

# ALABAMA BAPTIST.

"SPEAKING THE TRUTH IN LOVE."

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## ALABAMA BAPTIST.

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## FIELD NOTES.

Crowded out Last Week.

Rev. I. Windsor has removed for the summer from Bangor to Garden City, and wishes to be addressed accordingly.

Rev. C. S. Blackwell, of Elizabeth City, N. C., accepts the office of general secretary of the Southern B. Y. P. U., and will remove to Birmingham.

Dr. W. S. Penick has resigned the pastorate of St. Shreveport, La., which he has occupied for twelve years. The resignation takes effect Nov. 1. The Times, of that city, speaks very highly of him.

The Charlotte, N. C., Observer announces that Rev. J. R. Hankins has resigned the pastorate of one of the churches in that city with the intention of removing to Alabama. The locality is not given. The Observer, and also the Baptist, of Fayetteville, speak in high terms of Bro. Hankins.

J. H. Creighton, Whitley: Rev. J. H. Fendley closed a very interesting and profitable meeting at Midway church on the 25th July. Eight accessions to the church. Rev. Wm. Kerridge and the writer assisted. Midway is about twelve years old and never had one pastor. This is a good church.

W. J. Elliott, Montgomery: We had two delightful services at Lowndesboro last meeting. There were good congregations at both services. The Sunday-school, with Dr. P. N. Gilley as superintendent, was never in better condition than at present. The church rejoices at the privilege of entertaining the Montgomery association next year.

The Atlanta Journal recently contained this item, which will excite the interest and sympathy of many of our readers: "Dr. D. W. Gwin, of College Park, has received a telegram from Gallatin, Mo., informing him of the death of his sister, Mrs. Dr. J. E. Chambliss. Mrs. Chambliss was a lovely Christian, associated with her husband as co-principal of Grand River Female College."

Joe Baker, Hanceville: Through the preaching of Revs. J. A. Jenkins and W. H. Absher, we have had a great revival and ingathering at our church. Bro. Jenkins came to us a stranger, but left us a friend. We received by baptism, one by letter and one by restoration. We have a good Sunday-school, from which several of the new converts came into the church. We now have 50 members. There is yet more material to work on.

W. R. Whitley, Alexander City: Our meeting at Smith Station was a delightful spiritual success. Bro. Uphaw, of Roanoke, did most of the preaching. He is one among our very best preachers, and all fell much in love with him. Bro. A. S. Worrell, of Louisville, Ky., was also with us, and preached some highly spiritual sermons, which greatly helped the brethren. There were seven accessions to the church. We left Bro. Littleton to preach till Sunday night.

B. Broome, Pickett: We had a good meeting at Fairview, Bullock county, in July. Increasing interest from beginning to end. Received four by baptism and one by letter. Brotherly love prevails, and the church is in healthy condition. Next we had a gracious meeting at Evergreen church. Interest increased to the end. Closed Sunday, August 1, with the baptism of 17 new members. We have here a church at work. "Aise ye the Lord."

A. E. Pinckard: Our protracted

meeting at China Grove closed recently. Bro. G. W. Townsend, of Montgomery, did the preaching from Sunday morning. He is one of the most practical preachers I ever heard, and his style is very attractive. The church had her joy of salvation restored and nine presented themselves for baptism. Congregations large, and some times overflowing. This was the best meeting had here in many years. The old building has been made more beautiful and comfortable. Bro. Townsend is now assisting me in a meeting at Litwood.

A. J. Lambert, Moore county, recently closed a good meeting. Revs. Jas. M. Hall, of Mobile, and Sutton, of Brewton, did nearly all the preaching. These brethren preached the gospel in its purity. Nine were received by experience, one by letter. Enon is truly a working church. The building is beautiful, the membership ornamental. And after the house is painted it will be without an equal in appearance by any country church in the county. If it did not cause some one to covet the pastorate, I would say she pays her pastor all the money he wants for his services.

R. A. J. Cumbee, DeWitt: I am glad to report a most precious revival at Bethel church, four miles west of Dadeville, a church which had gone down to 19 members. I was assisted by Bro. J. O. Bledsoe, who did good service. It was a genuine revival of religion; no excitement, but conversions and additions at every service from 11 o'clock service on Sunday until the close. We had 40 accessions to the church, and expect others at our next meeting. The interest was unabated at the end, but engagements at other places necessitated the closing of the meeting.

During the meeting steps were taken and a committee appointed to build a new house of worship. So the outlook is that before the close of the year we will have a commodious house of worship in that community. We lift our heart in gratitude to God for the marvelous work.

Greenville: After special preparation, Sunday, August 1, was one of the greatest days ever observed in Greenville. Besides the regular Sunday-school and teachers' meeting, five revival services were held in our church. Enormous audiences attended both morning and evening services.

During the past week, Rev. Paul Price preached at 11 o'clock on the second coming of Christ; and those who had been attending the previous meetings seemed specially prepared for just such a service.

In the afternoon he gave a most delightful kindergarten service for children. A host of little people were present and enjoyed it as only children can. Evening sermon. The prodigal son. The vast congregations have been edified and energized for Christly service.

Prof. Marson has conducted a song service each day. Rev. W. M. Murray, of Georgiana, attended several of the services. Prof. Roof, of Howard College, was also a welcome visitor. He remained over, and was present at all the Sunday services except the early morning prayer meeting. He seemed impressed with the Sunday-school, which numbered 224, and addressed all present in a few appropriate words.

