

ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

VOL. 22.

"SPEAKING THE TRUTH IN LOVE."

MONTGOMERY, ALA., OCTOBER 3, 1895.

TERMS CASH: \$1.50 A YEAR

NUMBER 40

ALABAMA BAPTIST.

Published Every Thursday by the
ALABAMA BAPTIST COMPANY.

Office—33 Dexter Avenue, up stairs,
over Stocker's Jewelry Store.

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.

THE LABEL.—The date on the label of
your paper shows to what time you have
paid. It serves as a receipt. If paper
credit has not been given within two or
three weeks from time of payment, notify
us at once.

RULES.
THE ALABAMA BAPTIST is sent to
subscribers until an explicit order is re-
ceived by the publishers for its discon-
tinuation, and payment for arrearsages are
made.

OBITUARIES.—Over 100 words in length
are charged for at the rate of 1 cent a
word. Remember this when you send one
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the money with the notice.

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The name of the advertiser should be sent
to the editor's eye.

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dense.

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wish it changed.

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subscriber when it appears. This is *Business*,
and reasonable people will not object
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REMITTANCES.—Should be made by
postal or Express Money Order, Registered
Letter, Express or Bank Check, payable
to The Alabama Baptist Company.

ADVERTISERS.—Will find to their in-
terest to write for terms. This paper has
a wide circulation in Alabama among the
100,000 white Baptists.

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

Baptists in Europe.

We call from the Examiner the
following account of what was said
at a recent Baptist ministers' con-
ference in Philadelphia:

Dr. A. J. Rowland spoke on
"Our Baptist Brethren in Europe." Our
30,000 brethren in Germany are for
the most part poor, though they
number among them Mr. Braun, a leading
merchant in Hamburg, who is an exem-
plary Christian layman. The publishing
house has been brought by Rev. Philip
Bickel, D. D., to a high point of
prosperity. They publish in large
numbers Mr. Spurgeon's sermons,
which are very popular in Germany.
The publishing-house may, perhaps,
be moved to Berlin. There is
little open persecution of Bap-
tists, though there is a strong senti-
ment against them. The Baptist
ministers cannot perform the mar-
riage ceremony. Thus, when Dr.
Bickel's daughter was to be mar-
ried, a few years since by her fa-
ther, the wedding party had to go
to the Island of Heligoland which,
although now a part of Germany,
was at the time British territory.

The 40,000 Swedish Baptists are
not persecuted. There is a senti-
ment in their favor. In the capital
city of Stockholm, there are six
churches, one with sixteen hundred
members. The churches are on
good streets, and are as fine
churches as we have here. At Os-
terhout there is a good church, but
it was too small to hold the con-
vention, which had to meet in Good
Templars Hall. A number of Bap-
tists are members of parliament.
The Swedes are, in Dr. Rowland's
opinion, the finest people in Eu-
rope. In the public schools they
learn Swedish, English and Ger-
man. They maintain missions in
Finland and Lapland, with many
converts. The Germans and Swedes
are not open communists. In
Norway there are from 2,000 to
2,500 Baptists, and in Denmark
from 3,000 to 4,000, but their pro-
gress is slow, owing to the strong
prejudice against them.

In England there are many emi-
nent Baptists, but they are much
divided as to doctrine and polity.
If they held their Baptist prin-
ciples more strongly they would
have made much progress.

In the discussion which followed,
Dr. Moss said: "I am glad that Dr.
Rowland has presented this sub-
ject. If we had done more in Eu-
rope, we should have helped to
solve the question of emigration to
America. The Catholic church is
trying to secure the return of the
temporal power to the Pope." Dr.
G. E. Rees said: "The English
Baptists are rather insensible to the
influence of American Baptists. The
Spurgeon churches co-operate with
the Baptists, and there is a dispo-
sition to reunite." Mr. Willis
said: "Prince Bernadotte married
a Baptist lady." Mr. George
Cairns said: "In England I say I
am an American Baptist. The con-
cessions of Baptists in England
have led many of the young people
to go to the church of England.
When you meet a Baptist in Eng-
land, you do not know what he be-
lieves. The cause in England is
darker than for many years."

Happiness is nothing, but that
sweet delight which will arise from
the harmonious agreement between
our wills and the will of God.—
Cudworth.

Life is an ocean, and no one can
cross it safely unless he sail in the
bark of faith.

For the Alabama Baptist. "How Are the Dead Raised Up? And With What Body Do They Come?"

1 COR. 15:35.

This seems to be an inbred ques-
tion in the minds of the children of
men. I believe there has always
lived a people who did not believe
in the doctrine of the resurrection
of the dead. While some men on
earth doubt the resurrection of this
identical body, and others absolute-
ly deny it, there is no doubt on this
subject in heaven; for there it is
perfectly known by the word of the
Lord that the saints who sleep in
the dust shall awake and arise.
And we are assured by divine reve-
lation that the bodies of the saints
will rise again. Jesus said to his
disciples, "This is the will of him
that sent me, that every one that
seeth the Son and believeth on him,
may have everlasting life: and I
will raise him up at the last day."

John 6:40. May we not rest as-
sured that he who has revealed the
fact, has both wisdom and power
to accomplish it? And "why should
it be thought a thing incredible,"

by any man, "that God should raise
the dead?" Acts 26:8. Infidels
must affirm either that this doctrine
is not revealed, or that God has not
power to fulfill his word; but the
first is a flat contradiction to the
Bible, and the second is downright
blasphemy. Jesus rose from the
dead, and became the first fruits of
them that slept; and as the first
fruits are a sure pledge of the har-
vest, so his resurrection is a sure
pledge of ours. He has graciously
promised to raise us up at the last
day, and we rely on his word with
unshaken confidence; for "though
heaven and earth pass away, his
words shall not pass away." Matt.
24:35. As to the fact of the res-
urrection, proof will be found in the
following texts: Job 19:26; Isaiah
26:19; Dan. 12:2; Luke 14:14;
John 5:28, 29; 11:23, 24, 25.

As to "How are the dead raised
up?" the answer is found in Ro-
mans 8:11, John 5:21. "And with
what body do they come?" The
resurrection of every saint will re-
semble the glorified body of Christ,
which is now at the right hand of
God. For we know that "when he
shall appear, we shall be like him."
1 John 3:2. And it is quite
certain that he will "change our
vile body, that it may be fashioned
like unto his glorious body." Phil.
3:21. The properties of the body,
after it is raised from the dead, are
clearly stated by the apostle Paul:
"It is sown in corruption, it is raised
in incorruption; it is sown in
dishonor, it is raised in glory; it is
sown in weakness, it is raised in
power; it is sown a natural body, it
is raised a spiritual body." Let us
examine these very important par-
ticulars.

First, it is sown in corruption,
and raised in incorruption. In the
present state of mortality, the body
of man is perpetually passing from
one state to another. It comes into
the world weak and helpless; it
rises into strength and vigor; and
then it decays under the weight
of age and infirmity. The materials
of which it is composed are always
changing, so that, after the lapse
of a few years, every particle of mat-
ter that belonged to it has passed
away—and at length, after all its
changes, it returns to the dust from
whence it was taken.

