

ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

VOL. 24.

"SPEAKING THE TRUTH IN LOVE."
MONTGOMERY, ALA., JULY 22, 1897.

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NUMBER 29

ALABAMA BAPTIST.

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ALABAMA BAPTIST COMPANY

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next to Post-Office.

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paid in 12 months. \$2.00 if not paid in 24

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work.

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your paper shows to what time you have

paid. It serves as a receipt. If proper

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 arrears are

made.

QUITTANCES.—Over 100 words in length

are charged for at the rate of 1 cent a

word. Remember this when you send one

for publication. Count the words and send

the money with the notice.

ANONYMOUS COMMUNICATIONS.—Will

always find their way to the waste basket.

The initials of the author should be sent for

the editors.

TO CORRESPONDENTS.—Do not use ab-

brevisions; be extra careful in writing

proper names; write with ink on one side

of the paper; do not write copy intended

for the editor, and business items on the

same sheet. Leave off personalities; con-

dense.

CHANGES IN POST OFFICE.—When writ-

ing to have your paper changed, please

state the post office at which you receive

the paper, as well as the one to which you

wish it changed.

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subscriber when in arrears. This is busi-

ness, and reasonable people will not ob-

ject to it.

REMARKS.—Should be made by

Postal or Express Money Order, Registered

Letter, Express or Bank Check, pay-

able to The Alabama Baptist Company.

ADVERTISEMENTS.—Will find it to their

interest to write for terms. This paper has

a wide circulation in Alabama among the

100,000 white Baptists.

Entered as Second Class at Montgom-

ery, Ala., at second class mail matter.

Dr. J. O. B. Lowery said at a

recent mission meeting in Kansas

City:

"The Golden Age of giving and

the Golden Age of missions will

go hand in hand, and woman's

hand will touch both. I once knew

a little girl who cried because the

church basket was not passed to her

for her nickel; and when her

little brother found out that the

collector got his nickel and did not

get hers, he cried too! Consecrated

women love to give. The world

has not yet seen such large giving

by Christians as the next century

will witness; nor has it seen mis-

sionary activity on so large a scale.

Whole hosts will move against the

evil empire, and America to send

them, will conquer gloriously.

Ahead of us are the promises of

God; ahead of us is the kingdom's

prophecy of victory. Meet the

next century with courage and

consecration, relying on the Holy

Spirit."

There is a general strike by the

coal miners throughout the country.

The miners say their pay is too

small, while the employers say they

are unable to pay more on account

of the low price of coal. Railroads

and manufacturing establishments

North and West are embarrassed

by the scarcity of coal. We do not

know what is reasonable pay per

ton to dig coal, nor do we know

what is reasonable profit per ton for

the employer, so we cannot decide

the question; but we do know that

if both parties to the quarrel will

adopt the law of justice as taught

in the Scriptures the trouble will

soon be ended. The following

from the Central Baptist is ap-

propriate in this connection:

The demand for cheap goods is

almost criminal when it means, as

it generally does, the degradation

of those who suffer the reduction of

wages to meet that demand. Com-

petition among merchants compels

them to produce or buy at the low-

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ample, for cheaper coal is but turn-

ing the screw another round which

grinds down the miner and robs his

family of part of their bread. There

are manufacturers of cheap clothing

who crowd a dozen pale women

and girls into a room to make them

a few cents a day, and then

because these people must do some-

thing for a support. The fault is

not all with the manufacturer. His

For the Alabama Baptist.

Trip to the Golden Gate.—No. 2.

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

The New Englander placed a

proper estimate upon the Great

West when he stepped from the

train for the first time in the trans-

Mississippi region and said, "I never

felt as if I were out of doors be-

fore."

His conception of the immensity

of this region was equalled alone

by that of the Englishman who

dropped off the train at Cheyenne

and said, "I don't think Columbus

did so mighty much after all in dis-

covering America." When asked

why, he replied, "The thing's so

blasted big he just couldn't help

it!"

The truth is that everything in

this western world is describable

only by one word—bigness. This

applies to everything—mountains,

rivers, railroads, ranches, herds,

crops, business ventures, all. It is

equally true of the vices and vir-

ties of the people—everything is

Cyclopean. There is more than

twice as much wealth-producing

land west of the Mississippi as there

is east. In other words, there are

but 800,000 square miles of arable

soil to the east of the great river,

while between it and the Pacific

there are 1,830,000 square miles of

productive soil. Nor does this in-

clude the vast and valuable districts

of mineral lands which lie away

toward the setting sun. Of the

twenty-two states and territories

west of the Mississippi, any one of

them is larger than all New Eng-

land put together, excepting three.

