

# ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.

VOL. 24.

"SPEAKING THE TRUTH IN LOVE."  
MONTGOMERY, ALA.

JULY 29, 1897.

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NUMBER 30

## ALABAMA BAPTIST.

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ADVERTISING.—Will find it to their in-  
terest to write for terms. This paper has  
wide circulation in Alabama among the  
30,000 white Baptists.

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

A bastard originality and that  
abomination which maketh desolate,  
the so-called "intellectual  
preaching," of which one does not  
know whether the name or the  
thing is more offensive, are too of-  
ten the ideal of students, while the  
earnest proclamation of God's gos-  
pel is pool-poached in their thoughts  
as commonplace.—Alex. McLaren,  
D. D.

It is with difficulty that we can  
imagine one "resisting" what he  
regards as a call to preach. True,  
many of God's servants have spoken  
of their resistance to the divine  
call, but we had no such experience.  
On the contrary, it was a supreme  
delight to our heart to feel that  
Christ had called us into his blessed  
work, and our feet were swift to  
run in the path of obedience.—C.  
C. C. C. C.

to the light of the gospel. The  
spectacle is most impressive. I  
hardly know anything quite equal  
to it in modern times. A few years  
ago Burma threw the solitary pio-  
neer missionary into the dark  
prison-house, and loaded his limbs  
with galling fetters. Now God  
has brought Burma itself out of its  
prison, and has struck the fetters  
from its limbs.—Dr. D. Gratian  
Guinness.

It gives us pleasure to note that  
Bro. J. A. Howard is to be Field  
Agent for the ALABAMA BAPTIST.  
We have for sometime known of  
the arrangement, but the definite  
announcements were made last  
week. Bro. Howard is no stranger  
in Alabama, nor is he a novice in  
the work of soliciting subscribers  
for a religious paper. We trust  
the new arrangements will be  
profitable to the ALABAMA BAP-  
TIST, to Bro. Howard, and the  
Alabama Baptists as well. If they  
can be persuaded to take their state  
paper, theirs will be a better state,  
Christian Index, Atlanta.

Of five Baptist churches in Wash-  
ington City, one has retained its  
present pastor forty years, another 18,  
another 14, two others 10 and an-  
other 9.

And these Baptist pastors are  
men of influence and usefulness,  
and their churches are influential  
bodies of Christians. Churches are  
always weakened as factors for  
good when they change pastors fre-  
quently, and the people who come  
and go with such rapidity do not  
and cannot reach a position of much  
influence for good.

It is a curious incident in the history  
of Mormonism that Sunday be-  
fore last the great Mormon taber-  
nacle in Salt Lake City was filled  
with from twelve to fifteen thou-  
sand members of the Christian En-  
deavor Society. The Mormon  
priesthood abandoned their own  
services and gave the building over  
to the use of the Christian Endeavor  
Association exclusively. In the  
evening the Mormon choir of a  
thousand voices took part and the  
great organ was played by Prof.  
Stevens, who officiates at the usual  
Mormon services.—Exchange.

Is not such "liberalism" as that  
rather too much of a mixture? We  
do not know with how much truth,  
that Mormon elders were invited to  
take part in some of the Endeavor  
services at their great meeting in  
San Francisco.

## For the Alabama Baptist.

Trip to the Golden Gate.—No. 3.

BY REV. R. F. RILEY, D. D.

The morning after leaving Kan-  
sas City finds us in the midst of the  
rolling prairies of Southern Ne-  
braska. The billowy surface of  
these plains strikingly reminds one  
of mid-ocean. In the midst of  
so much sameness, the passengers are  
on the outlook for the object of  
slightest interest.

"LOOK AT THE PRAIRIE DOGS!"

Some one yells, and at once every  
window frame is full of eager, cu-  
rious eyes. Sure enough, there  
they are. The fat little creatures  
about as big as exaggerated rats, but  
with tails of their own, leap up and  
stand on their haunches as straight  
as ten-pins, and watch with mis-  
chievous eye the passing train.

