

ALABAMA BAPTIST.

ORGAN FOR THE BAPTIST STATE CONVENTION.

MONTGOMERY, ALA.

DECEMBER 8, 1898.

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ALABAMA BAPTIST.

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From the Religious Herald, Richmond, Va.

Denominational Journalism.

Not only did the Herald fare

better in a financial way at the

Lynchburg meetings that it has

done for many years past, but

what was yet more gratifying, the

brethren who have always brought

us under obligations by their con-

dial good-will were never so cordial

and outspoken in their commenda-

tions of the spirit and policy of the

management. It seems, therefore,

an opportune time to submit to the

consideration of our readers some

remarks on the present state and

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It is further generally, though

not always, true that the new pa-

per is a promoter of strife and di-

vision—or, at least, would like to

be. This is sometimes due to the

fact that the editor is a disorgan-

izer. It is more frequently due to

the consciousness that public at-

tention must be attracted in some way,

and the easiest and surest way is to

agitate.

UNCONSCIOUS PRESSURE.

Good men are often betrayed into

this sort of controversy by this

unconscious pressure. The estab-

lished and historic journal is likely

to be conservative and construc-

tive. There is no conspicuous part

for the new enterprise to play in

this direction; but conspicuity is

the life of a newspaper, and con-

spicuity it will have. And in

getting it, it moves along the line

of least resistance. There is an

unwritten chapter in denomi-

national journalism.

THE "ORGANS."

Another modern condition which

confronts the denominational week-

ly is the development of the

"organ." In other days, mission-

ary and benevolent institutions and

organizations communicated with

the public through the religious

paper. Indeed, most of these in-

stitutions were nursed by the de-

nominational weekly, and it is not

inconsiderate to say that it has been

the most powerful human ally and

supporter of the Christian cause.

THE SITUATION.

The situation has changed

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better than ever before. And this

list of religious journals are—or, at any

rate, most of them are—doing. In

the older days, much was done

which could not be better done: in-

deed, it was so well done as to ob-

violate any necessity of doing it

again. All honor to the religious

editor who creates a body of doc-

trinal, controversial literature for

the denominational use—Jeter,

Tucker, and the rest. There is lit-

tle hope of improving upon their

work. But there may be improv-

ment in the gathering and editing

of religious tidings. The modern

weekly may have a wider range

and scope; it may use its enlarged

facilities to excellent purpose.

MUST KEEP "THE FAITH"

And, again, the denominational

weekly must be denominational.

If it neglects this important matter,

it will inevitably suffer. It need

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Alabama Baptist

MONTGOMERY, Dec. 8, 1898

NOTE THIS.

The columns of the ALABAMA BAPTIST are open free to all our readers to use for the furtherance of their work. We trust the brethren will not hesitate to give us such information, from time to time, regarding their work, as may be of interest or importance to the denomination at large.

OUR READERS, we sincerely hope, will read carefully that most timely and interesting article on our first page, taken from the Religious Herald. It contains serious, sensible, solid thought. It is a wise and forceful summing up of the many difficulties touching the conduct of a religious paper. Just at this juncture it may be well to ponder these things, and see whether or not there be anything therein suggested as facts that militate or in the least hinder the prosperity of Zion in our land. Let us heal all threatened contentions, or misconstructions, and let the light of the sun shine brightly on the path of the righteous.

measures and policy, and thereby do the divine work of love in the world. Let us be yoke-fellows and co-laborers in the vineyard of the Lord.

FAITHFUL BRETHREN WILL COMPLY.

Live and help others to live should be our motto. Generosity is a sterling virtue. Honest dealing is always right. Bear ye one another's burdens, is a solemn injunction. Frankness is commendable.

FIRST PROPOSITION.

If each of our subscribers who owes us for more than one year, and the failure to pay has been caused by misfortune or financial depression due to hard times, will send us one-half, one-third, or one-fourth of the amount due, with a letter of explanation, we will give a clear receipt. We leave it to your conscience and honesty as to the amount you may send.

SECOND PROPOSITION.

If any of our subscribers are so unfortunate that they can't pay anything, then write us once and tell us so, in order that we may know your condition, so that we may sympathize with you, and hereafter not call on you for money. Be just with us.