For a period of sixty-five years

after the achievement of American

independence, the vast region be-

hind the Mississippi was unknown

to our people. They thought of it

as a wide waste of wilderness with

deserts of sand, barren plains, rug-

ged mountains, and muddy rivers.

They imagined it to be a fit haunt

for wild tribes of Indians, herds of

wild cattle, horses, and buffaloes,

with a goodly sprinkling of bear,

panthers, wolves, and whatever else

would add to imaginary wildness

and weirdness. Two events con-

spired to produce a change in the

public mind—the successive ex-

peditions of John C. Fremont across

this vast unknown region, to the

Pacific, and the discovery of gold in

California. A third but minor fac-

tor might be named as co-operating

—that of the achievement of Texas

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and girls into a room to make them

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because these people must do some-

thing for a support. The fault is

not all with the manufacturer. His

customers clamor for low prices, and

he must come down or quit. Every

reduction draws heart blood from

poor breads that are too proud to

beg and too honest to steal. It is

not enough to say that the employer

is heartless; for he is squeezed be-

sharers in the famous role played.

THE INDIAN

Has been forced into secluded re-

trates or else exterminated, the

wilderness has come to blossom as

the rose, and the deserts have be-

come domains of fertility. When

one sees what has been done, and

how much yet remains to be done,

he becomes more tolerant of the

wise-acre measure of Senator Peffer

who offered a bill to authorize the

appropriation of \$30,000,000 with

which to wet the West!

BUT TO RESUME.

The trip from St. Louis to Kan-

sas City was made in a single night.

Kansas City strides the dividing

line between the states of Missouri

and Kansas.

That the atmosphere

usually cooling as we swept on to-

ward the Rockies was very per-

ceptible. Marvelous in many re-

spects, our country is perhaps most

marvelous in its climate. While

horses and men were smitten down

by heat on the streets of Chicago

and Louisville, with the mercury

pointing to 97, St. Louis was pleas-

ant, the hot winds were blighting

the corn fields of Kansas, and the

snow flakes were falling at Lead-

ville.

One thing impresses the stranger

in this region, and that is its

RESTLESSNESS.

How the people do travel! As

train after train rolled out from

Kansas City toward the mountains,

or the western coast, every one was

crowded with passengers. A lo-

quacious sleeping car porter, who

for a wonder, descended from his

stilted dignity to make courteous

replies to a passenger, told me that

the trains of the West were always

thronged. Verily, the West is the

haunt of the hustler!

As our train followed the wind-

ings of the Missouri to St. Joseph

("St. Joe" they call it out here)

and even beyond, I was greatly in-

terested in the

INTENSELY BLACK SOIL.

And the thickly growing young

corn. In western Missouri and

southern Nebraska the hills of corn

have three stalks standing with

only a few inches between each

hill. Then again the rows are so

narrow that

Directory for the Baptists of Alabama.

OUR BOARDS.

The State Board of Missions, located at Montgomery, W. C. Hines, Corresponding Secretary, Montgomery, Ala. Book Department, J. B. Collier, Secretary, Montgomery, Ala.

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OUR SCHOOLS.—Howard College, East Lake, Ala.—Prof. A. D. Smith, Chairman Faculty. Judson Female Institute, Marion, Ala. Rev. R. G. Patrick.

OUR PAPERS.—The ALA. BAPTIST, Montgomery, Ala.

"Lord, what wilt thou have me to do?" was the first impulse in the stricken conscience of Paul when he came to himself and found Christ precious to his soul. He had a mind to work. He felt that idleness was no part of the disciple's life. From the very birth-hour of his regenerate life down to his latest breath, he was busily engaged in personal work. He was not a recluse, a book-worm, a cold formalist, but an active worker in the Lord's business.

In his letters and oral exhortations he appealed to personal effort. To Timothy he said, "Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee."

And so speak many of the other teachers whose utterances are recorded in the Bible. Daniel said: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." And James writes: "If

any of you do err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his way shall save a soul from death and hide a multitude of sins."