Their little fore-paws, hang down  
from the wrists in a deprecating,  
mock-solemn way. They remain  
but a few moments before they kick  
their heels into the air and dart  
back into their sandy chambers.  
But what are those straight ditches,  
which run at right angles to the  
road sometimes, and then again run  
parallel to it? These are the chan-  
nels of

IRRIGATION

Into which are forced the waters of  
all the neighboring streams, to be  
distributed by a simple process  
over the land. The porosity of  
these thirsty soils, coupled with the  
slight bend in the surface, enables  
the water to be distributed without  
trouble.

It is refreshing to find at the  
breakfast station at Akron, Color-  
ado, a well-dressed gentleman wear-  
ing the button of the

UNITED CONFEDERATE VETERANS

Removing to these cattle plains af-  
ter the civil war, he entered all the  
land he desired, stocked it with cat-  
tle, and is today independently  
wealthy. Proud Missourian as he  
is, his love for the lost cause has not  
suffered amid the grassy plains of  
Colorado. About the middle of the  
forenoon

APPEAR AS IF CRAYONED AGAINST THE  
dark, blue sky toward the north-  
west. The sight of such a vision  
seems to quicken the speed of our  
faithful engine which has all night  
hissed, and rattled, and sped  
through the hot dust of the Ne-  
braska plains. Higher loom the  
snow turbaned peaks as we ap-  
proach them. One by one they  
are lowered, until soon not a "vin-

dened rainbow in variety and  
brightness.

Far up the pinnacled peaks a  
great bold spire bursts from  
amid the rugged teeth of rock, and  
dashes its waters down the seared  
and blasted mountain sides. It is  
the plaything of gravitation and  
mountain wind. For in its bound  
toward the distant bottom, the  
wind lifts it, scatters it, sprays it  
until the myriad drops look like  
the tissue of a lady's veil.

Toward the close of day we be-  
gin the tug for the height where  
for uncourted ages the snow and  
eagle made their home. Another  
immense engine is put in advance  
of ours and the great puffing mo-  
tor strains up the steep slope. The  
grade is 268 feet to the mile. At  
the summit is

LEADVILLE.

More than 12,000 feet above the  
sea-level. It is the rival of Cripple  
Creek in the output of its precious  
ores. Three days before our arrival,  
snow had fallen, while man and  
beast were falling under the blows  
of the sun in Chicago and Louis-  
ville.

It is a rough, rough town of 12,  
000 people as tough as one ever  
gazed upon. Men and women  
with demon-like faces and eyes  
that snap in their begrimed faces  
and beneath their shaggy brows,  
tell the story of coarse, concentrated  
bestiality that holds sway in this  
mass of cut-throat humanity, which  
is so treacherous that policemen  
never venture out alone—they al-  
ways move in pairs.

The atmosphere was chilly, and  
the few, which doled and shrouded  
the night of July 6th.

A night's rest beneath two heavy  
blankets, and again we start

WESTWARD.

Up to this time, we had been meet-  
ing the waters in their eastward  
flow; now they turn toward the  
west. Leadville is the highest  
point on our line of travel. Now  
we begin slowly to descend toward  
the Basin.

The wildest mountain scenery is  
yet before us.

Overwhelmingly stupendous is  
the scenery unfolded to the vision  
of the traveler in Eagle river and  
Grand river canyons. One grows  
accustomed to hearing the weight-  
iest and most comprehensive En-  
glish terms used by the different  
passengers in their futile efforts to  
describe the scenery. "Awful,"  
"superb," "magnificent,"  
"grand," "glorious," "incompar-  
able," and even "magnificent,"  
and "tip-top" are the terms gen-  
erally used in the breathless astonish-

## have come to call them by familiar names.

CASTLE ROCK.

Palpit Rock, Dragon's Teeth, Twin  
Brothers, and mercy knows how  
many others, are names given the  
colossal curiosities that break upon  
the vision as the train whirls with  
velocity around the bases of these  
rocky heights.