A Baptist church in Stoke-Newington, now a part of London, has just celebrated what it claims to be its two hundred and fifty ninth anniversary, which would make the date of its organization 1638, or three years earlier than Dr. Whitsett fixed the beginning of baptism as a definite practice among English Anabaptists. It is the church of which the first pastor was William Kiffin. What are known as the "Jesse church records" say that, in 1638 a certain number of persons forsook that church and joined that of Mr. Spilsbury; that in 1640 that church divided, and in 1641, the portion which followed Mr. Jesse adopted immersion baptism.

The "Kiffin manuscript" says that in 1638 Mr. William Kiffin and others were "dismissed to the said Mr. Spilsbury's congregation;" that in 1639 another congregation of Baptists was formed; and Croswell, the best historian of English Baptists, says that in 1640, this church became two, and that subsequently "several sober and pious persons belonging to the congregations of the dissenters about London were convinced that baptism ought to be administered by immersion or dipping the whole body in water;" that they could not be satisfied about any administrator in England, "to begin this practice," since "no one, as they knew of, had revived the ancient custom of immersion," and so they sent Richard Blant to Holland to receive it from the Collegiants of that country; and, on his return, he administered it to others and thus it became an established practice among English Baptists. While, therefore, there seems to be a little discrepancy in the dates, all conspire to one conclusion, that the reviving of immersion in England was about 1638-41.

Journal and Messenger.

For the Alabama Baptist.

Trip to the Golden Gate.—No. 4.

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

A point so interesting as Salt Lake City deserves more than a passing notice. The elements which enter into its history are so far aside of the ordinary as to be remarkably interesting. The city was founded by Brigham Young in 1847. After the death of Joseph Smith at Carthage, Illinois, Young succeeded to the headship of "The Church of Jesus Christ of Latter Day Saints." He led about one hundred and fifty of the deluded saints from Nauvoo to Salt Lake City at the time already named.

The idea of President Young was to rise beyond civilization. Where, without molestation, he could enjoy the rights of his religion. This region had been penetrated about eight years before by John C. Fremont, whose reports had been published by the government. Fremont was the discoverer of the Great Salt Lake. How far Young was influenced by these reports no one knows, but certainly he was not indifferent to the nature of the country to which he was emigrating, and no doubt was well informed concerning the character of the region. At any rate, when he located under the shadow of the Wasatch Mountains he began to plan for an immense city. He was more than a thousand miles beyond the frontier of civilization when his batch of colonists first spread their tents in the Salt Lake valley.

Much as we may abominate the principles advocated by Brigham Young and they were adverse to all that is natural or inspired, still he was NOT AN ORDINARY MAN.

He had within his character the elements of a sagacious leader. Proud, imperious, selfish, and sensual he doubtless was; but Napoleon possessed all these elements, and was still great, as the world counts greatness. While Brigham Young is, by no means, to be compared, in point of greatness, to Napoleon, yet he was a leader of no ordinary merit in spite of his gross vices. His first object was to locate the site of his temple. This done, and he laid out the city about this contemplated edifice as a common center. He had ample room, and he used it without stint. The blocks of his contemplated city he made 220 yards square, and the streets at right angles to each other.

LAYING THE FOUNDATIONS. Of a great city. While the temple was being erected, and it was forty years building, the city was being gradually built, and the streets paved. The stones for the erection of the temple were hauled one by one by oxen from a neighboring mountain. The gradual growth of the temple and the labor upon the coming city served to bind into closer bonds the loyalty of the

MORMON COMMONWEALTH. While Young planned and devised and directed at home, he sent out diligent missionaries into the states east, and thousands flocked to the banner of the leader of the new religion.

Today Salt Lake City is one of the most attractive cities west of the Mississippi. It has a population of 65,000, and the people seem happy and prosperous. It is a fashionable and purely modern city in all its appointments. Its broad streets are shaded by the Lombardy poplar, which is kept in a vigorous and green condition by the water in the well-filled gutters. The gurgling sound of these waters is heard at all times as they rush along the channel, which are constantly fed by the dissolving snow, and the fresh water springs of the overtopping Wasatch Mountains.

One of the first objects that attracts the attention of the visitor to Salt Lake is

THE MORMON TEMPLE. Which was erected at a cost of four million dollars. The dimensions of the foundations are 1864x99 feet. It is built of white granite, and on the front platform there are one hundred feet high stands the

ANGEL MORONI, with his trumpet uplifted as if to blow. This bronze figure, thick-plated with gold, represents the angel that communicated the message of the religion to the prophet Mormon, who seems to have recorded it upon the plates which Joseph Smith found. The temple is

AN ABODE OF SECRECY. Only the faithful being permitted to enter its portals. Here are performed all the secret rites of initiation into the church, as well as those of marriage, &c. It is not deemed that clandestine marriages are performed within the precincts of this temple now, notwithstanding the law against polygamy. Near the temple stands the

MORMON TABERNACLE, A huge turtle-shaped building, having a length of 250 feet and being 150 feet wide. Here are held all the public services of the Mormons. At one end is the chief pulpit for the president, while just beneath him are seats for the twelve apostles, and lower still, seats for the seventy elders. Behind all this,

rising amphitheatrically, are seats for 500 vocalists. Back of these and high up toward the ceiling, is one of the finest organs in America. To one standing in the pulpit there are

NINE THOUSAND SITTINGS visible. The acoustics of this immense auditorium is perfect. One can hear a pin fall from one end of the great audience room to the other.