CONCLUSION.

If our subscribers who are behind with us will not comply with our request above set forth, then we must draw our own conclusions. Honest men and women, it seems to us, would gladly respond to the above. We shall look with confidence to an early day for a full settlement of these matters. May God help you, brethren, to come up frankly and truly and nobly in response to the call. SEND IT TO US FOR A CHRISTMAS GIFT.

WHAT THINK YE OF THIS SUGGESTION?

We suggest as a means of sending out information concerning our general work into such fields as may be necessary, that the State Board of Missions, the Institute Board, Board of Ministerial Education, Orphan's Home, Judson Institute, Howard College, Woman's Committee, and B. Y. P. U. use as much space in the ALABAMA BAPTIST each week as may be necessary to fully set forth their work and its needs, and let the type used be set aside until the end of the month, then let it all be printed in a paper or in pamphlet form by the thousand, as may be agreed upon, and be distributed free all over the state. This is to be done each month. Pastors would gladly put it where it would do the most good. Such a publication would educate and familiarize unenlightened Baptists with all our denominational work. This would produce unity and co-operation by having each of the different interests presented and intelligently set forth. In this way very little expense would be incurred.

If our people need instruction as to our general work, it seems to us this is the cheapest and best way to impart it. This office will lend the use of its press, type and folder free of charge, and will superintend the work without remuneration. All we would ask is, that the actual expenses be borne by the boards. This plan was outlined to us at the state convention by a member of the present Institute Board.

What do our brethren over the state think of this plan? Would it not be the best combination effort the denomination could make, and the strongest system of education and information we could inaugurate? We would be glad to hear from our brethren on this suggestion.

BE SURE to read the article from Dr. Eager which we reprint from the Advertiser.

A QUESTION ANSWERED.

We have been asked the question, If we could not put the price of the ALABAMA BAPTIST down to \$1.00 and still make it self-sustaining? Under the present conditions we answer, No.

If we had a certain number of subscribers, and all would pay promptly, then perhaps it might be done; even in this event it would be a risk, with only a scanty living. If any of our friends think we err in our estimate, let them come and examine our books, for we have nothing to hide from our friends.

We are confident no man can publish a religious paper of much merit of the size of this paper for less than \$1.50. We made a mistake when we reduced it from \$2.00. In a sister state a paper was started in opposition to the state paper, and the price put at \$1.00, and it soon failed. If the price had been put at \$2.00 it might have succeeded. But its cheapness and purpose ruined it. It was inspired by a bad motive, and of course was not sustained.

Whenever a Baptist paper like the ALABAMA BAPTIST is published, it is created at the hands of the Lord, and it is his will that it should be a blessing to the church.

Let the Institute Board, the State Board of Missions, the Orphan's Home, Judson Institute, Howard College, Ministerial Education and Woman's Work and B. Y. P. U. use these columns as they think best for their work, free of charge, as heretofore.

DR. EAGER'S PRELUDE.

In view of the pending effort, led by Hon. W. C. Bibb in the House, to amend the anti-pooling law passed two years ago prohibiting gambling on state as to exempt Montgomery county from its operation, Dr. Eager had a prelude last Sunday on "Shall we License Gambling?"

He reviewed briefly the history of the law, and showed by what an overwhelming public sentiment it was demanded and by what an overwhelming vote it was passed by the legislature. He showed how the good people of the city of Montgomery, in a great mass meeting, petitioned the legislature to pass the bill then pending, and how in a canvass of the city for signatures less than a dozen men were found who declined to sign the petition. He then showed what he regarded as the unreasonableness and injustice of the current effort to exempt Montgomery county from the operation of the law. Those who asked for this exemption, in his judgment,