FLORENCE

With its oil wells and coal mines,  
Canon City with its state peniten-  
tiary, together with other interesting  
points are passed in succession when  
we come to the

ROYAL GORGE

At the mouth of the Grand Canon  
of the Arkansas, our train dwarfed  
into toyish proportions seems to  
move distrustfully toward a wind-  
ing rift in the mountains which  
rear their rocky summits above the  
clouds. But it soon quickens its  
speed as it follows its iron track  
along the crooked rift which seems  
like the cleavage of a colossal slice  
from top to bottom of these precipi-  
tous heights. Now the train seems  
to hug closely to the rocky walls of  
the mountain, and again it seems to  
be seeking to drown the stormy wa-  
ters of the Arkansas which thunders  
and roars from its mountain  
fastnesses in its rush toward the far  
distant Mississippi. One knows but  
little of the

STUPENDOUS GRANDEUR

Of mountain scenery who does not  
travel the Denver and Rio Grande  
system from the gem city of  
Utah. Now and then the canon  
broadens, and the whole surface is  
covered with great boulders of  
every conceivable shape and size.

ACRES OF ANTLERED CACTUS

With its rude, gauged joints and its  
deeply ruddy blossoms clamber  
over these barren stones and relieve  
them somewhat of their wildness.  
Ah! these beautiful mountain flow-  
ers. From the highest cliffs and  
the ragged edges of rock, they hang  
out their bright hued forms. No  
charm so dark, no mountain so  
wide, that these fearless children  
of paradise are not there. They  
smile back at you with their quaint  
faces from rugged spots where our  
commonest thistle would have a  
tug for its life. They

RING BLUE BELLS

At you. They salute you with  
whole bellies of pink and purple  
chimes. They swing in snow white  
necklaces from the grimmest rocks.  
They flare like little flames in un-  
expected places. Great old rocks  
have been clothed by some tre-

ment produced in the midst of such  
scenes. Nature seems to have  
heaped together ruined castles, mil-  
itary towers, triumphal columns,  
dismantled battlements, broken  
arches and castellated heights.  
Some of these are red as with per-  
petual sunset, and some gray with  
the grime of uncounted centuries.  
Volcanoes, and stones, and geologic  
upheavals have fashioned these  
mighty scenes which awaken the  
profoundest awe in man as he gazes  
upon them.

THOSE SUSPICIOUS HOLES

Far up the mountainsides and deep  
down in the valleys, with their  
chronic yawns of darkness are not  
the burrows of wild beasts. They  
are the entrances to mines of gold,  
silver, copper, lead and cinnabar.

Nothing interested me more than  
the

"DUG OUTS"

At the base of the mountains  
along our canyon travel, and  
hunter, the daring explorer, and  
the original engineer have no doubt  
used them in turn. They are tem-  
porary houses scooped into the clay  
sides of the foot hills or mountains,  
with an aperture that might, for  
courtesy, be called "a door." Into  
these the venturesome spirit would  
crawl at night, like a beast of prey,  
and sleep till aroused by the peep  
of day.

How often have I thought of  
the heroic frontiersmen of the forties!  
Of the caravans of the long ago;  
of the heroes of the trail; of the  
oxen that swung slowly from side  
to side in their yokes, as if, like  
pendulums, they would never ad-  
vance. There runs their old trail  
still. The years vanish away, and  
the camp fires of the cactus and  
grass are twinkling again. In  
imagination I lie down beside these  
hardened, weatherbeaten men un-  
der the sky that is naked and  
strange, and I hear the coyote's  
wild cry and the alarms of the  
night. I see them day after day  
trudging on, exploring these wilds,  
and making possible these great  
highways of travel and traffic.

Dashing from beneath the moun-  
tains, the horizons curve broadly  
out. We are fairly at sea amid the  
kalk plains and parched deserts of  
Utah.

At midnight we are aroused by  
the porter's cracked voice—  
"SALT LAKE CITY!"  
And here we are.

Dr. S. G. Hillier is writing for  
the Index a series of interesting and  
valuable papers with the title of

## The Kicker.

There are two kickers men-  
tioned in the Bible, Jeshurun and  
Tarusus. Of the former it is  
said, "Jeshurun waxed fat and  
said," "The allusion is doubtless  
an ox that had grown fat doubtless  
and feeding and not working and  
become unmanageable. The  
one sort of animal is the Baptist  
kicker of these latter days. He is  
very quiet looking animal when  
winding in the pasture, but when  
led up for church work he begins  
kick at everything on earth and  
the stars above. No harness fits  
no driver can control him, no  
man can pull beside him. The  
kicker says "Jeshurun," in the  
Bible.