THE ASSEMBLY HALL. Is a structure near both the temple and tabernacle, and is used in case of emergency. An overflow or an underflow, either, is regarded as such an emergency in the estimation of the Mormon. Where the crowd cannot be accommodated in the tabernacle, it is taken to the assembly hall. Again, if there are but only a small attendance, a crowd resorts to this place of assembly.

On a beautiful temple grounds, shaded with trees and swarded with grass, stands a statue of Brigham Young, whose memory is greatly revered by his followers. Among the inducements held out to attend upon the service of the tabernacle is the assurance that "no collection will be taken." The Mormons rely upon

THE TITHING SYSTEM. For means with which to maintain their cause. In close proximity to the buildings already named are those of the

TITHING STATION. Where for decades the deluded followers of Smith and Young have loyally brought in their tithes. "Zion's Co-operative Mercantile Institution," it is called by the zealous Mormon. As I ride through the grounds of this travesty upon sacred tithing, I see a few wagons unloading of turkeys, squabs, osts, corn, melons, &c. I am told that these are tithes which the fanatically faithful few are still bearing in consecrated memorial to the cause.

OUR DRIVER. Himself a Mormon, and the son of a father with two wives, tells us that the whole fabric of Mormonism is crumbling, and in nothing is this so conspicuously shown as in the falling off of the tithes. Since we find the young man so loquaciously communicative, we ply him with questions not a few. He tells us, somewhat haltingly, that he is born in the faith, but is not very strong in it now. There is a

We gather from him that Brigham had

SEVENTY-ONE WIVES. Seventeen of whom outlived him. These Mormon matrons bore to the prophet-president just 56 children, 44 of whom were alive when the polygamous patriarch passed away. From "Zion's Co-operative Mercantile Institution" the old man gathered the sum of just six millions of dollars, which was the value of his estate. The profits of the "Institution" were the prophet's, and his name was Brigham Young.

WE ARE SHOWN. One after another the various residences of the late Mr. Young, and are told of his varied schemes and devices which he adopted to increase his profits and to delude the people. Finally we are taken to

BRIGHTON YOUNG'S GRAVE. Over which rests a stone weighing seven tons and unadorned. On the iron gate leading into the little enclosure is the simple monogram, "B. Y." The heavy stone was used to prevent the "snatchers" from stealing his body.

Our interesting informant tells us that some

CLANDESTINE MARRIAGES. Are resorted to in spite of the prohibitory statute of the United States. To use his language, "They marry on the sly," and this was said with a significant wink. When asked what the effects of this

are, he tells us that they are fearful. Family feuds and dissensions are rife in the generation now grown, and in the light of civilization and refinement they are more glaring to the eyes of the world.

Practically ended Mormonism in the United States. After the enactment of that law, ten thousand devout souls emigrated in a colony to Mexico, where they are now living.

My own opinion is that the system will gradually crumble, and finally pass away, as one of the curiosities of the nineteenth century. Still, these deluded people have 1300 missionaries laboring in different portions of the world.

BOTH THE UNITED STATES SENATORS. From Utah are Mormons, and so is the young governor, Heber M. Wells. For the first time last year,

WOMAN'S RIGHTS. Went into effect in Utah. The Democrats won by a trick. They had the picture of a rooster on their tickets, and the Mormon women went for the rooster. A Mormon and his wife were offering for the same office—state senator. The wife, of course, won. Mrs. Senator Martha Cannon now goes

down to the senate chamber to enact public bills, and leaves the defeated candidate to rock the cradle until her return!

SALT LAKE. Is the Dead Sea of America. It is eighteen miles distant from the "City of the Saints," is entirely inland, is fed by two rivers, and has no outlet. It is one hundred miles long and sixty-five wide. Two mountainous islands of considerable size rise up from its blue salty waves. The waters are

FIVE TIMES SALTIER. Than those of the sea. Together with hundreds of other batters, I went into its waters of clear blue. Trying to swim, my feet flew up as if by magic. Turning upon my back, I stretched out my arms and legs, and floated like an angel.

It is said that the waters are so impregnated with salt that one really cannot drown comfortably. The water was sufficiently warm, but the air was too crisp to be comfortable even on the 8th of July.

Tomorrow I start for San Francisco, still 804 miles away. We have left behind us Omaha 1072 miles, and that is 500 miles this side of Chicago. Think of it.

For the Alabama Baptist. Coming Home to Rest.

Dear Alabama Baptist: You have made your long trips to bring us good news from a far land for a long time, for which great favor I am much indebted to you. It does me good to read of the many glorious things that the Lord's people are doing in your native state. Everything there interests me, and now that the board kindly gives us permission to return home for a little breathing spell, I must ask you to come to see me at my resting place, while there. If the Lord will open up the way, I will be glad to do what I can to give an account of my stewardship, for I am debtor to every one who has ever prayed for me and mine, and for all who have ever done anything for the work of the Lord here. My address will be Argenta, Arkansas. Yours in love,

J. J. TAYLOR. Luis de Fora, Brazil, July 2.

For the Alabama Baptist. Program.

The fifth Sunday meeting of the Liberty association will convene with Antioch church, on Friday, 9:30 a. m.: Devotional services. Bro. J. T. Hood.

9:45 a. m.: The Bible. Revs. J. P. Hunter and G. L. Bell.

11 a. m.: Sermon. Rev. W. J. D. Uphaw.

1:15 p. m.: Devotional exercises.