represented the mere fraction of the citizenship and the true interests of this city and county. It is an effort that grossly misrepresents the community in whose name it is urged, and does violence not only to the moral sentiment, but to the highest business interests of its people. The law as it now stands, in keeping with the best Anglo-Saxon traditions, and the prevailing legislation of this country, outlaws gambling as essentially fraudulent and criminal in character and contrary to good citizenship. The bill now before the House proposes to make gambling a crime everywhere else in Alabama except in Montgomery county. It proposes to license it in the nominal interest of "agriculture" and "horse breeding," but in the real interest of a few land owners and professional gamblers. It is a new illustration of the essential fraudulency of the gambling spirit. In the name of sound reason, good morals, fair dealing and religion he pleaded with his hearers, not a few of whom were members of the legislature, to use their influence to the utmost to defeat the bill. The plea that the gambling spirit is a part of human nature and men will bet, is no more a valid argument for licensing gambling than the plea that men are lustful or dishonest are valid arguments for licensing prostitution or thieving. He would

make no apology for introducing into his pulpit a matter which so imperiled even our Christian homes, and so involved both the moral and the religious interests of our people.

IS A CRISIS APPROACHING?

Thinking men, and even those who have never given much time to serious thought, are waking up to a realization of the fact that we are confronted with some sort of a crisis in the world's history. This crisis springs from a changed and changing condition of things. Up to a few years ago, living wages were paid to laborers, and contentment was the normal condition of the working classes. These conditions have changed, and now wages are on the downward grade. Discontent is manifest on every hand; capital and labor are watching each other with sleepless vigilance; and the spirit of unrest is everywhere. Jealousies and strifes are growing stronger, and the gathering storm grows more ominous.

AGGRESSIVE.

During the past few months we have heard much about "aggressiveness," as applied to our denominational work. We are of opinion that all people do not give to this term the same definition. It is a belligerent term, and words carry with them a meaning. We were asked the other day if the ALABAMA BAPTIST was going to be "aggressive" during the next year. Our reply is, if we are expected to advocate alien immigration, open communion, "gospel missions," or to approve all that is said in the Chicago University, in order to be either aggressive or progressive, then we say no, emphatically no. If we are expected to assail any of the boards, or give more attention to one board than to another, or pander to the whims and caprices of any man, then we say no; we will not be "aggressive." We are expected to condemn

aid and exalt righteousness, to bend all our energies in furthering our denominational enterprises with absolute impartiality; to encourage and stand by the churches, to befriend pastors and hold up their hands, and give free use of our columns to all the Baptists of the state for the aid of the Lord's cause, then we say, yes. We will strive to be progressive and aggressive.

Our boards must help us to further our enterprises. If the convention had put the work of the boards on the ALABAMA BAPTIST, it would have felt the heavy weight of responsibility; but the convention, in its wisdom, did not do this; it divided the work between competent boards. Now we appeal to these boards to use the columns of this paper freely and constantly to further their work, to make known the demands. This paper is the organ "for" and not the organ "of" the convention. The convention is its own organ, and the boards are their own organ, for no paper has the right to speak for the convention or boards. When they speak, then the columns of the paper become a vehicle to convey their message to the church.

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This is not the result of a sick cause, but a combination of causes. The concentration of wealth in the hands of the few; the avaricious, domineering spirit of trusts and combines; the tendency of plutocrats and demagogues to legislate for the benefit of corporations, and the superior advantages of the educated over the ignorant, go to make up much of the cause of alarm.

While these conditions are changing and increasing in power, there are other considerations, perhaps more alarming and more generally to be feared. Science comes to the front with its inventions and discoveries, and genius applies them and results follow. Let us examine into these great forces and see what sort of factors they may be. Steam, electricity, and labor-saving machinery coupled together are producing great revolutions.

Involuntary slavery is a thing of the past. The shackles of servitude are loosened, and freedom is usually universal. But no sooner is slavery abolished, than the inventors skill and genius of the world are brought forth modern machinery, and the machine takes the place of the slave with hundreds of times the productive power of the ancient human slave. For the proof of this assertion, let us examine some statistical facts that will not be denied—that are official.

In Great Britain alone it is estimated that steam does the work of 156,000,000 of men. In the United States steam power does the work of 230,000,000 of men, representing nearly the entire population of the globe. And further, we are constantly harnessing waterfalls to electric motors, which may soon double our present motor power, thereby augmenting the facilities for manufacturing purposes. There is no measuring the effects on personal labor these advances will accomplish.