May be so. At any rate, I  
am going to accept this etymol-  
ogy. Brother Garrison will allow  
me to glide gently over the ad-  
jective "good" and lay all the stress  
on the word "little" in the phrase  
"good little fellow." The kick-  
er, as a rule, are all small—not  
necessarily small in body, but in  
heart and intellectual re-  
sources. The good Lord made them  
I reckon, in order to confine  
their powers within safe limits. If  
one of the great, big people were  
kickers they could do untold dam-  
age. One thrust of an elephantine  
might overturn a whole church,  
and the Lord knew this when he  
thought out his designs. Hence  
the kickers are generally small.  
The whizz of their kicking foot is  
the buzz of a horse-fly. But  
they will, and you may count  
it. I have known a little fellow  
kick a two-foot leg to kick at a  
member in a ten-foot pulpit. The  
result was that the overreacher  
kicker got a backward somer-  
sault; but what of that? He just  
got up and kicked again. You see,  
it's his business.

There must be some spiritual  
weakness in the fact that "Jeshurun  
waxed fat and kicked." Of course,  
it means something. I venture  
we are preachers who can explain  
it. Why may not I? I will  
mean it is that Jeshurun was  
kicked. He had been standing  
in idleness and had lost ac-  
quaintance with his yoke. The  
two-eyed old oxen which daily  
teach themselves to kick. It is  
the churches. Many dear souls  
too busy to kick. The "spiritual  
weakness," then, is that stiff-  
ness, are not useful as burden bear-

There is a difference of opinion on  
this subject, but it is kept out of  
our churches. We have no mar-  
plots among us, so far as we know.  
May brotherly love prevail, and  
may the time never come when bad  
blood is stirred and unchristian  
conduct engaged in. No; our  
kickers are no more, if we ever had  
any. A wise and prudent man  
can't afford to disgrace himself by  
"kicking."—Ed.]

For the Alabama Baptist.

To any Zealous Baptist.

The meeting of your association  
is not far off. By reading its con-  
stitution you will probably find  
that it was organized in pursuance  
of the plan of the Alabama Baptist  
Association, and that its objects are  
the same as those of the Alabama  
Baptist Association.

In disseminating the truth in the  
world. To take counsel for those  
ends is the object of the annual  
meeting of the messengers. Much  
thought should be given to the  
plans and methods adopted for  
these purposes. Many associations  
and churches have made no progress  
on the whole during the last twenty  
or thirty years. If they have in-  
creased in numbers, they have  
stood still or retrograded in things  
more highly rated by the Scriptures.  
They were practically of little  
working force a generation ago,  
and are in about the same condition  
now.

Do you not need to introduce  
some changes in your plans for the  
next twelve months? What changes  
ought to be made? This matter is  
worthy of much thought on the  
part of our best men, with earnest  
prayer for divine guidance with  
reference to it. Perhaps the cause  
suffers seriously by our unbelief  
and slothfulness. And may be  
great prosperity is just ahead, if  
we seek to know the Lord's will  
that we may do it. The measures  
that worked very well fifty years  
ago may not be so well adapted to  
present conditions, and a few al-  
terations might do wonders. It is  
possible to make the next associa-  
tion year the very best in the his-  
tory of Alabama Baptists.

Some of our best associations are  
among the first to meet this sum-  
mer. They would render the cause  
a priceless service by devising and  
adopting and thus commending to  
other associations such new features  
as will more efficiently accomplish  
the objects for which these bodies  
were constituted. He is

For the Alabama Baptist.

Institute in Lamar County.

Christian church, expecting that  
long he will voluntarily assume  
for himself its full duties and privi-  
leges." This looks very much as  
though, after all, the birthright  
church membership of the infant  
was not very positive and was  
not very much. The why of infant  
baptism has not yet been settled by  
Presbyterians.—Journal and Mes-  
senger.

