALL ARTICLES! Dollars on the Large!

Whatever the item you wish, count on the saving as certain; whatever the style you desire, rely upon finding it here; whatever the price you wish to pay, be satisfied that you will get more good value and better service for your money here than any other store in town.

CHILDREN'S SUITS.—New and noble—good and desirable, and the price money you have spent before. Knave-Pants Suits from \$1.50 to \$5.00 for Boys from 4 to 14 years. A SPECIAL and SPECIAL LINE.

Royal Baking Powder

ABSOLUTELY PURE

For the Alabama Baptist.

KEEPSAVERS.
Each heart has its hoard of treasures,
Hidden safely from curious eyes,
They're tokens of happy by-gone hours,
Just kept to remember by.

A rose from the old-home garden,
A ring that some one used to wear,
A well-worn, thumb-marked Bible,
A bright tress of sunny hair.

There are yellow, time-stained letters,
All tied with a ribbon blue;
A box of broken playthings,
A little baby's shoe;

A book-mark, a bunch of violets,
Together the treasures lie,
Mementoes of happy moments,
Just kept to remember by.

A menu and a photograph,
A fern-leaf pressed with care,
A locket and a valentine,
Laid together there.

How oft in the hush of twilight,
Each keepsake we view with a sigh,
Then tenderly put them back again,
Just to remember by.

Montgomery. VERT McDONALD

and unalterable. Hence, man must be changed. Besides all this, there can be no true happiness for any man except there be harmony between him and his surroundings. Where there is discord between the man's taste and disposition and the scene in which he is placed, the society in which he moves and the labor in which he is engaged, he cannot be happy or contented. You put a trembling coward on the field of battle, a giddy lover of the world's pleasures by the bedside of a dying believer, a base profligate in a company of praying Christians and all of them will feel out of place. There is a lack of harmony, and such can find no happiness thus surrounded. The associations are too pure for them. Pray tell me, what real enjoyment an unregenerate man can find in God's spiritual kingdom? The services of God's house are distasteful to him in exact proportion to their spirituality. Let the preacher speak of the beauties of nature, let him clothe his message in flowers of rhetoric, let him speak with all the graces of oratory and the unregenerate man is deeply interested. But let the preacher speak on the high spiritual truths of the Bible and the unregenerate man is little interested. His mind is carnal. His taste is fleshly. There must be a deep-rooted, entire change of heart, and such will surely lead to true reformation of the outer life. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." — 1 Cor. 2:14.

The Alabama Baptist and Other Good Papers.
We will club the ALABAMA BAPTIST and the following excellent papers at the prices given:
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Florida in 1880.
No part of the United States furnished so completely all that was necessary for happy Indian life; and no part, at that time, offered fewer inducements to the white man. It was a terra incognita—a region of swamps and everglades, of mosquitoes, rattlesnakes, and malaria.
General Taylor, writing of it from his head-quarters at Tampa, said, "It is the most God-forsaken country I ever saw, and if we drive the Indians out, it won't be occupied by the whites in the next hundred years, if ever." General Taylor was not a prophet; but then orange groves paying a thousand dollars an acre had not been discovered.
For the savage, it was all that heart could ask. The beautiful pine barrens afforded healthful abiding places; the fertile hammocks produced corn and cassava in abundance; the lakes and streams abounded with fish, and the forests with game; the very swamps and everglades served an invaluable purpose as places of retreat from pursuing foes, while over all and throughout the year there was a climate like perpetual spring.
Jealously guarding a heritage so fair in Indian eyes, the possessors could not be at peace with the encroaching tide of immigration to North Florida, and this immigration, with the acquisitive and inquisitive instincts of the Anglo-Saxon, was constantly pushing southward, each new advance provoking new Indian hostilities.—R. G. Robinson, in *April Lippincott's*.

hicle of school instruction in a certain district. "The one thing you shall ask for in vain in the chief city of America is a distinctly American community." Fourthly, while we in England are laboring earnestly in behalf of the "living wage" for the working classes, the tendency in America, at any rate among the Foreign-born, seems to be to stick to the *Henry Norman*, of the *London Chronicle*, in the *April Scribner's*.

Right motives are necessary to clear thinking.