A writer of great research, who has not been contradicted, gives us the following facts.

One man and two boys can do the work which it required eleven hundred spinners to do a few years ago.

One man now does the work of fifty weaver, seventy-five years ago.

One machine, with one man as attendant, manufactures as many horse shoes in one day as it would take five hundred men to make in the same time.

One nail machine takes the place of 1,100 men.

In the manufacture of paper

per cent of hand labor has been replaced by machinery.

One man can now make as much pottery ware in the same time as one thousand men could do before machinery was applied.

By the use of machinery in loading and unloading ships, one man can perform the labor of two thousand men.

These are only a few figures given to illustrate the power of steam and labor-saving machinery in taking the place of once well paid human labor. What is the result? Thousands and tens of thousands of laboring men and women, who, only a few years ago made an abundant living with their own hands, are now out of employment.

The grave problem confronts us—what can these people do? What will they do? To what avocation will they turn their energies to earn their daily bread? With these questions clamoring for an answer we can see but one sure hope, one safe route, and that is in the cultivation of the soil—the farm! THE FARM!

All over this fertile country of ours, broad, uncultivated acres invite labor for which a sure yield is promised. This is God's appointed way for sustenance both for man and beast. It insures independence and perfect freedom from the jaws of financial oppression.

This rushing from the country to the farm, to the town or city is dangerous, and often times disastrous. The fascination of town life is deceptive, misleading, and in many instances tends to financial ruin.

It was on the farm we were raised, and having tried both city and country, we certainly ought to be able to give some wholesome advice. We would appeal to our farmers, Hold on to your homes, your houses, your lands, your country; privileges; stick to that which you can do; change for an untied business may bring poverty and want. Train the children to labor and have; educate head, heart, hands, and independence and happiness are yours.

Why so many tramps? Why so much discontent? Why the cry of hard times? We answer, in a measure because the farm is either deserted, or poorly tended; labor is seeking an easy job; diversity of crops is sought as a hump; the raising of stock is too much trouble; in fact, we look after and take an interest in other people's business,

to the utter neglect of our own. While labor saving machinery is taking the place of manual labor in the workshop, the factory, the mines, the farm invites us to God's appointed way for an honest living, eating bread by the sweat of the brow. Relying upon the promises and doing our whole duty, an independent living is wondrously safe to us. By all means save and stick to the farm, where there can be no "corner" or "monopoly," to oppress or depress. It is the only independent place you can safely to men.

NEWS NOTES AFTER THE WAR.

CUBA.

The evacuation of this island continues, and it may be that the Spanish troops will have departed before the end of the month. Gen. Lee's corps, the 7th, is under orders to go, and it is understood that its camp will be near Havana. The different commands of which it is composed will be stationed at different points. The entire island will be occupied by our troops in a few weeks. Gen. Garcia and other prominent Cubans, especially

the military men, insist that this government should recognize the Cuban government at a very early day, and will perhaps be offended if this is not done; but our authorities do not see any government to recognize. Our government must be assured of the strength and stability of whatever it recognizes as a governing authority. Some of our officers in Cuba think it will be anywhere from six to ten years before this government can withdraw its supervision of the island.

PORTO RICO.

Some troops are coming home and others are going to that island, which comprises nearly all that is to be said, except that the process of assimilation to American rule and American ways goes on rapidly and peacefully.

THE PHILIPPINES.

It appears that the principal point has been settled by the commissioners in Paris, and thus the islands are turned over to us, but the signing of the treaty has not been completed. Aguinaldo, the insurgent leader, is still insisting that he be recognized as a factor to be consulted; but if our officers think much of his pretension they have not made the fact public.

Just what we will do with eight or nine millions of people, living on a large number of islands, and many of them scarcely half civilized, it is hard to tell. That is a

question for our statesmen. At any rate, we can send the gospel to them.

AT HOME.

Citizens of Huntsville recently presented Gen. Wheeler a magnificent war horse, and quite a demonstration was made on the occasion. Gen. Wheeler is now in congress, which has just convened at Washington.

Lieut. Hobson is expected in Montgomery on Wednesday to attend the unveiling of the statues on the Confederate monument, and also to take part in the festivities at night.