Spurgeon had the merit of stick-  
ing to his text. It was no mere  
motto or handle to him, but a basis  
of thought, the foundation of a  
truth which he expounded, devel-  
oped and applied. It is interesting  
to know from what portions of the  
Bible he drew the seed thoughts of  
his able and instructive discourses.  
The Witness, of Belfast, has been  
looking into this point and remarks:  
"He took texts from every book  
save and except one, that is the  
second epistle of John. He found  
subjects for his gospel even in Ruth.  
In Esther, Ecclesiastes, and Song of  
Solomon. From the latter he took  
texts for no less than 52 ser-  
mons, evidently giving the  
evangelical interpretation so dear  
to Mr. Cheyne. Spurgeon's great-  
est number of texts was given from  
the Psalms—namely, 287; the next  
greatest from John's gospel, 220;  
Luke's gospel, 159. He seems to  
have preached only one sermon  
each from Ezra, Obadiah, Hag-  
gai, Philemon, and 31 John." Our  
contemporary makes the further  
suggestive comment: "It will be  
entertaining for ministers who have  
been some years at work to com-  
pare these statistics with their own."

W. C. WOODS, Moderator.

T. M. WOODS, Clerk.

For the Alabama Baptist.

Program

Of fifth Sunday meeting, to be  
held with the church at Catherine,  
Wilcox county, commencing Friday  
night before the fifth Sunday in  
August.

Friday, 8 p. m.: Preaching by  
Rev. A. J. Dickinson, of Selma.

Saturday 9 a. m.: Prayer and  
singing. Rev. J. L. Pin-  
ning, of Selma.

9:30 a. m.: Preaching by Rev. J. L.  
Pinning, of Selma.

10:30 a. m.: Preaching by Rev. J. L.  
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# Alabama Baptist

MONTGOMERY, JULY 29, 1897.

## Directory for the Baptists of Alabama

### OUR BOARDS.

The State Board of Missions, located at Montgomery, W. C. Hinson, Corresponding Secretary, Montgomery, Ala.

Board of Christian Education, W. C. Hinson, Secretary, Montgomery, Ala.

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## "LET US HAVE PEACE."

When General Grant gave utterance to these words he understood full well their meaning. He gave emphasis to the aim and purpose in view. At that time no people needed peace more than this country.

Our heart is made glad and we rejoice in the good news that comes from our Texas brethren, that the wise, the noble and true disciples of our Lord and Master in that state are exhorting one another to "Peace."

Devout men, actuated by the true fraternal spirit of love, are appealing to the brotherhood to cease from strife, bury the hatchet, unite their hearts and pursue and enter the contest against sin with new and determined vigor.

We rejoice that reason again is assuming its sway, and the bad passions that have been stirred and have fanned the flames into fury are yielding to the better judgment and more Christ-like spirit. How good and how pleasant it is for brethren to dwell together in harmony, in love, in peace.

Men, Christian men, Baptist men, have their differences of opinion. All do not see alike in all things; is should be heated? "Come, let us reason together," should be the motto. Reason in love, in truth, in justice, eliminating all personal ambition, all selfishness, striving only to reach a just conclusion. It is an evidence of weakness, of the "rule or ruin" spirit, to allow our passions to dominate our better judgment, and thereby become alienated from our brethren. Shall we become estranged from one another because we entertain different views on questions that are not vital?

The Texas Baptist Standard of last week has this editorial paragraph: "We clip today from the Missionary Messenger an article from Dr. J. L. Lloyd, which is a loving, earnest and prayerful appeal for peace. We trust that this article, together with the editorial comment from the Messenger which we also reproduce, will have a very wide reading. Certainly the higher order of Christians among the Baptists of Texas earnestly desire peace. The strife we have had has done us no good but constant harm. Every department of our work has been injured and our name has been made a reproach and a by-word in the mouths of our enemies. In the name of our Savior who gave it as his last and emphatic command that we love one another, we plead for peace and harmony among us."

There is something touchingly pathetic in this short paragraph. It wisely refuses to refer to any of the causes that have brought about this state of things, and it appeals for peace and harmony among us.

Our name has been made a reproach and a by-word in the mouth of our enemies. Let us pray for a free and honest restoration of fraternal love among our Texas brethren.