Secondly, it is sown in dishonor,
it is raised in glory. It has been
dishonored by sin. View it when
the cruel hand of death has de-
prived it of life. The eyes, once so
bright, are dim; the ears, which
caught every sound, are closed; the
tongue, which charmed with its
eloquence, is silent; the counten-
ance once so bright and beautiful,
is pale; and corruption, with rapid
haste, is bringing the whole body
into a state of ruin.

Again, it is sown in weakness, it
is raised in power. The weakness
of man, at the close of life, is well
known. All his powers fail. His
strength departs; his infirmities in-
crease; and in great weakness he
sinks into the silent grave. But
the body will be raised in power.
I believe that every property of the
resurrection body will be strong
and vigorous; and after the sleep
of death we shall have renewed
strength to do the will of God and
to enjoy the pleasures of glory.
This leads me to consider my last
point; and beyond doubt the most
difficult question touching the res-
urrection. It is sown a natural body,
it is raised a spiritual body; it is
sown in a corruptible body, it is
raised in an incorruptible body. By
a natural body we are to understand
an animal body, maintained and
supported by food, and air, and
sleep; a body depending on the
elements, and subject to constant
change. Now in health, then in
sickness; now strong and vigorous,
then weak and feeble; and now in
the bloom of life, and then in de-
crep old age. All these changes
end in the grave, where the animal
body is decomposed and returns to
dust. Mark well the words, it is
raised, not some other body, but *it*,
the same identical body, less the
corruption. If the same body that
dies is not raised, it will not be a
resurrection, but a new creation.
Paul did not say, it is raised a spirit
body, but a spiritual body. It will
be so much refined, and so nearly
allied to pure spirit, as not to need

any animal refreshments for its
support. It will be allowed that
God can refine the material nature
to such a degree as to make it a fit
habitation for a glorified human
spirit. But it will still retain, in
the highest state of refinement,
those properties of matter that are
entirely distinct from the properties
of pure spirits. It will be made
spiritual, not a spirit body, yet it
will be the identical body that died.
Else the words of Paul are mean-
ingless when he says, "This mortal
must put on immortality." That
which was placed in the grave will
come forth clothed with immor-
tality. Then the redeemed body can
sing the triumphant song, "O death,
where is thy sting! O grave, where
is thy victory?"

Brethren, the grace of our Lord
Jesus Christ be with your spirit.
Trinity.
P. S. This article was written in
sore afflictions. I am in the last
stage of consumption. "Finally,
brethren, farewell." 2 Cor. 13:11.

For the Alabama Baptist.
A Visit to Alabama.

I want to write of my four weeks
visit to my own Alabama, from
which have just returned. After a
lapse of twenty-five years I preached
three sermons from the pulpit where
I preached my first sermon. Three
promising young persons were con-
verted, and I had the pleasure of
baptizing them, together with a
young man whose baptism had been
irregular, in the same pool where
my wife was baptized twenty-five
years ago. Many others manifest-
ed concern about their salvation,
among whom were two aged per-
sons, both of whom must be over
three-score years and ten.

Young pastor Phillips impress-
ed me favorably. He was a good
boy in school, and broader reading
and more experience will develop a
ministerial power not yet realized.
Among these scholars and patrons
my ministerial life began, and their
warm devotion has ever been an in-
spiration to me.

At Clifton I visited my wife's sister,
Mrs. McKee, my cousins Bickley,
and Harmon Andrews, the latter of
whom was once my pupil, as was
his wife. I preached in the Meth-
odist church to a fair congregation.
At Louisville I preached to a large
congregation and met many old
friends. A Baptist church in Louis-
ville would be a great convenience
to some Baptist folks there and
thereabouts, and would contribute
largely to the prosperity of the
town. There are some folks over
there who are talking to God and
men about the church, and it will
doubtless be a realization in the
near future. Tell Secretary Crump-
ton that it ought to be and must be.
At Clayton I spent a day and
night seeing friends pleasantly, and
visited the grave of our little Ida
Lee, whom the Lord took back to
himself after a brief loan. The sun-
shine has never since been so bright
nor the bird songs so sweet, but
heaven more.

At Midway I preached twice and
met hundreds of most precious
friends and family relations. Here
I had labored about six years, and
most ardently in the study and in
the pastoral field, and these labors
have been a substructure to all my
later developments. Whilst in
Midway I saw a great-grand-daughter
of Reuben Thornton of precious
memory all over East Alabama
(Miss Comer) buried in baptism
with Christ Jesus, and that after-
noon I buried a great-niece of his,
Mrs. Fannie Bickley, nee Fannie
Adams, in the hope of a glorious
resurrection.

At Ramah I preached two ser-
mons and met several who were
members there when that church
licensed me to preach, and also sev-
eral of the first seals to my minis-
try.

At Huntsville I spent a delight-
ful afternoon and night with sister
George Long and her noble son-in-
law, Exton Tucker, and was
charmed with the fine family of
children God has given him and
Mrs. Kate. Here also I met some
most precious friends.
At Society Hill I preached one
sermon to a good house for that
place, my host, the aged and be-
loved John Anthony Richardson,
being present. In this church thirty-
two years ago I related what I
then hoped and now firmly believe
was an experience of divine grace,
the morning after it occurred, and
into the fellowship of the church I
was baptized the following Sab-
bath. It was a rare treat to see
again Mrs. Bettie Torbet and Mrs.
Mollie Griffin, who were baptized
at the same time with me, by the
beloved J. J. Cloud.

My father's old home is sadly di-
lapidated, and a feeling of gloom
filled me as I looked on it, but pre-
cious memories made it still a place
of deepest interest. It was here I
philosophized on life and Chris-
tianity, and studied the sciences
and endeavored to suppress a con-
viction that God willed that I
should preach the gospel. Five
miles north of Society Hill I visited
another home of my father and
communed again with God in the
identical spot where I first felt the
peace of God come into my sin-
troubled soul. My friend W. A.
Thompson spent the day with me
visiting the friends of my boyhood
and some of the scholars who at-

tended my first school, nearly all of
whom recognized me readily. It
was an ineffable pleasure to meet
Bro. Frank Taylor, one of the
three surviving patrons of my first
school. What thrilling pleasures
filled my soul as persons and ob-
jects which were so closely con-
nected with young life's dream
were met.

At Marvyn, my old army mes-
sante, Pink Ingram, and his excel-
lent wife, took charge of me, and
that night I preached to school
mates, old comrades in arms wear-
ing gray beards instead of gray
coats, one child in the faith, the
only Baptist in Marvyn, and old
time friends and their children, and
some strangers. Near this place I
dined with Daniel Capps and his
excellent wife, who, not yet in her
teens, trudged to school with
George and John and I, and the
reddest apple was hers and the
richest rose was mine. After dinner
we called on John Parker, no longer
a small boy at school, but a great
big man with a fine family, and
"peace and plenty smile all around."

In the cruel days of 1865 I taught
my younger brothers and sisters
and some children of a deceased
army comrade, Mr. Hinson, in an
improvised school room on my father's
plantation, and you must im-
agine my delight on finding these
children and their widowed mother
prosperous and important factors in
the social life around them.

At Hatchechubee I preached to
a fine congregation, and God's
presence in the sanctuary was real-
ized. It was a delight to meet so
many dear friends. I had married
Luke and Maggie Cooper, and had
previously baptized Maggie, my
own child in the faith, and of
course their home was mine and
they were almost as my own chil-
dren.