2:30 p. m.: The New Testament church. Revs. C. J. Burden and G. A. Hornady.

8 p. m.: Sermon. Rev. J. L. Gregory.

Saturday, 8:45 a. m.: Devotional exercises.

9 a. m.: The duty of a Christian. 1. The preacher; Revs. J. P. Shaffer and W. J. D. Uphaw.

2. The deacon; Revs. J. L. Gregory and A. S. Brannon.

3. The laity; Revs. J. R. Stodghill and W. P. Coffield.

11 a. m.: Sermon. Rev. J. P. Shaffer.

1:15 p. m.: Devotional exercises.

1:30 p. m.: Missions—State, Home and Foreign. What? Where? Revs. W. C. Bledsoe and H. C. Gargington.

8 p. m.: Sermon. Rev. J. C. Burden.

Sunday, 9 a. m.: Devotional exercises.

9:15 a. m.: Sunday-school. Rev. J. P. Shaffer.

11 a. m.: Sermon. Rev. W. C. Bledsoe.

Everybody is invited to be present and enjoy the blessings of the Lord.

Brothers who come on the train will please write a card to Bro. J. D. Moorefield, Moorefield, Chambliss, to carry. The brethren will be glad to carry the card.

Come praying. God's blessings upon all.

PASTOR AND DEACONS.

I was talking only the other day, as it seems, though it was so far away in distance, with a Christian friend at Jaffa, a veteran servant of God, who for years has served Him in missionary work in the hard field of Palestine. We were conversing about the life of faith in the Son of God. Deeply moving, instructive and helpful it was to my own soul to listen to the humble language of that noble Christian as he spoke of the difficulties of his own past experiences there, and how not many months ago he and his family were in circumstances of special peril. He said to me that it was not a matter of course or a very easy thing to exercise faith then. It took him time to gather the promises together and let the soul rest upon them, and to recollect what God was who is able to keep both body and soul of His people. He spoke of the tremendous reality of the trial of faith at such a time. God gave his servant the victory, that was evident to me.—Principal H. C. G. Moule.

For the Alabama Baptist.

A Visit to West Alabama.

Running up to Birmingham from Montgomery, we passed through different kinds of farming lands, from the low alluvial soil to the rocky sides of the mountains, and ever and anon our way was dotted by good towns or beautiful villages. The night we spent in Birmingham was exceedingly warm. Early next morning we were on our way to East Lake and to the Howard College buildings. Soon after leaving the car we saw brother Wood, the financial secretary, who accompanied and showed us the buildings. The house of the East Lake Baptist church is quite peculiar, and it has been said that there is nothing like it in heaven above or the earth beneath. This house is only a

few miles from the city. The buildings seem to be first rate, the surroundings are fine, and the Baptists of the state have great reason to be proud of their institution here. We were very favorably impressed. The artificial lake, about one-half mile from Howard College, is certainly beautiful. It is owned by the owners of the street car line, so I was told, and you can fish there as much as you please at a cost of twenty-five cents per hour.

Leaving Birmingham we traveled westward on the K. C. M. & B. railroad for about one hundred miles. Passing the hills, we then wound around the mountain sides and over the valleys. Jasper is the largest and most important town we passed after leaving the Magic City. On our route we passed several branch roads extending from the main line to the coal mines. On we went till we reached Crews, where my father's sister, Mrs. Dr. Buckelew, lives, just nine miles from Mississippi. We were soon enjoying ourselves with the family. Dr. B. is quite an interesting talker, and we learned several things about the Bible from him.

The Baptist church at Crews owns no meeting house, though they have regular meetings in the Methodist building. The writer preached twice during his stay there. Only a few nights after reaching this village we heard a strong Baptist sermon on "Total depravity," by one of Lamar county's preachers, brother Shelton. He went into deep water, but he got out as well as any one ever heard. He is a man of much natural ability. Lamar county Baptist church has no affiliation whatever with other denominations. They do not even call on a Methodist to pray. This was a little new to me. We visited Shiloh Baptist church, in Lamar county. This is a strong country church and in a fine community, where nearly all persons are Baptists. Brother W. C. Woods feeds the flock of God here. The writer delivered two sermons and made one Sunday-school speech at this church. As free stone water is there is anywhere, a very bold spring, comes out of the foot of the hill right near the church. I was greatly impressed by the fact that Crews, Sulistig, Shiloh (Bell P. O.) Vernon (the county seat), are all connected by a telephone line. This and other things indicate growth.

Shiloh has done what every church should do, viz., start a library. It was begun with fifteen dollars. I verily do believe that every Baptist church should have a library, so that the members may be well informed on Baptist principles. If no better can be done, then \$1 will buy fifteen or twenty tracts on Baptist principles and practice. Ignorance in this age is certainly very wrong. Yet thousands of Baptists can't tell why they are Baptists.

Vernon is ten or twelve miles from the railroad. Sulistig is on the railroad, perhaps the largest town in the county, and six miles from Mississippi. The Methodists are strong here, though there are several Baptists, and they have a good church building. Their pastor lives in Mississippi. They seem to have a large congregation there on Friday night.

A. E. PINCKARD.

China Grove.

For the Alabama Baptist. In Cullman Association.

The fourth district meeting will convene with Bethlehem, East, on Friday, Aug. 27. [The program having been printed in the county paper, we print only the leading items.—Ed.]

Friday, 11 a. m.: Introductory sermon, Eld. I. Windsor.