These are very cheering promises to the Christian worker. The inspired words of these men of God mean something. These utterances are not commonplace and senseless, but are founded upon the promises made by the Master to his people. We love to dwell upon these precious truths, and contemplate the priceless blessings that come to the earnest Christian. It does seem to us that no child of God can be idle when there are so many souls all about us thoughtlessly drifting along with the current in the broad way to ruin and despair. When we have sought to turn the wicked from his way and failed, Ezekiel tells us: "Nevertheless, if thou turn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." It would seem that if we convert of this proposition would be, "If thou dost not do these things, then thou hast not delivered thy soul, and this man's lost condition is chargeable to thee."

Hence, let us work unceasingly, as we may have opportunity, in turning others into the straight and narrow way that leads to everlasting life. This, do, and the choice of the Father and the Son will attend us and be a comfort and a solace.

A SPRINGER in a recent missionary meeting in England related this incident: Sometime ago a bazaar was held in South Wales on behalf of the Church Missionary Society. In the hall was a map showing the location of the various workers in India. Immense districts were marked, "No missionary." A lady, who was well acquainted with the efforts of the Baptist Missionary Society, pointed out to a clerk that there were several Baptist missionaries in these districts. "Yes," said he, "but we do not recognize them."

When God so signally recognizes Baptist missionaries as laborers in his vineyard, it is a matter of little consequence what may be thought of them by vain high church clericals. The same sort of people, but with a different name, refused to recognize Peter and John, and Paul and the other missionaries of those days.

BY ALL MEANS TEACH.

A writer in the Convention Teacher makes the following points:

"A brilliant divine recently said, patriotically, to a devout, enthusiastic primary teacher: 'Oh, well, it is foolish to cram the Scriptures down throats. All that can be done is to get them in the habit of coming up to the Lord's house, and to teach them how to behave when they get there.' Said teacher was indignant. For any man to undertake the matter of judging the teaching of babies and 'tots' is impracticable. The Lord laid that honor and knowledge upon women, and it is the height of egoism for men, stammering under weighty logic and ponderous theology, to advise or express a voice in the matter at all. If any such 'opinions' cross your paths, dear teachers, cast them aside as worthless, because such men are wholly ignorant of the stern fact that unless little minds, in the very beginning, are set to thinking upon right lines and right thoughts, they will fill themselves with chaff and error, which they witness all about and around them."

We who think there must have been some misapprehension of the preacher's position, as we do not see how any one either brilliant or divine, or in any way laden with logic or theology, could regard it as unwise to teach the Scriptures, as far as possible, to the youngest child capable of understanding the simple language of the New Testament. But the incident gives the contributor an opportunity to make a point which we wish to emphasize, viz., that all the departments of our Sunday-schools would do well to make more of committing to memory, cramming (if one prefers that word) the utterances of those holy men who spoke as they were moved by the Holy Ghost. Some conspicuous primary teachers have vigorously assailed the international system of lessons as being too elaborate for the comprehension of little children, and as offering a burdensome cram of genealogical, topographical, chronological, biographical and historical matter, which serves to bewilder the child mind; and in striving to meet the difficulty these devout and enthusiastic teachers have been at times compelled to occupy the time with such improvised lessons as they could draw from some pretty little story or touching incident.

The point suggested in the Teacher will largely obviate this difficulty. From a child Timothy knew the Holy Scriptures; and the word used by the apostle really means a babe, and is so translated more than once in the first and second chapters of Luke. With true maternal instinct Eunice and Lois, it seems, began to cram the baby boy with the Scriptures, which in the providence of God were destined ultimately to make him wise unto salvation. The force of this precious example is intensified by the clearest possible precept: "These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house and when thou walkest by the way, and when thou liest down, and when thou risest up."

The translation "approve the things that are excellent," (Phil. 1:10) comes from the marginal reading of the Revised Version, "prove the things that differ." It is after the things that differ have been tested that the approbation falls to those determined to be excellent. Here then, is demanded a nice adjustment in spiritual matters. No wonder the apostle in the preceding verse prays that love may abound in knowledge and all discernment. The knowledge needed in testing and handling spiritual matters can only be obtained sometimes "prove" and sometimes "approve" was applied to metals that were put to the test. If they stood this proving, they were approved.