After dining with Charlie In-
gram and spending the night with
Deacon Robert Adams, a first coun-
sel in whom I had not seen since we
were small boys, and enjoying his
happy family, I struck southward
for home and work. At Eufaula I
stopped over and had a hearty
hand-shaking with friends. After
this immersion in a sea of pleasure
I shall be at fault if I am not a
more devoted pastor.

W. S. ROGERS.
Lake City, Fla., Sept. 19.

For the Alabama Baptist.
History of Baptists of Alabama

A residence of twenty-five years
in the Lone Star state has not ef-
faced my attachment to Alabama,
in which state I spent from Jan.
1858 to Jan. 1871. Those twenty-
three years embraced what a fac-
tious writer called "the flush times
of Alabama," materially. During
this period the Baptists, especially
in the eastern part of the state, were
also energetic, progressive and pros-
perous.

The Salem association, in Pike
county, of which I was clerk for
seventeen consecutive years, began
with eight small churches, and
planted during four decades in
Pike, Barbour, Henry, Dale, Coffee
and Butler counties about one hun-
dred churches, containing in the
aggregate near seven thousand five
hundred communicants. These
churches compose the Judson, the
Eufaula and the Troy associations,
all of which sprang from the Sa-
lem. There may have been some
other associations formed in this
territory in latter times.

In the early fifties Washington
and I, U. Wilkes, W. M. Davis
and Wm. Lee, were educated prin-
cipally by Salem association, at
Orion Institute, in Pike county,
and in Howard College, all useful
and able ministers of the New Testa-
ment.

The brothers W. and I, U. Wilkes
and also Wm. Lee, have "gone up
higher," to enjoy that inheritance
which is incorruptible, undefiled
and fadeless, reserved in heaven for
them." Bro. W. M. Davis, having
"turned man to righteousness," in
Georgia, Alabama and Florida, is
still "holding forth the word of life,"
at White Plains, Ga., and regions
round about.

The stirring and eventful scenes
occurring during my residence in
Alabama with numerous reminis-
cences, were brought in vivid re-
view before my mind's eye while
perusing recently with intense in-
terest that valuable work lately
published, "History of Baptists of
Alabama," by Dr. B. F. Riley, now
professor of English in the Uni-
versity of Georgia, at Athens. The
author's style is so versatile and
racy, that—unlike most denomina-
tional histories of monotonous sta-
tistics and dry details—it reads like
a spicy narrative or fascinating ro-
mance. Many thrilling episodes
illustrating the character of pioneer
Baptists enrich the pages of this
book. This is not a paid puff, but
an honest expression of the opin-
ion of one who figured in many of
the scenes delineated in the volume.
Mexico, Tex. J. T. S. PARK.

God does not give grace until the
report of trial comes. But when it
does come the amount of grace and
the nature of the special grace re-
quired is vouchsafed. Do not per-
plex yourself with what is needed
for future emergencies; tomorrow
will bring its promised grace along
with tomorrow's trials.—J. R.
Macduff.

For the Alabama Baptist. Letter from Prof. Sampey Concerning the Broadus Memorial.

At their meeting in Washington
on May 10, 1895, the Trustees of
the Seminary decided to raise sixty
thousand dollars as a Broadus Me-
morial Fund. Ten thousand for the
purchase of a home for the fam-
ily of Dr. Broadus, and fifty thou-
sand for the endowment of the Sem-
inary Library.

THE BROADUS HOME.

The many personal friends of our
departed leader will be grateful for
an opportunity to show to his fam-
ily their appreciation of the devo-
tion and self-sacrifice of Dr. Broadus
in the cause of Christian education.
The greater part of the ten thou-
sand has already been paid into the
treasury by friends in Louisi-
ana. No doubt this announce-
ment will fall into the hands of
many who will be glad to add their
gifts to those already received.

THE BROADUS MEMORIAL LIBRARY
ENDOWMENT.

The Seminary has a beautiful and
commodious library building, the
gift of Mrs. J. Lawrence Smith, in
memory of two nephews and two
nieces. This handsome fire proof
building is admirably adapted to
the purposes of a public library.
The Seminary also has the nucleus
for a great collection of books and
pamphlets, but only one-third of
the space in the book room is filled.
Empty shelves capable of holding
forty thousand volumes cry aloud
for a substantial endowment. Until
this effort was undertaken the Sem-
inary had only a hundred dollars of
Library endowment. Drs. Boyce
and Manly left to the Seminary
choice collections of valuable
books, and other friends have also
made donations; but there is ur-
gent need of an endowment for the
support of the Library. The small
sum annually voted for the purchase
of new books is drawn from the
income of the General Endowment,
a fund which is quite too small to
meet our necessary expenses.

SOUTHERN BAPTISTS NEED A LARGE
REFERENCE LIBRARY.

For the benefit of Baptist authors.
Already the Seminary is being vis-
ited by persons who wish to make
special research in the Library.
There is urgent need for at least one
large reference library which will
be accessible to all Baptist students
and authors. The librarian gladly
welcomes all our ministers and lay-
men to the privilege of the Seminary
Library, where many rare and
costly books are to be found. The
professors in the Seminary must by
all means have access to an exten-
sive collection of books, if they
would keep abreast of the times.
The teaching in the Seminary will
be greatly strengthened by the
presence of a great library. The
students also cannot well pursue
their studies without access to a
good reference library. Nearly
three hundred young preachers are
constantly using our books.

APPROPRIATENESS OF THE
MEMORIAL.

Broadus and books! Was he not
our ripest scholar? From youth to
old age he was ever a lover of good
books, a patient and diligent stu-
dent of the world's best literature.
During the last year of his life Dr.
Broadus was devising plans for the
endowment of the Seminary Lib-
rary, so that this memorial is but
the completion of his unfinished task.
He was profoundly sensible of the
value of a good library.

A LARGE CONDITIONAL GIFT.

Mr. Joshua Levering, of Balti-
more, president of the Board of
Trustees of the Seminary, promises
to give five thousand dollars on
condition that the entire amount for
the endowment, fifty thousand dol-
lars, is raised in cash and good sub-
scriptions before Jan. 1, 1896. The
Broadus and the Seminary can raise
it if an earnest and concerted effort
is made. A Southern friend of the
Seminary, whose name at the pres-
ent cannot be given sent his
check for five thousand dollars,
and several others have given a
thousand or five hundred each.

AMOUNT TO BE RAISED.

In order to secure the large con-
ditional gift and complete the me-
morial promptly, we must raise
thirty-five thousand dollars in a lit-
tle over three months. Let the
friends of higher education among
Baptists help as liberally as possi-
ble. Some can give large amounts;
all can give something.

The undersigned was asked by
the board to undertake this work
in connection with President Wm.
H. Whitsett. Send money or sub-
scriptions to either one of us, or to
any other member of the faculty.
Surely he gives twice who gives
promptly.
J. R. SAMPEY.
S. B. T. S., Louisville, Sept. 16.

For the Alabama Baptist.
That Report.

I see in that most excellent re-
port on temperance that Bro. Joel
D. Murphree recommends that
"each church composing the asso-
ciation take up a collection of mon-
ey once a year for the purchase of
temperance literature in leaflets,
to be scattered abroad in the neigh-
borhood of the respective churches." I
heartily endorse that plan. But

I want to suggest to all the associa-
tions, churches, and communities yet
another plan.