Queries: (a) What is the difference, if any, between the church and the kingdom? Eld. J. A. Basam. (b) How far ought we, as Missionary Baptists, affiliate in worship with other denominations? Eld. A. W. Briscoe. (c) Should members holding letters be received and allowed a voice in deciding questions in our district meetings and associations? Eld. J. H. Harrison.

Saturday, 9 a. m.: Queries continued. (d) Should our churches allow their members to wash or to wash one another's feet? C. J. Brown. (e) What should a church do if a person applies for membership who says he was baptized dur-

ing the war by a Baptist minister, and is not willing to be baptized again, there being no other evidence? Eld. W. H. Guthrie. 11 a. m.: Preaching. A. W. Briscoe.

Sunday, 9 a. m.: Sunday-school addresses, opened by Eld. K. Jones, 11 a. m.: Preaching. Eld. J. W. Sandlip. B. E. Jackson, President. Ch. E. Committee.

N. B. There will be preaching each night.

Central Committee.

WOMAN'S CENTRAL COMMITTEE.—Mrs. L. F. Stratton, President, Birmingham; Mrs. B. D. Gray, Vice President, Birmingham; Mrs. L. C. Brown, Secretary, East Lake; Mrs. G. M. Morrow, Treasurer, Birmingham; Mrs. Geo. R. Eager, Vice President, East Lake, Montgomery.

PRAYER CARD.—August. Home Board.—"Thou shalt love thy neighbor as thyself." Missionaries, 374; churches and stations, 1,963; baptisms, 4,709; churches constituted, 139; houses of worship built, 57; Sunday-schools organized, 313; teachers and pupils, 10,725; Receipts of Home Board, \$83,184.31.

Study Topics.—Unevangelized foreign population in strategic points: Baltimore, St. Louis and New Orleans. Roman Catholicism and the colored population. Immense territory of Home Board. The study of Home Mission geography.

Items in regard to Woman's Missionary Union Work.

The receipts of the Woman's Missionary Union for Home missions for the year are \$29,931.31. Enlarged plans have been followed



# Alabama Baptist.

MONTGOMERY, AUGUST 12, 1897.

## Directory for the Baptists of Alabama.

### OUR BORDERS.

The State Board of Alabama, located at Montgomery, Ala., is composed of the following members: W. C. D. Moore, Corresponding Secretary, Montgomery, Ala.; J. L. Thompson, Jr., Secretary, Montgomery, Ala.; J. L. Thompson, Jr., Secretary, Montgomery, Ala.; J. L. Thompson, Jr., Secretary, Montgomery, Ala.

Through the kindness of Dr. E. E. Chivers, Gen. Secy. B. Y. P. U. A., we have a copy of the proceedings of the convention held at Chattanooga in July last. It contains 212 pages, with all the speeches, addresses and lectures, as well as much other matter. The general verdict is, that the convention equals, if it does not surpass, any former meeting. By examining the proceedings it will be seen that the addresses were of a high order of excellence, and a study of these will be of great profit and inspiration. We urge our young people to secure a copy and not only study it, but keep it as a reference book.

Dr. Chivers has done a good thing by preparing a calendar for the Christian Culture Courses running from July 1, 1897, to June, 1898. It is entitled "Our Calendar." It has 52 leaves, one for each week of the year, and each

Course, that is, the passage of Scripture for each day of the week, together with the passage for the prayer meeting and the Sabbath-school lesson for the Sabbath. Appropriate and striking Scripture texts adorn the margin. This "Calendar" can be had for 25 cents by sending to headquarters, 324 Dearborn St., Chicago, Ill.

### OUR PAPERS.

Our young people are developing into zealous Christian workers, and in a short time we look for the greatest revival in religion ever known in the world. This force coming to the front and reinforcing the "old guard," will move on to conquest and to victory until soon the kingdoms of this world shall become the kingdoms of our God.

Our paper of last week was given up to the interests of the Judson Institute, so that we had not room to make report of the Montgomery Baptist association which held its sixteenth session with Adams Street church, in this city, beginning on the 28th of July and closing on the 30th. While the attendance was not so large as was expected, yet most of the 21 churches were represented by lettings and messengers.

All the various enterprises of our denomination were reported upon and discussed. From the tone and spirit of the letters from the churches we are glad to note their temporal and spiritual conditions are hopeful and progressive and encouraging.

The associational sermon was preached by Rev. W. J. Elliott. It was an admirable discourse, full of thought, and set forth in a clear and dignified way our denominational doctrines and principles. It was most heartily received and endorsed.

Rev. J. M. Frost, D. D., Cor. Secy. of the Sunday-school board of the Southern Baptist Convention, was with us one day. He reports his work increasing and everything moving along satisfactorily and harmoniously. This is one of our home institutions, and should receive our earnest support.

Dr. Dickinson, of Selma, represented the Judson, and made one of the most effective speeches in its behalf we ever heard. It was truth and to the point from start to finish. The future of the Judson is certainly very bright. Let our people sustain it.

Prof. F. M. Roof, represented the Howard College, and presented its claims effectively. As is well known, Bro. Roof has recently been made chairman of the faculty, and he is working diligently in his official position. He is a fine scholar, an active, devoted Baptist, and a fine educator, and our boys will be in good hands. It is the very place, of all others, for our boys.

Bro. Hobson, pastor at East Lake, made a plea for ministerial education which was strong and forceful. He will fill the chair of Biblical literature at Howard College next session, for which he is well equipped. He is a graduate of the Howard, and hence knows how to appreciate the great work of that institution.