FIELD NOTES.

Thanks to Rev. G. E. Mize for valuable attention to this paper's interests.

Rev. Oscar Hayward has accepted the second call of the First church at Jackson, Tenn., and has gone from West Point, Miss., to enter upon his new work.

Rev. M. E. Weaver, who went from Alabama to Louisiana, requests us to change the address of his paper from Natchitoches to Lake Charles in that state.

Greenville: Rev. L. M. Bradley, of Brewton, occupied our pulpit on Sunday. His themes, "The true soldier of Christ" and "The picture of the three crosses," indicated that he talks on the strong meat of the gospel, and not on light themes.

"Mr. William H. Watt requests the pleasure of your presence at the marriage of his sister, Annye Blanche, to Rev. Arnold S. Smith, Wednesday afternoon, December 21st, 1898, at 2 o'clock, at the Baptist church, Forest Home, Alabama." So it reads, and we have only to add our very sincere congratulations to our esteemed Bro. Smith, the prospective bride, and all others concerned.

A few weeks since we mentioned the fact that one brother in Washington county, whose name was given, had paid his subscription to January, 1902, which was ahead of any one on our books. But the ink was hardly dry on the paper before Mrs. H. G. Deramas, of Autauga county, sent us gold 27, 1902, and now she is at the head of the class. Now, if the brethren propose to get ahead of the sisters in this matter, and keep ahead, we are ready to receive the money and keep the figures correct.

people of the Lord to pray for them.

Bro. Metcalf's congeniality and lovable manners among us have carried him into the hearts of all the people of Rutledge, regardless of denomination or religious standing. He is a sound Baptist, and never fails to lay before the people Baptist principles and doctrines; yet his way of doing this commands the respect and love of all denominations to him.

I close by saying that the meeting was a great success, and our church is now in better condition than it has been for several years. The doors of the church were opened but few times, but there were four accessions on profession of faith, among them the daughter of Bro. J. F. Sims, our former pastor, and we believe that others will follow.

If any church is in need of a revival, it could not do better than to get Bro. Metcalf.

MISS JUDDIE AVANT.

Rutledge.

With God, over the sea; without Him, not even over the threshold. —Russian.

Rev. W. M. Murray, who recently gave up the pastoral charge of our church at Georgiana, and went to Louisville, could be brought back to Alabama by proper effort. He is a good preacher, and left a good impression where he labored. There are pastorless churches in this state. Bro. Murray's address is 1150, 6th Street, Louisville, Ky.

J. B. Appleton, Homer, D. Kalb county: So far we have had a very wet, gloomy fall, and people are greatly behind with their work. The religious outlook is fair. Churches generally are keeping up weekly prayer meetings, and Sunday schools are holding their own. We have a good Sunday school and weekly prayer meeting at Vernon Academy, maintained principally by the members of Collinsville church residing in that vicinity.

H. R. Schramm, Midway: I want to thank Bro. T. M. Callaway for that fine report of the proceedings of the convention. It was a true report, and I only wish that you were able to send that copy of the paper to every Baptist in Alabama who does not take it, or to

every home where it does not go, so that they could read it. I know you could not get the names and address; if you could I would be one to contribute to a fund to send them. I hope that every one who takes the ALABAMA BAPTIST, read it, and if he failed I hope he will find the paper at once and read it through and see what was done, for no one can read that report and not feel a deeper interest in our work.

A. B. Campbell, Troy: Returning from Montgomery Saturday, Nov. 26th, Bro. A. J. Preston, District Secretary, stopped with us for a conference about the future work of the State Board of missions, and I pressed him into service for the forenoon sermon of Sunday. The hearers were delighted with the man and his discourse. He is one of the preachers who know how to handle the Bible before the congregation. The arts of selecting, reading (instead of quoting), applying and commenting on proof texts were much in vogue among preachers of past generations, and could be carefully cultivated with great profit in our own day. Would it not be wise for preachers, especially young preachers, to give considerable attention to that method of preaching now?

For the Alabama Baptist. A Good Meeting at Rutledge.