In every county we have from
one to three secular papers, which
are read by all classes of all polit-
ical faiths and religions. Let indi-
viduals or religious organizations
hire by the year a column in these
county papers; then let the best
writers on temperance keep them
full, and in five years there will be
a revolution on temperance in Ala-
bama.

The whiskey ring would scourge
us back to our pulpits. But Bap-
tists are not afraid of scourging.
They have been accustomed to that
for over eighteen hundred years.

But there are exceptions to all
rules. I understand there is a prom-
inent gentleman, whose name is be-
fore the public in his section, who
has promised the whiskey ring that
if they will vote for him, he will de-
feat every bill presented to the
legislature against their damnable
traffic. Be it said with shame, this
man claims to be a Baptist. If the
good Baptists of Alabama were to
cast a vote for such men, such
men would cease running for office.
I have promised myself God, and by
his help I will keep that promise
inviolable, that I will never again
knowingly vote for a man who
sells or favors the sale of whiskey
as a beverage.

Jasper. R. M. HUNTER.

For the Alabama Baptist.
Secret Prayer.

Jesus enjoins it upon his disci-
ples and all his followers by lessons
of instruction, by precious promises
and by blessed example. He says:
"When thou prayest, enter into thy
closet; and when thou hast shut
the door, pray to thy Father, which
is in secret; and thy Father which
is in secret, shall reward thee open-
ly." The precept is a positive one
from the lips of Jesus himself, the
promise is one that may be relied
upon. It is a personal lesson. "En-
ter into thy closet." "Pray to thy
Father, which is in secret." "Thy
Father shall reward thee openly."
Hundreds of proofs all about us that
this promise is verified. Obedience
to this divine lesson is followed by
the richest evidence of God's favor and
blessing. Secret prayer is the basis
of all other Christian service. It
sweetly inclines the believer to a
cheerful performance of all Chris-
tian duty, and the mighty power of
true and vital godliness in the soul
flourishes or declines in exact pro-
portion as the closet of prayer is at-
tended or neglected. The impor-
tance of secret prayer cannot be
over-estimated. It is the chain
linking us to the great fountain of
all spiritual good. It is the key
which unlocks the storehouse of in-
finite blessing. I heard of one say-
ing in a prayer-meeting talk that
he thought too much stress was laid
upon the importance of private
prayer. This was the utterance of
a shallow soul, unconscious of its
need, seeing not its guilt. Not un-
til need is felt will there be crying
for help—not until sin is realized
will there be pleading for pardon.
The soul that hungers and thirsts
after righteousness is the soul that
will be earnest, unceasing and im-
portunate in prayer for cleansing
from sin and up-building in spiri-
tual things.
O. C. P.
Wartrace, Tenn.

Baptizing the Baby.

A correspondent of the Religious
Herald writes thus of what he saw
in a city in Greece on last Easter:
It is well known that the Greek
church practices trine immersion—
once in the name of the Father,
once in the name of the Son, and
once in the name of the Holy Spirit.
Having often seen baptism admin-
istered by Baptists, Protestants and
Catholics, I had a desire to see the
ordinance performed after the ritual
of the Greek church. On Easter
night my curiosity was gratified.
The ceremony occurred at night,
occupied about twenty minutes, and
was witnessed by thirty or forty
persons. Priests, responsive chor-
ists, the mother and god-father
officiated. The subject was a male
child six months old. Places of
honor were assigned to my friend
and myself, and after the baptism,
parents, priests and others shook
hands with us. A tin basin, near
the middle of the church, was more
than half filled with water, and oil
was added while the priest read the
ritual. Three times he plunged his
hand in the water, each time mak-
ing a cross. Subsequently he took
his head and breathed three times
upon the water, again making a
cross in the water three times. The
child was taken away during these
exercises and returned naked. Held
in the arms of the god-father, the
priest anointed head, hands and
feet, and besmeared the body with
oil. Soon afterwards, the priest,
taking the little fellow gently in
his hands, immersed him, face fore-
most, three times, in the name of
the Trinity. When the clothes were
put on, a charge was given to the
god-father, who repeated it to the
mother. I was asked to name the
child; but, as I do not believe in
baby baptisms, and my name was
not readily Grecized, I suggested
the name of my friend, William,
which was adopted. It is the cus-
tom for the one who gives the name
to give a suit of clothes, and my
friend, for the honor, cheerfully

handed to the mother twenty dol-
lars in gold. When my party took
the train, the next morning, father,
mother, baby, brothers and grand-
parents came to take leave of us, evi-
dently much pleased that "Gullie-
mus" had such a good start in life.

About Evangelists.

I heard a gentleman once say
that when a man played out at
everything else he induced his wife
to start a boarding house. It seems
to me that the time has about come
when we confront a similar state of
affairs among our Baptist ministry.
When a Baptist preacher runs
down at the heel and cannot secure
a pastorate anywhere he turns evan-
gelist. Scarcely a week passes but
what some new announcement is
made concerning the decision of
some brother to become an evan-
gelist. Of course the subject has
weighed on his mind heavily for
many years, but he has not been
able to get his consent to go into
this work until now. And he
would not go into it now if he
could find anything else to do: I
believe in evangelists, and think
that the New Testament clearly
teaches that some were called to be
evangelists, but I cannot say that I
am at all pleased with the present
plan of turning out evangelists. All
these new evangelists are self-ap-
pointed, and they depend almost
entirely on the Baptist press for ad-
vertising them and placing their
names prominently before the de-
nomination. Some of them even
demand columns of space, I am
told, and feel offended if they do
not secure all they ask for on the
"dead head" plan. An editor
friend of mine recently told me that
there was one evangelist who
bloomed out, who got very much
offended at him for his failure to
publish in full all of the laudations
he sent in. While this was true,
he informed me, in confidence, that
but one evangelist known to him
had ever sent a single subscriber to
his paper. I may be a little radi-
cal in my views of these evangel-
ists, but I think I am right. Some
means ought to be instituted by our
churches concerning the matter, by
which the public would be protect-
ed from traveling adventurers, who,
having failed at everything else,
take their universal failure as an in-
dication that God had called them
to be evangelists. No reflection is
intended concerning those evangel-
ists whose gifts and graces entitle
them to fill this sacred position. I
am speaking only of a growing
evil which needs attention, and ex-
pect to suffer for it.—The Looker

Alabama Baptist

MONTGOMERY, OCTOBER 3, 1895.

Directory for the Baptists of Alabama.

OUR BOARDS.

The State Board of Missions, located in Montgomery, Ala., is composed of the following members: Secretary, W. H. Crumpton, Corresponding Secretary, Montgomery, Ala., B. C. DEPARTMENT, J. B. Collier, Secretary, Montgomery, Ala.

Geo. R. Eager, Pres., Montgomery, Ala. Members and their Post-offices:—W. H. Harris, Greenville; G. W. Ellis, Theo. Welch, T. L. Jones, Geo. B. Eager, Judge Jon. Harrison, W. B. Davidson, Montgomery; A. J. Dickinson, H. S. D. Mallory, Selma; A. M. Burr, Dothan; J. A. French, Talladega; L. O. Dawson, Tusculooza; W. C. Cleveland, Columbia; P. T. Hale, Birmingham; W. C. Bledsoe, Lafayette; W. E. Hudson, Opelika; S. A. Adams, Jackson; M. F. Brooks, Brewton; N. C. Underwood, Clayton; J. P. Wood, Troy; J. J. Taylor, Mobile.