There are other brethren we would like to mention, but there must be a limit. As an evidence of some of the work of this session, let us give a few figures and facts. Twenty-one churches were represented. To these churches, as per agreement, was apportioned for the next year the following amounts, which they promise to try to raise, to-wit: Missions, \$1,975; education, \$250; colportage, \$128; Greensboro church, \$128; Orphan's Home, \$300; making a total of \$2,781. While we must not brag on our brethren, we must say this is a liberal undertaking, and we believe it will be paid, provided no monetary disaster comes.

The messengers and visitors attending this meeting were generally and attentively cared for by Rev. W. D. Gay, the earnest, energetic and beloved pastor of Adams Street church. His noble membership vied with him in making everybody comfortable and happy. Judging from expressions, the strangers within our gates as well as the messengers were highly pleased and delighted with the hospitality of the Adams Street people.

The next session will be held with the church at Lowndesboro in July, 1897. Bro. Elliott gave the association a most cordial invitation to this church, as he is its pastor. We can promise in advance that all who go to the next association will meet a royal reception, for we know these people, and know they are large hearted and unstinted in their hospitality. Let a large delegation attend.

Bro. T. H. Howle, of Delta, sends us an extended report of Bro. C. W. O'Hara, of Columbia: I have just closed a two week's series of meetings, one at Summer Hill and the other at Liberty. At Summer Hill the church was much revived. There were two or three conversions, but only one addition, and that by letter. At Liberty the word had power. The Spirit-attended yesterday and one awaits the ordinance; one joined by letter. My son, J. W. O'Hara, did all the preaching, and the Lord wonderfully blessed the work to the building of the church and the salvation of souls.

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

## Rev. J. C. Porter, of Ocala, proprietor of the Florida Baptist Witness, called to see us last week.

He was on his way to hold a protracted meeting with the church at Fort Deposit. He has had great success in such meetings, and we hope the blessing of the Lord will be with him in this as in others. Bro. Porter's wife was a Miss Starke, of Barbour county, and a niece of Deacon J. C. Stratford, of this city. That may account for his soundness on certain questions as well as his pleasant personal qualities.

A. J. Wise, Jr., of Victoria: We have just closed a series of meetings here, conducted by Bro. F. M. Hauser, the pastor. The church was greatly revived. Bro. Hauser is an able, safe and sound Baptist preacher and pastor. He has taken a noble and bold stand here in the cause of temperance, and against vice and immorality generally. His work on this line has been highly appreciated, and the Victoria church will be glad to have him another year's service, which heretofore has not been the case with pastors for the past 16 years.

C. W. O'Hara, of Columbia: I have just closed a two week's series of meetings, one at Summer Hill and the other at Liberty. At Summer Hill the church was much revived. There were two or three conversions, but only one addition, and that by letter. At Liberty the word had power. The Spirit-attended yesterday and one awaits the ordinance; one joined by letter. My son, J. W. O'Hara, did all the preaching, and the Lord wonderfully blessed the work to the building of the church and the salvation of souls.

G. D. Benton, of Phenix: I have neglected to report a good meeting recently held at Hyram church. Bro. E. F. Moncrief assisted me, and Bro. J. Henry Bush also did some good preaching. The church was revived, and five were added to the membership, four by baptism. We are getting along quietly in this section, and are in love with each other. I have never known a better state of feeling here. This includes Columbus, Ga., as we all belong to the same ministerial conference. For several months I have been supplying for Bro. L. W. Parrott, at Ellerslie, Ga. That is a fine country and a good people.

S. O. Y. Ray, of Midway: Our meeting at Midway resulted in 43 additions, 21 of the number by baptism. Among the number was my little son Ed. Pastor Woods, of Jemison, did most of the preaching, and did it well. Our people were much pleased with him. We are all happy. I closed a week's meeting at Ramer last Sunday. Six were received for baptism, three by letter and one by restoration. The church was much revived. We expect others to join soon. I am canvassing Southeast Alabama in the interest of the Judson Institute. Would be glad to hear from any persons in this part of the state who have daughters to send away to school.

A. P. Majors, of Chestnut, Monroe county: We held a meeting at Eunuch church, Wilcox county, during the last week in July. We were assisted by our moderator, D. W. Ramsey, who did most of the preaching. It was plain and practical, and eternity alone will reveal the results. Bro. Ramsey endeared himself very much to the church and people, as was attested by the large congregations for five days and nights. At the close of the last service, at twilight, the writer had the pleasure of leading seven young men and seven young ladies (not little children) down into (not "close by," but "into") the water, just as the Bible teaches, and buried them just as Christ commanded. One awaits baptism, and three were received by letter. The church and community were greatly revived and strengthened.

C. H. Morgan, of Lower Peach Tree: I was glad to see it announced in the ALABAMA B







**ROYAL BAKING POWDER**  
Absolutely Pure

**The Only Safe Way.**

Two boys stopped in front of a saloon, and an old man standing near, listened to what they said. "I don't want to take a drink," said the first boy. "My father's terrible opposed to saloons. I don't know what he'd say if he knew I had been in one, and drank liquor there."

"Just for the fun of the thing, you know," urged his friend; "of course we will stop at one drink. There can't be any harm in that."