It cannot be taken for granted that Christians will do the testing or the approbation rightly, certainly not in the absence of love, knowledge, and discernment. This discernment is necessary not only to spiritual teachers, but also to all who receive and absorb what they hear. It is so easy to take what is offered without mental effort, to believe what others believe, to go with the crowd, to join in any clamor as the mob in the theater at Ephesus, stirred up by Paul's enemies, but "the more part knew not wherefore they were come together."

Equipoise and balanced judgment are necessary to ascertain what are facts, or to draw truths from facts. If we are to proceed to finding out truth, we need undimmed eyes, glasses uncolored and with proper focus, and with the utmost attention of all the faculties. We all look out upon the same world, but do not all see the same things. We read the same Bible, but do not read the same facts there. It is as easy to read into the Bible what is not there as it is to fail to see what is there. To see the Bible as it is, becomes one of the foremost difficulties of modern life, what with all our stupidity, prejudice and laziness we dawdle over it so. A new fact in any realm is a scarecrow to some people. An old untruth is a no better by its age. God give us all a passion for learning and knowing his truth in his word and in his works, however old to others, however new to us.

It is still harder to see the true relation of facts and truths to each other. Previous training, personal equation or interest, influence of surroundings and many other matters cut so large a figure in the wise adjustment of facts and truths. Surely keen discernment and earnest love for truth for truth's sake are needed here. Normal truth in its proper niches in the temple of spiritual knowledge can so easily be made abnormal and out of harmony with the rest. The ornament to the window will work havoc if put in the foundation as a corner stone. And then if it should not be truth at all! Sanity is nowhere more essential than in our grasp of truth. Some minds can only make a lumberhouse of scattered truths, others make an inverted apex, still others can retain only one idea at a time. Things do differ. Not only as true and false, but in the realm of truth there is a wide difference between the important and unimportant.

Sometimes it is very hard to tell when to condemn the unapproved. Often it is scarcely worth while, and only dignifies error. Sometimes it is not clear that you can tell what is the excellent. Then, if speech is made at all, it should be cautious, not captious, not domineering, not intolerant. Again, one may be clear in his own mind, but the question may fall in the region of the unessential, where the right of private judgment is freely allowed. In this case often nothing is to be gained by criticism, worse than nothing by harsh criticism. If the matter be worth discussion, it should be courteous, generous, edifying, not dogmatic, not rasping. Sometimes the difference lies in

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Church letters to the association for sale at this office. Three five cents, twelve for twenty cents strictly cash. Also, letters of mission from the church, with turn letter from the church with letter is deposited. Fifteen cents per dozen, strictly cash.

The advertisement of the man's College, Richmond, Va., appears in our columns for the time. But the school is not as it has an established reputation. Dr. Nelson, the president, is going to extend the area of its range. The institution stands among the best of its kind.

Rev. N. A. Bailey, who was one time pastor at Talladega, this state, recently died

in Florida. He had been twenty years a leader among the Baptists of that state, and his work had been of the practical character. Lays solid foundations and built upon them. His death is a loss.

A lady teacher whose advertisement appears in this issue writes that she received the offer of a sabbath place last year by advertising in the ALABAMA BAPTIST, she had then decided to add further to her qualifications and teaching. She is now ready.

Advertisement in this paper generally pays.

Pastor J. L. Thompson, of Cotton Street church, and Mrs. Thompson, are spending a few days at home of ex-Sheriff Walter J. Ramey, in this county. When city preacher goes to the country summer time there is a general opinion that he has in mind a certain kind of food which grows in the yard and barn. If Bro. Thompson is an exception to the supposition we are not informed of it.

Perhaps the brother Secretary of the Birmingham Baptist Ministers' Conference has not observed warning which we have so often given as to the insertion of communications that are received of Tuesday morning. Recently reports from the Conference have come to hand on Wednesday.

Before preaching, Dr. Dunaway made a strong and earnest appeal to his people to take their state departmental matters and then have themselves informed by denominational Baptists must inform themselves, and informed Baptists must inform themselves better Christians.

The pastor who is faithful and progressive along right lines will improve his spirit to his people. Dr. Dunaway, and indeed every successful pastor, knows that when the church members read their state denominational paper—and after that, others if they wish—they are almost certain to take active interest not only in state, but also in general denominational affairs, and thus there is a working sympathy between pastor and people which grows stronger with the passing years. It is the non-reading, idle church that is always contemplating a change of pastor and contending as to who shall be the next victim of a dead church.