CRUMPTON'S HOME BOARD.—G. R. Farnham, President, Evergreen; J. W. Stewart, Secretary and Treasurer, Evergreen; P. T. Hale, G. S. Anderson, J. W. Stewart, W. B. Crumpton, Z. D. Roby, J. C. Bush, Law Lamar, J. H. Curry, J. C. Clifton, C. S. Rabb, F. M. Bruner, C. L. Gay, Matron of Home, Mrs. Clara W. Ansley, Evergreen.

BAPTIST-YOUNG PEOPLE'S UNION OF ALABAMA.—President, W. D. Dunlap, Birmingham, Secretary and Treasurer.

OUR SCHOOLS.

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.

REMOVAL.—The office of the ALABAMA BAPTIST has been removed to the building just below the post office, on Dexter Avenue. We will be pleased to have our friends call to see us. Remember that we are upstairs in the building next to the post office.

TWENTY-FIVE CENTS!

That is a very small sum, yet we will send the ALABAMA BAPTIST to new subscribers.

THE REMAINDER OF THE YEAR For that small sum.

A great many Baptists do not take the paper because they are not acquainted with it. Many of them, after reading the paper a while, will not be willing to stop, so we make this

VERY LOW OFFER.

Brethren and friends, show this to your neighbors who do not take the paper, and let them know that for

TWENTY-FIVE CENTS CASH

They can get the ALABAMA BAPTIST for the remainder of the year. This offer ought to secure at least 1000 new subscribers.

Let each subscriber consider himself or herself an agent for the paper, and do what he or she can for us and for their friends. If the preachers will make this offer known we will be under many obligations.

We failed to receive, as we expected, an account of the Judson opening. Dr. Averett wrote us a few days before that he felt confident of a large attendance.

The report of the Baptist rally at LaPlace, as well as some other interesting matter, was crowded out of this issue. When choice must be made, that which is late or lengthy is usually laid over.

The Arkansas Baptist has adopted the fashion among Baptist papers, and now comes to us in magazine form of sixteen pages. It looks neat and attractive, and contains a quantity of good reading matter. We congratulate you, brother.

The last issue of Our Home Field, the paper printed by the Home board bids good-bye to its readers. Its matter will hereafter appear in its allotted place in the Mission Journal, our new consolidated journal of missions. The first issue of the Mission Journal will appear this month. It will be printed at Richmond, at fifty cents a year.

We verily believe that the churches depend too much on the pastor and not enough on the members. It is admitted by all hands, that the authority is in the church. The church holds the divine gifts in its own grasp. Then why should the church be so entirely dependent upon the presence of the pastor? Let an occasional opportunity be given to the church to worship, to pray, to exhort one another, to develop the latent gifts of the membership without the help of the leader, but under the guidance of the Great Leader.—The Atlantic Baptist.

It is a shame to many of our churches that if the pastor be absent there is no worship at all. Every male member, saying nothing of the deacons and older men, should feel it his duty to prepare himself to conduct service whenever there is necessity for it.

We will print your association minutes at a low price, promptly and in good style. Write us, Bro. Clerk.

ANNOUNCEMENT.

Having purchased a new press and other equipments for the ALABAMA BAPTIST, we will, by the 10th of October, be in our new quarters, the two-story brick building next to and immediately below the U. S. Government building on Dexter Avenue. We will then have our editorial office, composing rooms and press room all under the same roof, and adjoining each other. Heretofore, these departments have been in different places, greatly to our inconvenience, which we could not avoid until now. From this time forward we will give our time and attention to the conduct of the paper, with a view of giving our readers more editorial matter on the issues of the times, and such questions as pertain to our success and the progress of our denominational enterprises.

We have been asked if the paper is for sale. To this question we say, No—unless the State Convention wants to purchase it, or shall indicate that it would like to see some other brother own and operate it. In that event, it is for sale. The Convention is at liberty to express its views, and give direction to the policy and conduct of the paper. The owner holds it subject to the wisdom and advice of the State Convention.

Having incurred a large expense in equipping the mechanical department of the paper, we appeal to our brethren in all earnestness to give us their support and encouragement, and we will try to do so to meet the demands of our readers. To satisfy every one is beyond human skill and wisdom.

Concluding, we urge upon our dear brethren who are now due for subscription to please pay up just as soon as possible. BRETHREN, we are greatly in need of funds, and some who have been reading the paper for one, two and even three years and have not paid us anything, should remember that this is as just and honest a debt as if it had been incurred for meat and bread. We have not worried you about this, because times have been hard, but now we are in great need and we appeal to you to come to our aid. If we could only get what is justly and honestly due us, we would be in condition to do more than ever for our paper.

We invite the brethren and sisters to call on us at any time. We will be pleased to see you in our new rooms.

THE GEORGIA MEETING.

When the famous conference in Washington decided against the organization of a general young people's society in connection with the Southern Baptist Convention, many felt that the matter was not ended, and some suggested that those who desired it could form such an organization without in any way antagonizing the majority vote in Washington. That such action would be taken seemed quite probable, and the Georgia meeting, which had been appointed for September 17, at Macon, seemed a suitable occasion to inaugurate such a movement.

From the account in the Index the meeting seems to have been both pleasant and profitable. The attendance was not as general as could have been desired, only about 30 of the 1800 churches in the state being represented; but in other respects the meeting was a splendid success. Enough of the elderly brethren were present to regulate the enthusiasm and direct the zeal of the youth. The precious ointment of unity distilled in gracious profusion and pervaded the meeting with its fragrance. Motions that seemed likely to evoke divergent views were quietly withdrawn. Even the woman question was not sprung, though the young sisters were admitted as delegates. Harmony and hospitality ruled in undisputed sway.

The most important action of the meeting was taken in the following resolution: "That it is the sense of the Georgia Young People's Convention that the cause would be greatly advanced by the organization of a Southern Baptist Young People's Union, auxiliary to the Southern Baptist Convention. We therefore request the following brethren from this and other states to take this matter into consideration, and if it seems wise to issue a call it seems to meet at a suitable place and time for the organization of such a union." The following brethren are asked to consider the matter, and make the call, on the conditions named: B. D. Gray and L. O. Dawson, Ala.; J. P. Eagle and W. E. Atkinson, Ark.; N. A. Bailey and M. McGregor, Fla.; McDonald, Gambrell, Kilpatrick and Hawthorne, Ga.; W. H. Whitsett and C. H. Jones, Ky.; D. I. Purser and W. S. Penick, La.; W. R. L. Smith and G. W. Hyde,

Mo.; J. K. Pace and H. F. Sproules, Miss.; C. Durham and T. H. Pritchard, N. C.; E. J. Forrester and J. W. Perry, S. C.; B. H. Carroll and A. B. Miller, Texas; G. A. Lofton and R. R. Acree, Tenn.; W. E. Hatcher and F. C. McConnell, Va.

We suppose that it was by an oversight that Maryland and West Virginia were ignored in the selection of the committee.