"My boys," said the old man, coming up to them, "you don't know what you are talking about. If you go in and take one drink, you're not sure of stopping there. The chances are that you won't. I tell you—and I know what I'm talking about by a bitter experience—there's a fascination about liquor that it takes a strong will to resist after the first taste of it, sometimes. Take the first drink, and the way of drunkardness is open before you. Only those who let liquor entirely alone are safe. I know, for I've been a drunkard a good many years. I expect to be one till I die. I began taking a drink just as you proposed to—for fun—but I didn't stop there, you see. Take the advice of a poor old wreck—and that is, never take the first drink."—*New York Observer.*

**What to Teach Boys.**

A philosopher has said that true education to boys is to "teach them what they ought to know when they become men."

1. To be true and to be genuine. No education is worth anything that does not include this.

2. To be pure in thought, language, and life—pure in mind and in habit.

3. To be unselfish. To care for the feelings and comfort of others. To be generous, noble, and manly. This will include a genuine reverence for the aged and for the things sacred.

4. To be self-reliant and self-helpful, even from childhood. To be industrious always, and self-supporting at the earliest proper age. Teach them that all honest work is honorable; that an idle life of dependence on others is disgraceful.

**Take Heed How Ye Talk.**

Now, here is a story which may be of service to the brethren who are to take collections this year at associations and the like. It points its own moral:

Incidentally, Mark Twain told an interviewer, recently, a good story bearing upon begging sermons and addresses that is well worth quoting. One night, he said, he went, with four 100-dollar bills in his pocket, to hear a missionary lecturer who had worked among the poor. The speaker was eloquent. He drew a picture of a starving family that drew tears from his audience, and Mark Twain said to himself, "I'll give one of those bills when the plate comes round." The preacher continued, his story became more piteous and harrowing, and Mark Twain said, "I'll spare two of those bills." But still the tale of woe went on, the agony accumulating and accumulating, until Mark Twain exclaimed: "Please send that plate round, so that I can pour my sympathy into it. I'll give all four bills and I'll write a check, too."

Here, of course, the lecturer should have stopped. But he did not. "I went on talking and talking," said Mark Twain, "as he told the story; and as he talked my enthusiasm calmed and calmed, and the red flush of my sympathy became paler and paler. And when he had been talking about half an hour, I had saved one of those bills; and when he had talked five minutes more, two of those bills were mine again; and when he had been talking an hour, I had won all four back, and when he finally did send that plate round I borrowed ten cents out of it to pay my fare home."

**Associations—Time and Place of Meeting.**

Association	Time	Place
Florence, Liberty church, Thru, Friday before 3d Sunday.		
Mobile, Bethany church, Whistler, Thursday, 4th.		
Troy, St. John's church, near Buckhorn, Friday before 3d Sunday.		
Selma, Pleasant Hill, Tuesday before 3d Sunday.		

**First Quarterly Report of the Treasurer of the Central Committee.**

Item	Amount
Birmingham First church—W. B. H.	12 10
State missions	25 00
Church aid	50 00
Charity	7 50
Ladies' church aid	700 00
Ladies' Circle, church aid	10 00
Pastor's Aid	15 00
Second church, L. M. S.	10 00
Church aid	15 00
Bessemer, L. M. S.	6 00
Home missions	6 25
Miss Hartwell	1 00
Elyton, L. A. S.	1 25
Home Missions, self-denial	1 25
Pratt City, L. A. S.	6 25
Miss Hartwell	6 25
State missions	6 00
Orphanage	10 00
Trussville, L. A. S.	5 00
Miss Hartwell	1 00
Greenboro church	1 00
Church aid	18 25
Avondale, L. A. S.	1 00
Miss Hartwell	1 00
<b>Total</b>	<b>\$138 80</b>

**Second Quarterly Report of the Treasurer of the Central Committee.**

Item	Amount
Livingston	5 00
L. M. S. foreign missions	5 00
Same, state missions	5 00
Same, church aid	5 00
Same, Southern Baptist Theology	25 00
Same, Bible fund	5 00
S. S. M. B. Miss Kelly	5 45
State missions	5 00
Demopolis, L. M. S.	3 75
Miss Kelly	5 00
York, L. M. S.	12 00
Foreign missions	10 00
Home missions	10 00
Church aid	15 00
<b>Total</b>	<b>\$114 30</b>

**Third Quarterly Report of the Treasurer of the Central Committee.**

Item	Amount
Evergreen, L. M. S.	5 00
State missions	5 00
Evergreen, L. M. S.	5 00
Foreign missions	5 00
Home missions	5 00
Orphanage	25 00
Church aid	53 45
<b>Total</b>	<b>\$110 73</b>

**Fourth Quarterly Report of the Treasurer of the Central Committee.**

Item	Amount
Mobile, St. Francis Street, L. A. S.	5 00
Home missions	5 00
Montgomery, First church, W. M. S.	5 00
Foreign missions	5 00
Home missions	40 00
City missions	25 00
Adams Street, Sunbeams	1 38
State missions	8 05
<b>Total</b>	<b>\$80 03</b>

**Fifth Quarterly Report of the Treasurer of the Central Committee.**

Item	Amount
Huntsville, L. M. S.	4 30
Miss Kelly	4 30
Owichee, L. M. S.	4 38
Home missions	7 00
Ministerial education	5 98
Owichee, Sunbeams, for miss.	39 75
Phenix City, L. M. S.	39 75
Church aid	5 00
Howard College	11 00
Orphanage	10 00
Phenix City, Sunbeams	10 00
Church aid	1 00
Phenix City, 2d church, L. M. S.	2 50
Foreign missions	2 50
Ministerial education	4 00
Home missions	5 00
Charity	15 00
Church aid	180 00
<b>Total</b>	<b>\$619 66</b>