In a private letter from Dr. J. M. Frost, Cor. Secy. Sunday-school Board, he says, "Our work has grown very greatly, and there is to us now an open field. The Bible work has struck a great popular

chord, and it is sure to become an element of power in our denominational life." Bro. Frost is a man of affairs; watchful, earnest, and well equipped for the work he is doing. The more he studies it, the better prepared is he to carry it out to greater achievements. Let our people support this enterprise with all their hearts, and it will continue to accomplish good results.

FIELD NOTES.

Bro. E. P. George, of Felix, Perry county, continues his kind attentions to the ALABAMA BAPTIST, notwithstanding the hot weather. Thanks, brother.

Bro. E. B. Young, of Elyton, says it would take eternity to tell how much good he has derived from the ALABAMA BAPTIST. We are pleased to hear that the paper has been of so much benefit to him.

The advertisement of Talladega Springs will be interesting to all, and also to those who are looking for a cool and restful retreat for the summer. The

pastor, Bro. M. Woods, of Springs more popular than ever. Our church at St. Stephens, Washington county, has a new gain. We are glad to know of the evidence of the prosperity of the church. There are good people at that church, and we expect to hear further good reports from them at the next Creighton.

Rev. N. S. Jones, who has been preaching at Winston, N. C., some months past, requests us to send his paper to Tarboro, in that state. Bro. Jones has an Alabama wife, and his movements are the fore of interest to many of our readers.

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Churches of Montgomery association: Remember the time of meeting of the association—July 28, 29, 30—at the Adams Street church, Montgomery. Let every clerk send his letter and let every committee be ready with its report. We want a full report of all moneys raised and disbursed. State in your church letter everything that will be of interest to the association. Let every church be represented. And don't forget the minute fund.—J. C. Pore, Clerk.

A. T. Sims, Georgiana: We have just closed a series of meetings at Prattville continuing through the past week. The congregations were good. The interest was not so widespread as we hoped it would be, yet we had a good meeting. We had two splendid sermons by Bro. J. A. Howard at the beginning; during the remainder of the meeting, Bro. J. W. Stewart, of the Orphan's Home, preached to the edification of all our people. We had three additions by letter and

Bro. F. M. Woods, pastor at Jemison, came to see us on Saturday, being on the way to Midway, Bullock county, to assist Bro. Ray in a meeting. He will return the service which Bro. R. has recently rendered him. The meeting at Jemison, in which Bro. Ray did the preaching, closed on Friday night last. There were four additions by experience and five by letter. The church and the community at large were much revived, and the uplift is believed to be not ephemeral but permanent. The church is in better condition than it has been in two years past.

A. B. Metcalf, Elba: Perhaps it is due the church here for me to say that my resignation as pastor was not on account of dissatisfaction on my part, or mistreatment by the church. I have never lived among a people who appreciated their pastor more than these. I can recommend the church as one that will stand by the pastor in everything that is right, and will also pay every dollar of his salary. I may add that the membership and the interest have been greatly increased during my pastorate. I have recently closed a series of meetings at Damascus church, with twenty-two additions.

Dr. A. N. Worthy died recently at Troy at an advanced age. He was a Baptist minister a

minister and a lawyer. At an early day in the history of lower Alabama his name became associated with the rise and progress of the Baptists of that section. Since his retirement from active work in the ministry he has been conspicuous as a lawyer, and sometimes in politics also. He was Democratic senator from Pike county in some of the worst days of the reconstruction period, and did good service to the people. He had been a citizen of Troy for a great many years, and will be greatly missed in all the circles of his association.

John T. Davis, Columbia: I am more than glad to see that you have secured the services of Rev. J. A. Howard as soliciting agent for your valuable paper. I think he is the right man for you. Some years ago Bro. Howard was pastor of our church here, and with due deference to those who preceded him, we never had a better or more acceptable preacher. Please say to him that when he visits our section I shall be pleased to have him make our house his home, and will assist him in placing the ALABAMA BAPTIST in more of our homes.—[We thank Bro. Davis for this kind and encouraging letter, and we trust our brethren all over the state will do as Bro. Davis proposes to do, and give Bro. Howard all the aid possible.]

Meeting of the ladies' society on the 12th, with only nine members present, the collection amounted to fifteen dollars.—Pastor, Superintendent and teachers are working jointly in getting up new interest in the Sunday-school.

