

THE ALABAMA BAPTIST.

HARE & POPE, Publishers.

VOLUME 16.

MONTGOMERY, ALA., THURSDAY, AUGUST 22, 1889.

TERMS CASH: \$2.00 A YEAR.

NUMBER 34.

THE SELMA ASSOCIATION.

We turned our footsteps with gladness in the direction of the meeting place of the above association on the 6th inst. Over swollen streams, whose bridges were floating, and through muddy roads, we reached Orville. Some people don't know how to have dinners at meetings, but not so with the people who entertained the Selma association. There was an abundance to eat when we drove up, and some remained when we left.

To our regret we missed hearing the introductory sermon, preached by Bro. John W. McCollum.

Bro. Lawton opened the meeting with an earnest talk, and asked Col. Murfee to lead in prayer. The letters were read. A healthy growth was reported from most of the churches. We noticed specially that they gave something for nearly everything, a point to which every pastor should aspire to lead his people.

The old officers were re-elected, viz: A. D. Lawton, moderator; J. M. McIver, secretary, and J. F. Ellis, treasurer. Ash Creek was admitted to membership. Among the visitors we noted Profs. Averett, of the Judson, and Murfee, of the Marion Military Institute; and Dr. Riley, of Howard College; W. B. Crumpton, corresponding secretary of the State Mission Board; Bro. Perkins, of the Bethel association, and C. W. Hare, of the ALABAMA BAPTIST, who also represented the Board of Ministerial Education.

Drs. Averett and Murfee made excellent talks Tuesday evening. Dr. Averett took occasion to justly compliment the Orville saints for their devotion and sacrifice in trying to build a good church.

Eld. S. J. Catts delighted the audience with a good sermon on Tuesday night. He has improved greatly in his delivery.

Wednesday morning Bro. J. W. Hudson read a report on indigent ministers. The report urged pastors to preach more on this interest. Bro. Mallory is a business Christian, and he thinks the men and women of the pew should do more talking and giving. This spirit took pleasure in seeing Johnnie Dennis and how tenderly he was cared for by friends and brethren in Christ.

The committee on state of religion made a gloomy report. Bro. Catts saw too little sunshine about it. His churches had not increased much numerically, but had grown in grace; they gave more money, and the young men were praying.

Bro. Lamar gave a good report from the Selma church; it had never been in a more prosperous condition.

Bro. Mallory is one of the leading Sunday school superintendents in Alabama, and he gave a good report, following it with a capital speech.

Col. Murfee is one of the most systematic thinkers, as well as workers, we ever knew, and it would be good for our readers if we had his address in full. He told where a Sunday-school should be held, who should attend, and how it should be conducted. If you can't go to church, hold school in your family. He paid a tribute to the fidelity of his father. His life had been made better by the Sunday-school in the home. Old and young alike should attend Sunday-school. He likes lesson helps, but he likes the Bible better. He is in danger of forgetting the spiritual truths while teaching the mere text. Teachers should never teach a lesson without bringing Christ before the pupil. He believes in profit in Christianity.

The missionary sermon was preached by Eld. J. M. Fortune. Text: "Ye are my witnesses." This brother had carefully prepared his sermon until he was full of it. Everybody was delighted with it, and Christians were more deeply impressed, with what it means to be a witness for Christ. This minister is a good man and is growing as a preacher, and his churches ought, if possible, to untie his hands so he could give more time to study for his great calling.

In the afternoon of the second day President Averett gave a first-class Sunday-school talk. He told of the good that a watchful Christian could do. He urged the teachers of secular schools to use their influence wherever they be to the building up of live Sunday-schools.

Bro. Crumpton complimented the good work done in this line by many laymen. He mentioned Jesse Dickson and two brethren in the Cahaba association, whose names we failed to get.

The subject of education was thoroughly discussed by Presidents Riley, Murfee and Averett. It was a pleasure for Col. Murfee to testify to the

efficiency of the men employed in Howard College. Most of them had taught with him at Marion. They were good and true men. His speech on general education was calculated to arouse ambition in the minds of the young men and women. He thinks no civilization in the world superior to that of the south. His estimate of Dr. Averett and the Judson is very high. He has several daughters and has been interested in female colleges. The Judson is second to none in the south, and not far behind the best in America.