Dr. Gray, of Birmingham, was present at the meeting and spoke at length in favor of a Southern B. Y. P. U. Convention. Drs. Hawthorne, McDonald and Gambrell, and Rev. J. J. Van Ness, editor of the Young People's Leader, also spoke approvingly. The reasons given were in substance that it is better for us to conduct our own affairs in our own way, and that in this proposed action there is no feeling of opposition, rivalry or want of fellowship towards our Northern brethren. If we had room we would be glad to publish Dr. Gray's remarks, his being the only speech that is reported somewhat at length.

Brethren have differed very widely in regard to the practical value of this young people's movement. But we do not see any valid objection to the course here outlined. Those who do not feel the need of such an organization are not expected to attend the meeting when called; but they will not deny the right of attending to those who desire to go. So all parties will be pleased.

It has been suggested that the initial meeting ought to be held very soon; Atlanta has been mentioned as the place, and sometime during the exposition as the time. The idea impresses us favorably. Brethren Gray and Dawson, and others who favor the plan, are invited to use our columns in its advocacy.

A STRANGE POSITION.

Ed. Ala. Baptist: Replying to a question in a recent issue, you seem to take the ground that a church ought to rescind her action in receiving and baptizing a man on profession of faith because some other church got in a huff about it. You may be exactly right in this view; but it would be well to sustain it by some Scripture or some logic. And while you are explaining, please explain what jurisdiction a church has over persons outside of her fellowship, and what becomes of church independence under your counsel.

Mobile. J. J. TAYLOR.

Let the question be fairly stated, brother. One Baptist church excluded a member for unchristian conduct, and thus declared him unworthy of Christian (or church) fellowship. Another Baptist church, without consulting the excluding church, received the excluded person into its membership, thus sitting in judgment, *ex parte*, on the act of a sister church, disregarding the act and treating it with contempt. The excluding church said, for good and sufficient reason we will not treat that person as a church member; and the receiving church said you shall treat him as a church member, because we have made him one. Then what becomes of church independence, and the enforcement of discipline, and of comity and respect among churches? St. Francis Street church, at Mobile, excludes a member for unchristian conduct; in a few days he is received into full fellowship by Palmetto Street church; and in a few days more he is back again at St. Francis Street as a delegate to a meeting of some kind, or partaking of the bread and wine at communion along with the members who had voted him out, as one of the "visiting brethren who are in good standing in their own churches." Neither Scripture nor logic is required to show the absurdity.

Nor is it necessary to discuss the question of "jurisdiction," or of the re-immersion. In our answer to which Dr. Taylor takes in interrogative exception we announced no new doctrine, but merely sensible old "Baptist usage."

Finally, if the excluding church really "got in a huff," as Dr. Taylor says it did, we are glad that the fact does not constitute an issue in this discussion, because we like to have some knowledge of words and phrases to which we are expected to reply. Dr. Taylor was reared in Virginia, has recently traveled in Missouri, and has resided for some years in Mobile. Whether "in a huff" is Virginia English; or Missouri English; or Mobile English; or neither, we do not know; so we are afraid of it. At any rate, we are not acquainted with it as a part of church nomenclature in Alabama.

We can supply blanks for church letter to the association. Three for five cents, or twenty cents per dozen.

In a recent conversation a gentleman who has had occasion to travel in different parts of the state expressed the opinion that there was more to eat in Alabama this winter than at any time in recent years. Corn in abundance. Farmers learning that it is better to raise their own provisions at home, and a good supply of meat on hand. Fruit in large quantities, and sugar so cheap that it hardly pays to adulterate it, and so preserves and canned fruit enough for all demands. Cotton bringing a good price. Furnaces in full operation.

Ought not the prosperity extend to our souls also, and to our religious work? What shall we render unto the Lord for all his benefits toward us? Can't we pray and work for a revival in our hearts, and in our own church? Can't we do a little more for the cause of Christ? Maybe the old church needs repairing and painting. Maybe there is an old debt that has stood in the way of progress. Maybe the pastor has not been paid; or in the stress of the hard times his salary had to be cut down. Now is the time to attend to these things. Who knows if God will not open the windows of heaven and pour out a blessing greater still?

FIELD NOTES.

Rev. F. M. Hauser's address is now Rutledge, Crenshaw county.

J. E. Herring, St. George, S. C.: Please send my paper to Flint, Ala., until further notice. I have just closed my summer and fall protracted meeting work, and will visit a few weeks in Alabama.

Bro. A. G. Moseley, late pastor of Dallas Avenue church, Huntsville, requests us to send his paper to the Seminary at Louisville. Bro. Ansley returns to the Howard at East Lake, and Bro. J. E. Barnes goes from Selma to the Seminary.

The advertisement of Alex. Rice will attract attention. Mr. Rice learned long since that the best way to look out for himself is to help his customers do what is best for themselves. Having done this for a number of years, he has built up a large and high-toned trade.

W. T. Cobbs, Hartsell: We have just closed a meeting of 12 days at this place. The church was much revived and the cause built up. We feel that the Baptists of Hartsell are now prepared to sing praises to God. Additions by letter 8, by experience and baptism 2, and others to follow.

Abner Williams, Oxford: Pastor Geo. D. Harris, assisted by Revs. J. C. Wright, J. A. French and W. V. Culbertson, held a series of meetings with our church from the 15th to the 24th of September. Results: Received one by letter and six by experience, several of whom date their conversion many years since.

Centennial association meets at Midway church, Montgomery county, on Thursday before the third Sunday (17th) in October. Visitors by rail will be met with conveyance at Matthews Station, on the Montgomery and Eufaula railroad. Bro. J. P. Downing, at Downing post office, is the man to address, if you have occasion to write for information or otherwise.

Rev. W. N. Reeves sent us a list of subscribers last week from Batesville, Barbour county. They propose to try the ALABAMA BAPTIST for a few months to see how they like it. We are pleased to make the acquaintance of these new friends, and hope they will not be disappointed in us. We will try to do you good, brethren and sisters, and feel assured that you will appreciate the effort.

D. W. Echols, Chairman Committee: Please repeat the announcement that Tuskegee association will meet at Pleasant Grove church, six miles south of Salem, Lee county, on Tuesday, October 15th. Conveyances will meet at Salem delegates and visitors arriving on trains as late as 2:30 p. m. on Monday and Tuesday, as well as those who come on the 9:45 a. m. and 12:10 trains.

T. W. Fickling, Church Clerk: The Judson is a small church in South Alabama, of which little is known. This church was organized by Rev. A. T. Sims in 1889. He served as pastor for two years, visiting us only each fifth Sunday by reason of distance, &c. By his advice the church petitioned for membership and was received into the Bethlehem association in 1891. Since that time we have been without a pastor for more than half the time; but the Sunday-school has continued all along. Realizing the lukewarmness in our church, and desiring to work more earnestly to revive the Lord's cause, we organized a prayer meeting, praying for a revival and seeking help. We secured the services of Bro. S. P. Lindsey, of Monroe county, who

worked earnestly and successfully, for surely a better meeting has not been held at this place. The church was greatly revived, the pastor, who had resigned, was reinstated, pledges were made to pay up back dues on his salary, twelve accessions to the church, and about \$14 collected for the board. The Lord be praised for his wonderful goodness.

Mrs. Mary Ogletree, widow of the late brother Turner Ogletree, and mother of E. H., Wiley and Wat. Ogletree, all prominent brethren in Talladega county, died September 24th at the remarkable age of 98 years. Over 60 years a Christian, she had exerted a wholesome influence and left her impress on her children and grandchildren. She was buried at Pleasant Grove church, in that county, beside her husband and kindred. She being dead, yet speaketh.