J. E. Barnes, Marion: Our meeting at Hopewell closed today, with the following results: Nine received for baptism and baptized; one under the watchcare of the church; and two other converts who will unite with other churches. The meeting continued for sixteen days. Bro. I. A. White, of Orrville, was with us for about eleven days, and gave us some earnest gospel sermons, and God richly blessed his labors with us. On Friday morning Bro. Paul V. Bomar, of Marion, came out and preached a most excellent practical sermon on the subject: "If every church member were like you, what kind of a church would we have?" The pastor did the rest of the preaching. The many friends of the late Rev. J. L. West, who for years was the

pastor of this church and editor of the ALABAMA BAPTIST, will rejoice with his widow in the conversion of the rest of the children of that home. It was my pleasure and privilege to lead four of them down into the water this evening and baptize them. Now, we trust, all are saved, and by and by will meet their consecrated and godly father who has preceded them to the better land. We praise the Lord that old Hopewell has been revived again, and pastor and people begin another year's work for the Lord feeling much encouraged.—We begin a meeting with our church at Brown's on next Sunday, assisted by Bro. W. A. Parker.

For the Alabama Baptist. The South Alabama Young People's Convention.

Next week is the time, the 27th is the day, when not only the Montgomery association, but all the young people in Baptist churches in South Alabama, and their pastors and all others who will come are most cordially invited to the feast of good things which brethren and others (see the program in last week's ALABAMA BAPTIST) will spread. Come and welcome.

Wm. D. Gay.

For the Alabama Baptist. Bear Creek Association.

I have just returned from a thorough canvass of Bear Creek association. Let me say that if this association ever deserved the epithet "Anti-missionary," it is no longer true. Fine congregations met me at almost every appointment, and while the contributions were small, they were larger than those of any other association in my territory, and the enthusiasm is very marked.

With such men as elders W. M. Whitlock, J. S. Stockton, B. G. Hardin, James, Daily, and others, besides a host of other than preachers, will doubtless keep the ball rolling.

I go in a few days to meet with the Florence association, which convenes with Liberty church July 30. Alabama for Christ and the Baptists, is our watchword.

J. W. SANDLIN.

Moulton.

For the Alabama Baptist. At Furman.

Dear Bro.: Allow me space to tell your readers about some things that have come to pass since I wrote you last.

By the kind permission and generous aid of my people here, I was enabled to attend the convention at Wilmington, and also to spend a few days with my father near Charlotte, N. C., on my return from the

me the trip to the convention was inaugurated by the ladies of the church; but I feel sure it received liberal support from the brethren also.

Bro. W. D. Gay, the popular and genial pastor of Adams Street church, of your city, with his accomplished wife, spent a part of his vacation among us. Bro. Gay was once pastor here, and by his energy and zeal for the Master did a good work. He thus gained the confidence and esteem of the people, and still holds a warm place in their hearts. He preached here on the first Sunday in June, morning and evening, to the edification and delight of his hearers.

We have undertaken the work of securing a home for the pastor, and by the proper co-operation of the brethren and sisters we will accomplish our undertaking. The surprising thing to me is, that a church so appreciative of its pastors as this one, has gone so long without providing him a home.

We have just closed what was by general consent a good meeting. The pastor was aided by Bro. P. V. Bomar, the deservedly popular pastor at Marion. He came to us on Saturday before the first Sunday in July. Commencing with that Sunday he preached twice a day through Friday, when the meeting closed. He preaches the pure gospel, and with such clearness and earnestness that his preaching can not fail to do good. He greatly endeared himself to us all during his stay among us.

J. J. KENDRICK.

Bro. Martin at La Fayette.

I reached home for a few days last Wednesday and found a good meeting in progress. Bro. Harry Martin doing the preaching. It has been many years since this town has been so deeply stirred. Stores are closed for the morning service and the people pack the house of God to hear the gospel. Many have been added to the church and many others will come. The power of Bro. Martin's preaching lies in three things: earnestness, simplicity, and vivid illustration. He goes at the work like men go about saving people from a burning building or a sinking ship. His style is simple and direct, but right at his listeners the Word of God. His illustrations are luminous, lighting up the truth and impressing it upon the mind and heart with great power. Pastor Hornady's untiring efforts have sustained the preacher, and have been an essential element in the success of the meeting. Christians of every name are rejoicing because of the outpouring of the Holy Spirit.