The report on missions was read by Eld. J. W. McCollum. He followed with a speech of great interest, telling about Japan, the point to which he was going. If we can Christianize Japan we can then reach China more easily. Japan wants western, or American teachers. She has 11,000 schools. He had been talking with some Japanese Christians. He was glad he was going to Japan. It was hard to leave home, but it was his Master's work, and some of his happiest hours were while contemplating the work. He wants us to think of him while he is away, as plain John McCollum, and pray for him and his work. He might fail, but that was not his business; his duty was to go, hence he continually prayed: "Now, Lord, shine on the way and I will follow." The Lord grant that the consecration of this young brother may prove a great blessing to Alabama. Since we will be represented in Japan, let us do more for missions the world around. Fifty dollars were contributed towards paying his expenses to Japan. Bro. Crumpton had found it hard to give McCollum up, but now he thanked God for the honor he has placed upon us. Bro. Fortune had once been his pastor, and he was glad to give \$5 towards sending him to his work.

Prof. J. M. McIver read the report on religious literature, which was discussed at some length by C. W. Hare and W. B. Crumpton. Dr. Riley made a speech on ministerial education, as it related to the boys at Howard College. The questions of temperance and state missions were discussed to reach Troy that night, we could not see the meeting through.

NOTES OF THE ASSOCIATION.

It was a sure enough pleasure to grasp the hands of so many old friends, and they were true when we needed friends. We only had time to visit the homes of Messrs. B. F. and James Ellis, Capt. Fred Smith and Mrs. Burt. Mr. Smith is resting quietly in his elegant home. We are glad to report his health much improved. His wife had her foot badly crippled so that she was denied the pleasure of attending the association, though she entertained a large number of guests. Bro. Ellis is one of the best farmers in the state, and it is a treat to view his crops. The farmers are all in excellent spirits. The crops are better than for years past. Our home was with Bro. Jimmie Ellis and wife. For more than a year his wife was a great sufferer, and for months her friends despaired of her recovery, but now she is quite well, and they seem so grateful to God for his loving kindness.

THE BIBLE IN LITERATURE.

There is no book in print of the same influence as the Bible. The most learned of earth's greatest men have spoken or written about the comfort they have gained from reading the pages of this old, old book. Not only have learned theologians given their attestations of its value and helpfulness, but teachers of large experience, lawyers of wide observation, and brilliant men of deep research have written volumes about the truths of the Bible. We here print an extract from the Rev. Dr. Van Dyke's article in the August Century on this subject:

It is safe to say that there is no other book which has had so great an influence upon the literature of the world as the Bible. And it is almost as safe—at least with no greater danger than that of starting an instructive discussion—to say that there is no other literature which has felt this influence so deeply or shown it so clearly as the English.

The cause of this latter fact is not far to seek. It may be, as a discontented French critic suggests, that it is partly due to the inborn and incorrigible tendency of the Anglo-Saxon mind to drag religion and morality into everything. But certainly this tendency would never have taken such a distinctly biblical form had it not been for the beauty and vigor of our common English version of the Scriptures. These qualities were felt by the people even before they were praised by the critics. Apart from all religious prepossessions, men and women and children were fascinated by the native power and grace of the book. The English Bible was popular, in the broadest sense, long before it was recognized as one of our noblest classics. It has colored the talk of the household and the street, as well as molded the language of scholars. It has been something more than "a well of English undefiled"; it has become a part of the spiritual atmosphere. We hear the echoes of its speech everywhere, and the music of its familiar phrases haunts all the fields and groves of our fine literature.

It is not only to the theologians and the sermon makers that we look for biblical allusions and quotations. We often find the very best and most vivid of them in writers professedly secular. Poets like Shakespeare, Milton and Wordsworth; novelists like Scott, and romancers like Hawthorne; essayists like Bacon, Steele, and Addison; critics of life, unsystematic philosophers like Carlyle and Ruskin—all draw upon the Bible as a treasury of illustrations, and use it as a book equally familiar to themselves and to their readers. It is impossible to put too high a value upon such a universal volume, even as a purely literary possession.