Awarded
Highest Honors—World's Fair,
—DR.

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A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

Receipts by State Board of Missions for Jan., 1895.

STATE MISSIONS.	
Mineral Springs association...	6.8
Frost City church...	14.78
L. A. S., LaFayette ch...	9.96
Siloam ch...	10.00
District meeting, Cahaba...	10.00
Bethsaida ch...	1.13
Nanafalia ch...	1.00
LaFayette ch...	4.38
Pleasant Hill church...	4.00
Bethel ch, Bibb county...	2.25
Center ch...	4.00
B. Y. P. U., East Lake...	2.34
Laverne ch...	3.00
Mrs. D. A. Caine...	1.00
Fredonia ch...	1.00
Deep Creek ch...	3.00
Montevallo ch...	0.75
Danville ch...	1.00
Dadeville ch...	8.72
W. M. and A. S. Bethel...	2.50
Scottsboro ch...	3.00
Sheep Creek ch...	4.50
Christian Valley...	1.30
Owlecks ch...	4.25
Milltown ch...	0.00
Auburn ch...	0.00
Bethlehem ch...	8.25
L. A. S., LaFayette ch...	5.28
Historians, York ch...	1.00
First ch, Girard...	1.00
Concord ch...	4.25
Wilsonville ch...	3.50
Linden ch...	2.50
Mrs. L. E. Hays...	5.00
Mrs. M. J. Morton...	5.00
Tuskegee ch...	5.00
S. S., Childersburg...	4.50
Clayton Street ch...	10.11
Port Payne ch...	2.50
Midway ch...	2.25
Seale ch...	2.00
Safford ch...	2.60
First ch, Decatur...	4.54
Historians, York ch...	1.35
Bethsaida ch...	2.50
Geoga ch...	2.38
Jackson ch...	2.43
Friendship ch...	2.50
Fellowship ch, Unity A.S.M.	2.60
Verbera ch...	2.25
S. S., Verbera ch...	7.75
W. M. S., Livingston...	10.00
L. A. S., Scottsboro ch...	3.48
Oxford ch...	15.06
Ashland ch...	1.65
Uniontown ch...	8.23
Mrs. L. E. Hays...	1.25
Collinsville ch...	1.25
Pleasant Hill ch...	1.25
Mt. Vernon ch...	7.40
Gravel Hill ch...	5.50
Port Payne ch...	4.71
Valley Head ch...	3.20
Unity ch...	3.30
Shiloh ch...	1.44
Flat Rock ch...	5.55
Friendship ch...	4.57
Lathamville ch...	4.50
Mrs. E. P. Alford...	1.05
Rev. A. E. Burns...	2.15
W. M. S., Parker Memorial ch...	27.80
Farmville ch...	3.45
New Providence ch...	3.50
Roanoke ch...	3.15
S. S., Roanoke ch...	10.00
Rock Springs...	1.00
Shiloh ch...	1.17
Shiloh ch...	3.75
Charlton ch...	2.00
Pisgah ch...	2.65
L. A. S., Oxford ch...	5.00
Dadeville ch...	7.24
Clinton ch...	3.25
Cuba ch...	3.25
Prairie ch...	1.61
Second ch, Selma...	5.00
Jackson's Gap...	1.12
Conette ch...	2.00
Mrs. Hattie Cook...	2.00
Mrs. Texie Hereford...	1.00
Miss Annie Teague...	1.00
Miss Sallie Teague...	1.25
Total...	\$ 428.37
Previously reported...	1354.72
Total...	\$1783.09

BIBLE AND COLPORTAGE.	
Siloam ch...	1.61
Previously reported...	6.70
Total...	\$ 8.31

MINISTRIAL EDUCATION.	
Siloam ch...	1.61
Bates & McLendon...	1.00
Daily...	1.00
Bethel association...	1.00
Catherine church...	1.00
St. Francis Street ch...	169.28
L. A. S., Greenville...	15.00
11108 m...	5.21
Mobile...	5.33
46-158 m...	6.30
10-972 m...	6.30
L. A. S., Columbia ch...	5.00
Refuge ch...	5.00
Tuskegee ch...	5.00
East Boga ch...	9.47
Bethany ch...	6.52
Cuba ch...	9.43
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