Not only ought we to do this, but let us unite our prayers to God to keep us in Alabama from dissensions and strifes that will, in any way, hinder the steady and onward march of Zion to grander and nobler achievements. It is easy to get into trouble, but sometimes very difficult to get out. "Let there be no strife between thee and me, for we are brethren." Let brotherly love prevail, let each one accord to the other the right to his opinion. Let us remember one thing above all others—the salvation of souls. This alone, for this Christ came, suffered and died. Work to this end, and be assured of one fact—the Lord will be with us. He will strengthen us, and cause his face to shine upon us.

### THE SECOND COMING OF CHRIST.

That Christ is to appear a second time without sin unto salvation, is one of the cardinal truths of the Bible, and one of the common doctrines of Christianity, irrespective of name or denomination. Indeed, in all ages it has been cherished as a very precious doctrine. About it as a future fact, there has never been any thought to explain away the fact, and no one who holds this view can be said to be a Unitarian. The view is held by the vast majority of the Christian world, and it is the only view that is in accordance with the teaching of the Bible. The Unitarian view is a denial of the second coming of Christ, and it is a denial of one of the most precious truths of the Christian faith. The Unitarian view is a denial of the fact that Christ is to appear a second time without sin unto salvation, and it is a denial of the fact that the Christian world is to be gathered into the kingdom of God. The Unitarian view is a denial of the fact that the Christian world is to be gathered into the kingdom of God, and it is a denial of the fact that the Christian world is to be gathered into the kingdom of God.

But he shall come with great glory, before which the grandeur of earthly power will pale into insignificance. Not only with great glory, but with great power he will come. His enemies are to be trodden down. The hosts of darkness are to be overthrown. The power of the Prince of this world will be broken by the omnipotence of the everlasting Christ.

But the one reigning question is, When shall he come? This has been the burning inquiry which has descended through the ages. Even in the days of the great Apostle to the Gentiles there were those who felt that they saw the signs of his coming, and complained that his advent was delayed. For their complaints the Apostle reproved them, but still held before them the fact that he was at sometime to appear.

At different periods of the world's history there have not been wanting those who have, with more zeal than wisdom, sought to compute the time of his second advent. The prophecies have been tortured into teaching that which was never intended, and the great declarations of the inspired seers have been bent to the service of some cherished, but fallacious theory. When the fixed times thus computed have arrived, and the world has moved on as before, the theorists have sunk out of sight, only to give place to yet others.

If there is any one thing more positively taught than another, it is that no man can know the time. It is idle to compute it. This, the Master himself taught. He has designedly wrapped a cloud of secrecy about the great events which are to occur in the history of the world. Whatever the prophecies may mean about the periods indicated, certainly they do not teach the time when the Master shall again appear.

It is not our duty to be concerned about the When. We are interested only in the fact that the great event is to be. To the secrets of the great God we must leave the other element concerning when the second advent will be. So far from impairing our interest in the matter, this fact should stimulate it. We should labor on, and pray on, for we know not the day nor the hour wherein the Son of Man cometh.

The great practical question for us is, Shall we be ready to greet him when he comes? Read the parable of the ten virgins and keep your lamp trimmed and burning, ready to rise up and greet the Lord, should he come during your sojourn upon earth.

S. H. HARDWICK, Assistant General Passenger Agent of the Southern railway, at Atlanta, has printed for distribution three very fine articles descriptive of the scenery about Asheville, N.C., "The Land of the Sky." One of these articles was written by Dr. I. T. Tichenor, who is so well known in Alabama, another by Dr. I. S. Hopkins, a prominent educator and Methodist minister in Georgia. If you wish to read some of the most beautiful and eloquent descriptive writing, and at the same time get a good share of earthly goods, and the satisfaction of seeing his sons and daughters take high position in the church and in the different departments of life. We tender our warm sympathies to the widow and children and other relatives.

The Lowndesboro correspondent of the Haynesville Examiner speaks in high terms of the sermons of Rev. F. M. Woods, who assisted pastor Elliott in a protracted meeting at that place. Perhaps it is better that we should not print what the correspondent says, as it might cause some big church to give trouble to the churches of which Bro. Woods is now pastor. But we are gratified to know that our brother made so favorable an impression on the intelligent people of Lowndesboro.

D. F. Avant, David, Cocon county: We have just closed a week of religious services at Harmony church, resulting in great good. There were nine accessions to the church, six of them by experience, who were baptized yesterday by pastor J. M. Johnston. It has indeed been a week of rejoicing. The church has been greatly revived and is more united than in years past. Our pastor was assisted by brothers J. H. Colley and Alfred Smith, and a large number of the surrounding congregations.