Editor Advertiser: You are certainly right about House bill 353 introduced by Hon. W. C. Bibb to repeal the anti-pooling law passed so overwhelmingly by the legislature two years ago. It may have awakened a good deal of "local interest" among certain interested classes here and there, but it may judge by the state of public feeling on the subject two years ago, it is sure to arouse intense and general opposition. The friends of that bill, "whose name is legion," are not dead, or dormant. They had been fully warned that an effort of the sort would be made during the sitting of this legislature. They are not unaware of certain other efforts of the same sort which are making in the "local interest" of other interested communities. Surely the gentlemen who have gotten their consent to represent this movement have "passed without their heads." The passage of that law was but a part of a worthy and continuous effort that our own and other States have made to defend their youth and all well meaning citizens against this and other pernicious forms of gambling by promoting the honest and a contrary to good citizenship. From the earliest times, as every lawyer knows, the Anglo-Saxon people have felt it necessary for the public weal to control the sports of the people—at least so far as to prevent, or abolish, gambling. Blackstone cited the various statutes which up to

his time had been passed against this pernicious vice, but he declares, "The principal ground of modern complaint is gambling in high life." In this, history repeats itself. The crying vice and shame of modern times is still gambling in high life, and this is but an outcropping of this perennial propensity. It is the merest subterfuge to represent these efforts as being in the interest of "agriculture" and the "stock breeders."

There is no better illustration of the fraudulent spirit of gambling than the evolution of the agricultural fair into the Nineteenth Century and a resort to such subterfuges. Two years ago the gamblers and their friends argued that all our "stock-breeding," not of "fine horses" only, but of "fine cattle" as well, was "dependent for success on pool selling." That all State and county fairs "would prove a failure without pool selling." That the farmers found their only pleasure at the fairs in betting on the races—and even that such breeders as Colonel Crook, T. G. Bush, Callaway, Hawes, Orum, McIntyre and others found that success in their business was dependent on pool selling!

In the name of sound logic and fair dealing the friends of the anti-pooling bill challenged these assumptions. They corresponded with most of the gentlemen named by the opposition in their specious pleading and received from them letters expressing their amazement and indignation that their names had been so falsely and wantonly connected with the giving to the anti-pooling bill the approval of their hearty endorsement and avowing that if they had found that success in their business depended upon pool selling, they would have abandoned the business.

Surely the worthy representative of Montgomery county that now joins the opposition by seeking to exempt this

county from the operation of this law has forgotten, or has failed to consider duly, some things that were developed and brought out into a fierce light here two years ago. Not only did we give its unanimous and enthusiastic endorsement to the anti-pooling bill, but a petition for the passage of the bill was presented to nearly all the leading business men of this city, and less than a dozen refused to sign it. Among those who signed were the president and several of the directors of the Agricultural Fair in whose name it is now sought to repeal this law. That petition with all its signatures is still in existence and is worthy of the study of the gentlemen who were elected to represent this county, lest they be found misrepresenting it. It is still very interesting to classify and recount for the action of those who refused to sign that petition. Suffice it to say that they were all interested parties, and represented a very small part of the general interests of the community. I plead again, Mr. Editor, as a citizen of Alabama, seeking only its highest and truest interests, for the maintenance throughout the whole State of a law which from the first has had the unanimous endorsement of such men as Bishop Jackson, Rev. O. P. Fitzsimmons and thousands of other ministers and good citizens, who have the public weal at heart. If all that the opponents of this law assume were so, it would still be true that there is something more worthy of the consideration of our lawmakers than the "success" of "agriculture" and "the breeding of fine horses and fine cattle," and that is the rearing of men!

For the Alabama Baptist. A Glorious Meeting.

Dear Baptist:—The Lord has graciously visited our church and

community with a glorious revival meeting, and "has done great things for us, whereof we are glad." On Sabbath Nov. 6th Rev. Thomas K. Postell, a most evangelist, met with our church at Fackler, and accepted the invitation of our pastor to preach for us. Those who heard him desired to hear him again, and at night he preached at the Roach school house, near the center of the settlement. The interest was so great the meeting was protracted and continued fifteen days. Our church was in good working condition and prepared to receive the refreshing that was to come from the Lord. The evangelist did nearly all the preaching, and it was simply grand. The Holy Spirit sent it home to the hearts of the people. The name of God was glorified and his Kingdom promoted. The church was much revived and rejoiced greatly. Sinners cried aloud and fled to Jesus for refuge. Twenty-one expressed a hope in Christ. Eighteen united with Friendship Baptist Church at Fackler by experience and baptism. Of that number several of our dear beloved children—girls and boys of the neighborhood.