THE TEACHERS' ASSEMBLY OF NORTH CAROLINA.

This is an institution that deserves to be duplicated in every state in the Union. Perhaps all the states have a teachers' convention, meeting for a three or four days' session at different points in the state. Alabama, I know, has a very valuable organization which once a year brings the educators and their friends together, and I wish to write of the North Carolina plan in the hopes that Alabama may be the first state to follow the example of the Old North State. There is no reason why she should not.

What is the plan peculiar to North Carolina that so much deserves imitation? The teachers' assembly of this state is not an organization rolling around on wheels and seeking the hospitality of this or that city, but it is possessed of a local habitation as well as a name. Morehead City is the great seaside resort of North Carolina. Here is the great Atlantic hotel with a capacity for 1,500 guests. Right at this hotel, connected with it by a covered way, the teachers have built themselves a handsome hall. It is two stories. The lower stories contain rooms for committee and class work, or for displaying school books, etc. The upper story is a commodious hall into which the refreshing sea breeze blows, all reckless of the dignified professors' well-combed locks, or well-prepared manuscript. The sessions of the assembly are not completed until the morning of the second or third day, but embrace two weeks.

It occurs the last of June, just when the weary teacher feels the need of the refreshing breeze and invigorating surf. Sessions are held in the morning. The afternoon is given to recreation—sailing, fishing, bathing, etc. The nights generally furnish a concert or popular lecture.

The advantages of this arrangement will be at once seen. The assembly owns its own home, built for and adapted to its work. They come in great crowds from all parts of the state, 800 to 1,000 strong, and the great hotel readily grants cheap rates of \$1 a day. These together in the same great building, what a delightful two weeks do they spend!

How social and pleasant the recreation! How invigorating to the weary brain the lectures and discussions of each session! The soul of this great movement is Eugene Harrell, a Baptist layman, of Raleigh. They call him "Steam engine" Harrell. He is the soul of good humor, and has the most remarkable executive ability in the management of such a crowd.

If Alabama can find the man to lead such a movement it might be easily accomplished, and would be a source of great enjoyment to the educators and their friends. Let me suggest that some such delightful resort, as Monte Sano, near Huntsville, might be selected. The improvement company of the Monte Sano hotel would doubtless deal liberally with an enterprise of this sort, as has the Atlantic hotel company in North Carolina. It is of course a great thing for the hotel, and here they gave \$1,500 to the enterprise. What say the teachers of Alabama? Certainly it is worth trying. J. S. DILL, Goldsboro, N. C.

Church Heads.

Whenever a man wants to be head of the church, or a prominent leader therein, from considerations of ambition and self-importance, that man is no longer of any good to that church. He had better be out of it than in it, for he will only work evil; and the sooner he is gotten rid of the better. God never associated grace with pride or selfishness, and the spirit of Christ does not live in such bosoms. It is the humble man that is spiritual and useful, and not the snobby demagogue. "Let him that would be greatest among you be your servant," is the injunction of our Lord; and we are not to "lord it over God's heritage." But men will do it, and it is a great evil in our churches, destroying the peace and subverting the unity and harmony of brethren. O that God would teach us, while coveting the best gifts, a more excellent way! R. I. DRAUGHER.

How the memories of parental affection and influence come to us as the end of life approaches. It is said of Senator Hill that when too feeble to walk into the parlor to view his mother's portrait, he would have himself carried in, and after gazing for a time would say, "I shall soon be with her again."

"God is Love."

A Sermon Preached by the Rev. W. A. Bishop to His Churches, and Published at the Request of the Members.

Text—I John 4: 16: God is love.