**Sixth Quarterly Report of the Treasurer of the Central Committee.**

Item	Amount
Monteville, L. A. S.	2 50
State missions	2 50
Orphanage	17 95
<b>Total</b>	<b>\$22 95</b>

ered later. The difficulties in opening the mines are even greater than in the old days. It is a long drive to the mouth of the Yukon, and the gold fields are 1,500 miles up this river, which can be navigated only by specially constructed boats, and freezes over the middle of September. The other route over the mountains and down the streams which flow into the Yukon, is of great difficulty and danger. To get a sufficient supply of food into the country is difficult, therefore, and perhaps the greatest profits will be made by the transportation company which owns the boats on the Yukon. Yet many men out of employment, especially on the Pacific coast, will take the risks.

Young Lochiver, who, according to the story, ran away with his bride, did not love her one bit more than a thousand husbands. We begin to think that the present day love letters are not so good as those of the past.

"I told this man what the doctors said was the matter with her," he said, "did you ever hear of Dr. Pierce's Favorite Prescription?" "I told him I was tired of them all, and besides I did not have enough money to pay the doctor and the home doctor did not seem to have much effect but the third seemed to work like a charm. She has taken in about thirteen bottles and she is as good as new and healthy as any woman in the United States. This is not the only case. Whenever I hear tell of any woman who is sick in the neighborhood I just send the book and paper that is wrapped around every bottle and tell her to try it. I am no longer bothered about doing house washing and cooking, for my wife can do all in one day and never seems tired or out of spirits now."

Dr. Pierce's Pleasant Pellets cure constipation, promptly and permanently.

**Plant System.**

Time Table in effect May 15th, 1897.

No. 82.	No. 83.	No. 36.	No. 37.	No. 33.	No. 33.
4 00pm	7 45pm	7 55am	LV	Montgomery	8 10am
6 40	9 17	10 10	11 26am	Tracy	6 21am
10 30	11 15	11 30pm	ar	Orlando	4 57
10 10	11 05	11 15pm	ar	Pinckard	6 35
1 25am	2 34pm	ar	Bainbridge	2 00	3 40
3 07	4 06	ar	Thomasville	12 55	2 35
3 33	4 30	ar	Quitman	11 54	1 30
4 02	5 00	ar	Valdosta	11 20	1 20
4 50	6 35	ar	Dupont	11 24pm	1 30
8 20	7 45	ar	Waycross	9 35	11 50am
8 50	11 15	ar	Jacksonville	10 35	12 15
6 00am	9 30pm	ar	St. Augustine	11 00am	11 00am
6 30	10 00	ar	Charleston	11 00	11 00
4 50pm	10 10	ar	Waycross	7 45pm	9 45am
6 00am	8 10pm	ar	Waycross	7 45pm	9 45am
7 50	10 30	ar	Brumswick	5 15	7 00
9 20am	10 30	ar	Jacksonville	6 40pm	7 30am
10 30	11 55	ar	St. Augustine	5 30	7 00
1 00pm	11 55	ar	Palatka	5 00	5 00
2 52	1 00pm	ar	Sanford	4 22	1 28
3 05	1 10	ar	Winter Park	12 27	12 30
3 43	1 20	ar	Orlando	12 15	12 17
5 29	1 30	ar	Kissimmee	11 31	11 31pm
6 00am	1 40	ar	Lakeland	10 40m	9 45
6 30	1 50	ar	Dupont	8 06pm	8 10m
6 50	2 00	ar	Line Oak	6 35	6 06
7 10	2 10	ar	High Springs	4 50	4 20
7 30	2 20	ar	Gainesville	3 55	3 15
7 50	2 30	ar	Ocala	2 05	1 30
8 10	2 40	ar	Leesburg	12 22	12 05
8 30	2 50	ar	Lakeland	10 35	9 30pm
8 50	3 00	ar	Tampa	9 30am	9 30pm
9 10	3 10	ar	Tampa Bay Hotel	7 00	7 00
9 30	3 20	ar	Port Tampa	6 20	7 25
9 50	3 30	ar	Punta Gorda	6 00	7 00

Trains Nos. 37 and 38 carry Pullman Palace Sleeping Cars between Jacksonville and St. Louis, also through day coach between Jacksonville and Nashville; also Free Reclining Chair Cars between Jacksonville and Nashville. Nos. 33 and 36 carry Pullman Palace Sleeping Cars between Jacksonville and Nashville. Nos. 32 and 35 day coach except Sunday. All others daily. For further information, apply to any agent of the Plant System or W. L. LIFSEY, D. P. A., Montgomery, Ala. H. W. WRENCH, P. T. M. H. C. McFADDEN, A. G. P. A.

**WESTERN Railway of ALABAMA**

Missions.	\$ 24 20
Amount.	\$2438 48
RECAPITULATION.	
Mission Societies contributed to	
Missions.	98 85
Missions.	104 73
Missions.	200 73
aid.	47 50
aid.	1064 12
Amount by Ladies.	\$2315 63
Amount Bands contributed to	
Missions.	\$ 26 43
Missions.	13 06
Missions.	25 48
Missions.	0 00
aid.	41 86
Amount by Sunbeams.	\$ 113 85
Amount by Ladies' Societies and	
Sunbeams.	\$2428 48
Respectfully submitted,	
State.	