Bro. Crumpton reports large congregations at Rocky Head last Sunday, where he discussed the mission subject morning and evening. Bro. D. C. Allen has been pastor there for five years, in which time the church has grown from forty to one hundred and sixty in number. Brethren Allen, Falkner and Pelham were the preachers present. The people are still talking of the meetings held by Harry Martin the past summer, as the greatest revivals ever seen in that section.

D. W. Ramsey, Pine Apple: Have just closed a good meeting with Allenton church. This was one meeting where success was not estimated by the number of members received. There were no accessions to the church. Bro. Riffe, of Monroeville, did the preaching, and his strong gospel sermons were well received. The church was aroused and edified, and a good impression made upon all who attended. I believe the fruit of his faithful labor will be reaped hereafter.

L. H. Bowles, Trby, Sept. 24: We held a series of meetings last week with China Grove church, in which Evangelist Geo. W. Townsend did the preaching. We are happy to report the church greatly revived.—Bro. Townsend is a faithful laborer in the Master's vineyard, and his manner of preaching the gospel is original and powerful. Physically he claims to be in perfect health; and mentally and spiritually he is sound and active. We predict for him, in God's providence, a long and useful career, and at the end a golden harvest of rich rewards.

H. W. Lantrip, Sulligent, Sept. 28: We have had our meeting at this place. Bro. B. R. Hughey, of Mississippi, did the preaching, and did it most acceptably and effectively. I had the privilege of baptizing the editor of our town paper, Bro. John Earl Garrison, a few days ago.—I have resigned the care of Sulligent church. I am trusting the Lord for directions. He does all things well. The church here is pastorless. The brethren are "casting about" for a preacher. May the Master bless this dear people, and assist them in securing a good man.

C. H. Morgan, Syllauga: The fourth Saturday and Sunday were pleasant days with us at Shiloh. The church gave me a unanimous call, which I have not yet answered. At the close of the service I was presented with a nice suit of clothes. On Sunday we buried in baptism one convert. May God continue to add his blessings to this dear people.—On the fifth Sunday a presbytery consisting of Bro. J. W. Fulmer, the deacons of Shiloh church and the writer, constituted a church south of Hatchett creek. There were nineteen members. Bro. Fulmer preached from Matt. 16:18. May God's blessings abide with them.

Meeting of the State Board of Missions.

Will take place at First Baptist church, Montgomery, on Tuesday, Nov. 5th, at 11 o'clock a. m. Each member should be present if possible. W. B. DAVIDSON, Secretary.

The Young Preachers.

Twenty-three young preachers are now in college at East Lake, and ten more at home waiting for their papers to be arranged. We will need three thousand dollars for ministerial education this year. I have on hand just \$139. The price of board has been reduced for the young preachers to \$13. We now pay \$125 for the year. Some of the young brethren will pay their own way; some will pay a part. There is a disposition among them to relieve the board as far as possible. The college needs the first payment now. Brethren, let me hear from you, please, without delay. The Woman's societies, the Sunbeams, the Sunday-schools and the B. Y. P. U. ought to help us. Will they do it? W. B. CRUMPTON, Montgomery.

For the Alabama Baptist. East Lake Notes.

The death of sister A. J. Waldrop has already been mentioned in your paper. Weak physically, she was one of the strongest of women mentally and spiritually. She was a born leader, and her whole life seems to have been consecrated to leading others to Christ. Her spirit of self-sacrifice is worthy of being commemorated. When the Seminary was greatly in need of money and she had none, she took off her gold watch and gave that. I might mention other instances of a similar character. Her obligations to the church were always first. She lived for her God—she lived for others' good. It is sad that our brother, after his four score years, should be left alone in his last days. But it will not be long.

We are rejoiced in noting the constant improvement of Bro. McGaha after his long and serious illness. He is still not strong, but is improving each day, and is able to be at his post at the college.

The Howard has opened well. We have now one hundred and twenty-five, and the likelihood is that before this letter is in print the number will reach one hundred and forty. A great many of the old boys have not yet returned, though we know they intend coming in the next few days.

We have lost Prof. Mason. Professors, boys and citizens are all sorry, but we could not or should have helped it. Prof. Payne takes his place, and will fill it well. The rest of the old guard are here ready for a year of hard, consecrated work. Bro. Ansley, who was easily first honor man last year, will assist Dr. Dill in his department this session.

Our church work has progressed during the summer months. At almost every morning service we have had from one to three additions.

Our association has just adjourned. It is pronounced far above the average. We were apportioned for last year more than any other association in the state, and we raised more than our apportionment.

Our hearts were made sad because of the feebleness of our moderator, Bro. A. J. Waldrop. He has done a grand work in this country; a work that shall tell in eternity. He has recently resigned his last church, and only waits to be called home. What a life has he been! May the Lord spare him many years yet.

Sept. 28. J. H. FOSTER, JR.

Some Notes.

"Send us some more envelopes. The plan works well—\$15 collected through them since December against nothing for the whole year before." So writes a brother, a member in a small country church sending his monthly collection. This testimony comes from everybody who has tried them. And yet there are brethren who will stick to the old plan of trying to *hustle* a small collection the Sunday before the association, and then lay their failure to do better on the poverty of the members or hard times.

Bro. Brewer, sending a contribution says: "Bethlehem's contribution this year will be over \$100, considerably more than ever before, hard as the year has been. Notasulga, too, will do more than before."

About the time that letter was received a young brother in Notasulga church wrote, "Send us some envelopes by return mail." They will raise the money.

Brethren who are all the time trying, find that "hard times" cuts a poor figure in the contributions. The trouble with many is that they do not begin in time. They wait till just before the meeting of the association. Brethren, let me beg you to begin the Sunday following the association, and then press matters every month.

A pastor sends the first collection ever received in this office from his church, and says of the association, "Not a cent was sent up last year by any of the churches for missions. The moderator has used his influence to crush out the missionary spirit. You may expect collections from my churches."

Yes, I heard the moderator was talking about not going to the next association, as felt sure they were going to have up "that mission question again." Whereupon a brother said, "Thank the Lord, we have the old Hardshell on the run at last." Brethren, the light is dawning upon us. Let us be faithful and patient and the Lord's people will soon rejoice in the light.

I wish I could write up the associations where I go as I used to do; but I find it is too great a tax on me. I hope brethren will not expect it of me. After being in the association all day, talking on almost everything that comes up, and frequently attending at night, I need rest. So I beg that some brother in each association will prepare a suitable write-up for the paper.

For the Alabama Baptist. Doing Good.

"O the good we all may do While the days are passing by." I am reminded of these lines in making a report in response to your postal a few days ago. In putting our state paper in the families of our brethren I feel that I am doing good—doing them good and doing the cause of Christ good. The members of my church at Batesville I

find have not been taking the ALABAMA BAPTIST, and mainly, I judge, because they have not been asked to take it. I find them a splendid people, ready for every good word and work, and they very readily responded to my request that they subscribe for our state organ. The enclosed list I think you will consider very satisfactory. I hope to send you another list soon. I feel quite sure that a little effort on the part of pastors generally will very largely increase your subscription list and enable you to make our already excellent paper still more valuable.