On the last Saturday night of

the meeting the evangelist presented his credentials with other good testimonials to the church, giving unmistakable evidence of his good standing in our denomination. The church then appointed him to baptize on the morrow those who united with the church. On Sabbath morning at 10 o'clock a vast and orderly congregation of people assembled near the water. They had come to behold the sacred burial of eighteen hopeful, and promising converts with Christ in baptism. The church and converts stood near the water (a lake in Milton Roach's field.)

All joined in singing that soul-cheering hymn of Rev. D. E. Dortch, "There's a fountain here, flowing 'neath life's tree," and it was most sublime. "They sang as the voice of many waters." After an earnest prayer, the evangelist with the converts, in groups went down into the water, and they were baptized, and there were public demonstrations of rejoicing with a people of God at the water.

The vast assembly then moved to the house, where the evangelist preached his last sermon to us. Having commended the church to the grace of God, and to the work of the Lord Jesus, he gave the parting hand of farewell, and the great and good meeting closed.

We were exceedingly thankful that Rev. Wick Collins, one of our home preachers, was with the evangelist in the battle and victory of the meeting, and endeared himself to the hearts of the people.

God bless the ALABAMA BAPTIST and give it a large and wide circulation and abundant success.

Fackler. MILTON ROACH.

For the Alabama Baptist.

On Sand Mountain.

Dear Baptist: Permit me to say that there are some encouraging features developing in our Zion here on Sand Mountain in the Marshall association. One is that Rev. J. W. Sandlin, that wheel-horse evangelist for North Alabama, is located here at Albertville, and is certainly wheeling things around. He seems to be the crank in our missionary machinery, and we all think he is the right man engaged in the right work. He is asking and praying for \$2,000 for missions from North Alabama this year. I want to suggest that those living in close proximity to Albertville could help much in this work by carrying or sending to Bro. Sandlin any kind of provisions for man or beast, and get credit for the full value of the amount to missions. I venture this suggestion voluntarily. [And it is a good suggestion.—Ed.]

Then there is Bro. McCord, the Albertville pastor, whom we hope will soon move to Albertville; in fact, we are beginning to claim him as ours in the Marshall association. We think if the Lord would give him to us fully it would greatly repair the loss of Bro. Milner, who was so full of the missionary spirit and so zealous for the Master's

the Albertville people, and they are building a house of worship that will be an ornament to the already beautiful town.

Then there are Rowe, Collier, Owen, Rogers, Clayton and other pastors, together with a host of lay men and women whose interest in the extension of the Lord's kingdom is increasing. Nothing standing we have to contend with the antismission element within and without our ranks, we are hopeful of making better progress this year than ever before.

Then there is our ministers' institute permanently organized at Albertville, beginning next year on the third Sunday in July, and conducted by Rev. G. S. Anderson, which we are sure is one of the most helpful enterprises that our denomination could foster at present. It is certainly a work that is much needed in North Alabama.

For the Alabama Baptist.

Who Will Hear Bro. Mize?

Alabama Baptist.—Please announce that I am at East Lake. I would be glad if the Baptists of Alabama would send me any good reading matter suitable for distribution in the destitute places. Religious books, papers, magazines, etc., that you have read will be quite acceptable. I would like to fill my buggy with such reading matter every time I leave home, so that I could have something to give away at every place where the people are so destitute of good reading as I frequently find them.

Howard College will let me have a room in which to keep books, papers, etc., that may be sent me. Perhaps it would be cheaper for the people of Montgomery, or of any other place, to have a place of deposit until they have a place of deposit until they have a place to fill a box or barrel, and then send to me by freight, prepaid, please. But anyhow please send me such reading as would be suitable