I have been confined to my room for the most of the time since I have been here, and am threatened with a spell of fever. I hope to be on the field again in a few days.

La Fayette, July 18. W. C. A.

For the Alabama Baptist. Let no associational meeting pass without the interests of the Orphanage being attended to. For three months the contributions have not been sufficient to support the family. Shall I allow these children to go hungry? Brothers and sisters, eight children require very much the same food, clothes and other necessities that your children do. Let every association provide a committee to look after the interests of the Orphanage.

We have received 70 children, and have sent out 32. We have now 38. J. W. STEWART.

For the Alabama Baptist. Happy Newton.

Newton is rejoicing. The church is greatly revived and strengthened. Bro. T. T. Thompson, of Pulaski, Tenn., began a series of meetings for the church here at the gospel tent, on Sunday, July 4th, and continued two weeks, preaching twenty-five sermons. The congregations were large and the interest exceptionally good. Several other preachers were present, such as brethren B. T. Jones, P. M. Callaway, J. N. J. Peters, and Bro. Willie Ivey, pastor at Besemer, on vacation, visiting his grandfather, Rev. P. M. Calloway, Sr. Several Methodist preachers were also present at different times. Bro. Ivey preached one able discourse for us.

Bro. Thompson's preaching produced a most profound impression on the people, and the attending preachers expressed themselves as edified and built up in gospel truth to an unprecedented extent. The immediate visible results were, over an hundred penitents, thirty-two professions of faith in Christ, and sixteen additions for baptism, fourteen of whom were baptized at one time. More to follow. A number will be received by letter at conference.

One truth was especially emphasized by Bro. Thompson, viz., that people must be converted before they "fine the church." The effect of his plain, practical and powerful presentation of the truth will be felt here for many years. The central fact of all his preaching was, faith in Christ. God's blessing follow him everywhere. The churches in this country all need him. Rejoice with us.

S. L. LOUDERMILK.

In Memoriam.

Again the "brilliant lady" has entered our list of loved ones, and taken from our midst one who was fondly loved by all who knew her. Mrs. M. E. Johnson, nee Ella Fears, is the victim claimed. She was born in Chambers county, Nov. 19th, 1846, and died at home in Camp Hill June 16th, 1897. She was married to Mr. W. M. Johnson, Dec. 16th, 1875, and moved to Lee county, where she lived several years, and made many warm friends, who tender their heartfelt condolences to the bereaved husband and father of four little children—two girls and two boys.

Friends.

For the Alabama Baptist. One Who Loved Her.

Loss of the heart. The letter of Sister Billings should be read by all sufferer agonies. So many women are dying of this terrible disease. Reader, cut this out and send it to any similarly afflicted. For free book giving price of the Oil and Petroleum, address Dr. D. M. Byne, Box 25, Indianapolis, Ind.

WEST BRIDGEWATER, MASS., Dec. 21, 1895. Dr. D. M. Byne, Indianapolis, Ind.: Dear Doctor: It is with a heart of gratitude to you and to the dear Father above that I have the pleasure of informing you of the entire removal of that cancerous growth which had for six years been praying on my system. When I commenced your treatment on June 5th, the hard lump on my left breast could scarcely be covered by a pin bowl; my body was much bloated, and I could only take liquid or the softest of solid food. On December 6th the last of the lungs growth came out, my body has resumed its normal condition, and I can eat anything I wish with relish and pleasure. Our physician says, "It is wonderful!" My neighbors say, "It seems a miracle!" Words cannot express my gratitude, but I will, whenever and wherever I may, proclaim the good news. Truly and gratefully yours, Mrs. NANCY F. BILLINGS.

Montgomery Churches.

Glendon Street—Preaching by the pastor at both services. One received by letter and one for baptism. One baptized at night, making three baptisms since last report. Prayer meeting on Tuesday night was largely attended and splendid interest manifested.

The proper way to build health is to make the blood rich and pure (taking Hood's Sarsaparilla, the one true blood purifier).

For the Alabama Baptist. Let no associational meeting pass without the interests of the Orphanage being attended to. For three months the contributions have not been sufficient to support the family. Shall I allow these children to go hungry? Brothers and sisters, eight children require very much the same food, clothes and other necessities that your children do. Let every association provide a committee to look after the interests of the Orphanage.

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