We did not protract our meeting last Sunday, as we proposed. It was so dry and hot and dusty, that we decided to postpone it till the 4th Sunday in October.

The Batesville brethren propose to raise all they were asked by the association. If all our churches will do that, the cause will not suffer for lack of funds.

Our audiences are larger, I am told, than they have been for many years. Methodists, Presbyterians and all come and worship with us. A delightful spirit of brotherly love and Christian co-operation prevails in all that neighborhood. Tell Bro. Crumpton to happen in with us some 2d or 4th Sunday, and he will be thrice and four times welcome. Eufaula. W. N. REEVES.

For the Alabama Baptist. Huntsville.

Dear Baptist: At the close of our meeting last night our pastor buried in baptism five happy young men and four bright young ladies, making twenty-three accessions during the meeting. We had a glorious revival. Most of the preaching was done by Bro. J. W. Hilliard, pastor of Mt. Zion church, and Bro. W. W. Lee, pastor at Scottsboro. Most of the conversions were members of our Sunday-school.

The crowd that packed the house and stood around it was a testimonial of the high esteem in which our young pastor was held. It was generally understood that last night he would hold his farewell services. He bade his beloved charge farewell from the font. Many were the moist eyes at the parting. Bro. Moseley left last night for the Seminary at Louisville. Under his pastorate there have been added over fifty to the membership of the Dallas Avenue church. We trust that are long the Master will provide a shepherd to lead this flock.

As Bro. Moseley took his leave, one of his tall deacons presented him with a handsome gold watch as a token of his high appreciation of the departing pastor.

Brethren A. E. Burns and R. P. Whitman were very much missed from the meeting, both being detained by attacks of fever.

We were the only church in this association to observe children's day in the Sunday-school last year. We will observe it again this year. Under the supervision of Mrs. Sugg we expect a grand time.

Sept. 28. R. E. PETTUS.

For the Alabama Baptist. From Dothan.

Bro. Harry Martin, the recently converted lawyer of Ozark, aided me in a meeting of ten days, closing last Sunday night, with 16 additions, 8 of whom were for baptism. A number will also join the Methodists.

Bro. Martin has been preaching only about six or seven weeks, and already over three hundred persons have joined various churches. He is full of zeal for the Master, and having been one of the first lawyers of the state, with a large practice, giving him an extensive acquaintance with men of the world and their lives, his earnest talks go straight to the mark. He has given up his fine law practice and consecrated himself to the ministry. He intends asking for ordination. He is just in the prime of manhood, and I believe has a great future before him.

On the last night of the meeting a subscription of about \$2,200 was raised for the indebtedness on our building. This will leave less than \$2,000 to be raised, which we hope to obtain next fall.

Our association (the Columbia) meets two and one half miles from here Oct. 9. We will be glad to have a representative of the ALABAMA BAPTIST. Drop me a postal. W. M. BURR.

For the Alabama Baptist. Russellville.

We have just closed a meeting of ten days at this place. Received two by baptism, and the church much revived. Bro. H. W. Lantrip, of Sulligent, did the preaching. He is a young man and a fine preacher. He presents the gospel truths plainly, with simplicity and power. He will accept the pastorate of this church for half the time, with two others in the country, provided we can raise the needed salary.

Bro. R. M. Hunter, our former pastor, will go to another field. He has been a faithful pastor and a good preacher, and we regret very much to give him up. He is very bold in his denunciation of sin in all its forms. He may expect nothing but persecution from the enemy of truth. He has done good work in the surrounding country, having held three protracted meetings and organized one church four miles north of this place. The brethren there have gone to work and will soon have a good house of worship.

Mt. Nebo church, four miles from this place, will send Bro. Luster Quinn to the Howard.

J. T. HURLEY.

You cannot be well unless your blood is pure. Therefore purify your blood with the best blood purifier, Hood's Sarsaparilla.

For the Alabama Baptist. Bro. Lowrey's Report.

After fifteen weeks work in meetings, without one day rest, I am at home for a few days. We have had some precious seasons of divine blessing. Nearly one hundred have been received into the churches where I have labored this summer. I am rejoiced as I read the Field Notes in our paper and see how the Lord is blessing the efforts of his people.

We had a splendid meeting at Sycamore, resulting in 29 accessions to the church. Bro. D. L. Lewis, business manager of the cotton mills, has recently completed a beautiful and commodious house of worship, and furnished it with splendid organ, hymn books, chandeliers, carpets, and Sunday-school Literature and then turned it all over to the Baptist church there. It was truly a noble deed.

Last week I attended a good meeting at Canaan church near Bessemer, Jefferson county. Last Saturday and Sunday, had delightful service at Mulberry. The revival continues there. It is truly a pleasure to serve such a church. May the Lord continue to bless their labors of love.

At 3 p. m. Sunday I attended the funeral of old father Washington Foshee. He was about 84 years of age, and was ripe for the tomb, having professed faith in Christ in early life. His was truly a triumphant death. At night I preached to a large and attentive audience at Maplesville.

God bless the ALABAMA BAPTIST. Come to the Unity association. Clanton. J. G. LOWREY.

For the Alabama Baptist. Birmingham Association.

The sixty-second session of the Birmingham (formerly Canaan) association was held with Pratt City Baptist church, Sept. 24-26. The body was called to order by our venerable moderator, Rev. A. J. Waldrop, who for many years has had no rival for that honor.

The association was organized by the unanimous election of Bro. Waldrop and Bro. M. M. Wood as moderator and clerk respectively.

The association will doubtless re-elect our aged moderator so long as he has strength to attend its meetings. This father in Israel passed his 80th mile stone on the 15th of March last, if I am not mistaken, and only a few weeks ago followed his beloved companion to the grave. Owing to Bro. Waldrop's feeble health, Bro. H. H. Brown occupied the chair a great part of the time, and displayed fine ability as a presiding officer. Those who know Bro. Wood and are familiar with the valuable service he has rendered the denomination as a statistician need not be told that the clerk's duties were well performed.

The introductory sermon was preached by Capt. A. R. Johnston, a much honored brother who occupies rather an anomalous position, neither preacher nor layman, but either as occasion demands. When he occupies the pulpit those in the pew do not go to sleep, and are sure to hear something which they will think of again. But when he occupies the pew, and chooses to exercise his rights as a layman to criticize the preachers—well, the man is to be pitied who gets so far off the track as to engage Bro. Johnston's special attention. His text on this occasion was the last three words of 1 Cor. 2:26, "Till he come," and the sermon was a strong presentation from a premillennial point of view of the second coming of our Lord. Some of us did not agree with the preacher, and if your readers knew the kindly relation subsisting between Bro. Johnston and myself I would offer a criticism on his doctrine and the application of the text; but while he would take it in the utmost good humor, others would misunderstand.

The most animated discussion of the session, and one which will, we trust, bear good fruit, occurred pending the adoption of the report on temperance offered by Rev. Wm. Ashcraft. The report was a very able one. The good brother was manifestly in his element when fighting the demon strong drink. That which gave special zest to the discussion was an attempt to amend by striking out a clause favoring prohibition, which clause in the opinion of some good brethren, savored of politics, and was therefore beyond the province of a Baptist association. Bro. W. B. Crumpton was on hand; (how we should regret his absence from our meetings) and some people thought his speech in defense of the proposed amendment was the best thing they had ever heard from him. I need scarcely say the report, unam