Recently a church called on some of the business men on Commerce street for help for the Baptist Orphanage at Evergreen. The committee felt that the following contributions of cash in the dollar season showed a liberal spirit, and especially since only the first name is that of a Baptist:

Chas. L. Gay.....\$25.00  
W. F. Vandiver & Co.....10.00  
Steiner & Lobman.....5.00  
Hobbs & Teague.....5.00  
Schloss & Kahn.....5.00  
Teague, Barnett & Co.....5.00  
Greil Bros. & Co.....5.00  
Jos. Manegold & Co.....2.00  
Virden, Rosenberg & Co.....2.00  
A. Well.....2.00  
Hobenberg, Lundell & Co.....1.00  
Goetter, Weil & Co.....2.50  
Loeb Carriage Co.....1.00

O, the misery of ignorance! Columbus Cyclopaedia, 81 Whitehall Street, Atlanta, Ga.

## FIELD NOTES.

We congratulate pastor Howard of Lafayette, on the great prosperity of the work in his part of the Lord's vineyard.

Dr. M. B. Wharton's church, Norfolk, protested so strongly against his resignation that he decided to remain with it, and will not go to Baltimore.

The Atlanta Journal announced that C. C. Crail, the "convert tramp," who is a member of Adams Street church in this city, is trying to establish a home for tramps in that city. A lady proposes to give the lot for the building.

Bro. Marion Sheffield, a prominent merchant at Pine Hill, Wilcox county, sends his renewal and says: "You are making a good paper. Hope you will keep it as good as it is now." We hope to make a paper still better, brother.

Rev. J. M. Thomas, who was from Alabama to Pittsburgh, Pa., to take charge of a church there, is enjoying a country vacation in and around Birmingham. His stay for the present is in a room on 18th street, North Birmingham.

Miss Maggie Anderson, of Pike county, sends delayed renewal and writes so nicely about it that we take the liberty of printing these lines: "I have let my subscription expire through carelessness in not examining the label on my paper. Please excuse me this time, and many thanks for bearing with my carelessness."

A. J. Preston, Evangelist, Newton: Since writing you, I have been preaching tours through Conecuh, Haw Ridge, Pea River, Geneva, Sardis, Salem, Troy and Eufrata associations. I have met good congregations as a rule. I think my congregations for the past six weeks would average 150. The month previous I had an average of about 200. I feel that the Lord is wonderfully blessing his work.

Rev. J. W. Willis, formerly pastor at Auburn, but more recently work in Mobile, has accepted the pastorate of the church at Gadadent. He will enter upon his duties there at the end of the season of Tennessee. Bro. Willis is a good preacher, a hard worker, and a prudent, consecrated man. We have good reason to hope that he will have great success in his new field.

Bro. Kenyon Wells died at Clinton last week. He was for many years treasurer of Unity Association, and was a helper of all who needed a good share of earthly goods, and the satisfaction of seeing his sons and daughters take high position in the church and in the different departments of life. We tender our warm sympathies to the widow and children and other relatives.

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## YOUNG PEOPLE'S DEPARTMENT.

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

### PRAYER MEETING TOPIC.

August 1.—The True Wisdom, James 3:13-18.

The Epistle of James is known as one of the general or catholic epistles, so called because not addressed to any particular church or person. James, its author, was most probably "James the Lord's brother," who was in charge of the church at Jerusalem. The one of the epistle is practical, rather than doctrinal. The writer insists upon putting common sense into religion. Religion is not merely a sentiment, it is a principle, and as such should have practical wisdom, and not commit ourselves to theories, which overlook the living principles of daily piety. It must have something in it for man as he is. Religion should help us in our every day life at home, in business, in society, everywhere,—a religion that has emotion, but is not simply emotion.

AS TO THE SOURCE OF TRUE WISDOM, James tells us it is from above, meaning, of course, that it is from God. All true wisdom is from God. "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." (Ch. 1:5). One of our most common errors, and one that is not confined to the young, is a feeling of self-sufficiency. The greatest and best men of this world have felt their dependence upon God, and have been free to confess it to him and to their fellowmen. It is in God that we live and move and have our being. God is our sufficiency. Christ says, "Without me ye can do nothing." Paul says, "For I know nothing by myself." If a man is wise, it is of the Lord. God has made it our duty to ask him for this wisdom, and to ask in faith, nothing doubting.

An English divine has the following points which bear on the subject (See James 1:5): 1. It is one thing to lack practical wisdom for the ordering of our lives, and another thing to know that we lack it. 2. It is one thing to know that we lack it, and quite another to be willing to ask for a supply. 3. It is one thing to be willing to ask, and quite another to ask properly. Of one thing we may be absolutely sure, and we may act upon our assurance; if God makes conditions, he lovingly responds to them. He giveth to all men liberally (just the skill for life that they lack) and upbraideth not."

THE CHARACTER OF TRUE WISDOM. The apostle gives the following analysis of that wisdom that is from above:

1. It is pure. 2. Peaceable. 3. Gentle. 4. Full of mercy and good fruits. 5. Without partiality. 6. Without hypocrisy. 7. This verse occupies high ground, but none too high for one who has the spirit and wisdom of the Lord.

For the Alabama Baptist.

### A Report of Meetings.

Recently we enjoyed the labors of brethren Parker and Anderson (evangelists). No brethren have ever visited us under the employ of the State mission board who made greater impressions.

The rally at Centerville, conducted by Bro. Parker, was not as well attended as it should have been, but there were several preachers present and who took part in the discussion of such subjects as are usually considered in such meetings. Then we enjoyed three fine sermons from Bro. Parker. On the whole, I think there was much good done. We gave him twenty dollars for state missions. He also stopped with the Antioch and Mt. Zion brethren.

Bro. Anderson's meeting at Six Mile was just grand. I feel that the public ought to know just the amount of good this servant is doing.

In connection with evangelistic work, he does institute work, and by this means brings the ministers together. At Six Mile there were in attendance fifteen preachers, and through the week a fine congregation of laymen also. Here is his work: Sunday, the 4th, an able sermon by Bro. Anderson on the Lord's Supper. Had preaching at night through the week by himself and other brethren.

The morning and afternoon of each day was taken up in the discussion of such questions as these: Bible study—best method; Bible giving; The mission subject as fostered by our board; The preacher's dangers; The preacher a soul winner. Also, one lecture by Bro. Anderson morning and evening on sermon structure.

He makes his meetings interesting and practical. Reaches the people in the communities where his meetings are held, and the preachers of the surrounding communities.

He is the mind of many good brethren, that Bro. Anderson is doing untold good, and that no brother in the state is calculated to do more good than he, and that he should be kept on the field and paid for his labors. It is the candid opinion of your humble scribe that should the state board put this brother on the field for all his time, in four or five years we would see a great change in Baptist affairs in the state. Not only does he reach the communities where his meetings are held, but he reaches the ministry, and by this means reaches the people. For instance, at Six Mile he had fifteen preachers. We will say that they represented three churches each, then the influence of this meeting goes out into forty-five different congregations. To encourage this brother in his work is a step forward.

J. W. MITCHELL, Harrisburg.

We know the great cures by Hood's Sarsaparilla are genuine because the people themselves write about them.

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various State Experiment Stations prove  
that there is "something" in the KIND of seed  
and larger results than others; For instance  
manured and cultivated alike—we sowed one  
another. One variety will make four hun-  
dreds its size, and with the same manure and  
cultivation.

To find out:  
ST, and then use it.

the MAMMO! THE BIG BOLL COT-  
TON have the seed and guarantee them. We  
furnish the seed and guarantee them. We  
obtain the seed in this way free of  
charge. We want to make a test of THE  
BOLL COTTON to NO SIAM, has been fully tested  
and found to be the best.

most about this matter, and we want every  
one to try it—and for the double reason, that if it  
is good, they will be, why then our interest in  
it is increased and profitable results. We want a  
test and to secure it we propose this:

determined at a small cost—and it may be  
crop is the fact that you are planting the  
seed a departure as follows:

**ALLY TEST THIS:**

and manure all alike. Plant two rows  
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