Love is the highest word in the language. The three sweetest words in all language are mother, home, and heaven. But what would mother, home or heaven be without love? "God is love." This is a great thought. Once John said, "God is light," and this is a grand conception of God, as light is the symbol of knowledge, holiness and happiness. You will notice that John doesn't say that God is loving or lovely, but that he is love. Have you ever thought why it is that John calls him love? He doesn't single out his attributes, but he says in the text that he is love. It is hard to define God. In the Bible we gain the grandest conceptions of him. He is all powerful, of infinite wisdom, exuberant goodness, unswerving purity, present everywhere, inhabiting eternity, the same yesterday, to-day and forever. But whatever else God may be, he is love. We know that he is omnipotent, but still he is love. We know that he is of infinite mercy, but still he is love. We know that he is exuberant goodness and unswerving purity, but still he is love. We know that he is full of pity, for "As a father pitieth his children, so the Lord pitieth them that fear him," but still he is love. We know that he is omnipresent, that he is love, filling the universe with smiles, and sunbeams, and showers of blessings, for love is a synonym of God.

Now, as God is love, one would think that in all his dealings with men and with angels there would have been nothing but smiles, words and acts of love, and that would have been, but for sin.

There is nothing which, at first, was not a thought of love, slumbering in the mind of God; then, the sordest judgments were blessing designed, perverted by sin. In the world were no sighs, no tears until sin entered; no thorns, but now they are in our pillows, and they pierce our minds, our memories and our consciences. Job says, "Canst thou, by searching, find out God; find out the Almighty to perfection?" We answer, No, not to perfection; the finite can't find out the infinite to perfection; as well try to scale the heavens, and bind God on his throne, or number the years of eternity. Searching to find out God! Then what shall we say of his power? It is infinite. His wisdom? It is infinite. His love? It is infinite. What can't God do? He can't love him to perfection, John says, "He is love."

And this is the answer to the question so often asked: Why did God make man? Why? He made him because he needed him, for the same reason that he made the sun, the moon, the stars, the angels, and all things else; because he needed them. He made man that he might have dominion; he put all things under his feet. He was to have dominion over the fowls of the air, the beasts of the field, the fish of the sea, over all life on earth, and it is this kingly office which gives the godly dignity to the human race; and what a ruler of material things is man! how nature bows before him, yielding tribute to his power!

The forces of nature obey him; he speaks to electricity, and it flies away to bear his messages; he speaks to magnetism, and it guides him over land and sea; he speaks to steam, and it carries his burdens, and gives his machinery,—these all obey him.

If you would know how he governs the forces of nature, see the electric telegraph converting the land and sea, yea, the globe itself, into a whispering gallery. See the telephone; with the speed of thought it carries the living voice from land to land; see the photographer, painting pictures with the sunbeams, that all the world may see all the world; and then tell me if man hasn't dominion? O, what a ruler is man over material things! All nature bows before him.

But this is not the highest idea of man's dominion. Turn your thoughts from the natural or physical world, and there you will learn that "he that ruleth his own spirit is greater than he who take a city." God's thought of dominion is this, that man should control his passions, his lusts, his appetites—all his evil propensities. It is complete mastery over self. Abraham felt its inspiration, and so did Moses, but Christ must die to teach it to the world.

God made man to have dominion, but we think there may be a better reason why God made man. Ever since the fall he has had us and our race upon his bosom, singing to us the lullaby of divine love.

Our text says, God is love, and to him up that ocean of love that ebbs and flows in his own bosom would seem to have been selfish; he, therefore, made man that he might love him; and that he might love him the more he made him in his very likeness.

II. Does he love him? Now, let (1) creation, (2) the dealings of Providence, (3) the works of redemption, answer the question. These, all these, are but diversified channels, through which his love flows to man. "Indeed, the true theory of the universe is, that God, in his infinite goodness, designed it to be a medium for the circulation of his love. Being full of blessedness himself, his goodness bursts forth into a celestial creation, a city with walls of jasper, and gates of pearl, and streets of gold, and crowns of life, and seas of love; replenished with strong, bright, loving angels; but in heaven, with all its

amplitude, there was not room for infinite love." He must enlarge this sphere of his beneficence; again his exuberant goodness bursts forth and a field of worlds appears; and after this world was fitted up as a grand temple for the reception of man, God made man to rule, to have dominion—he made him to love him; and that he might be more precious in his sight, he made him in his own image.

Job says: "The morning stars sang together, and all the sons of God shouted for joy." Yes, the pure, loving angels have always been in sympathy with us.

Now, the creation of the angels was designed to show just how much his creatures could enjoy of his glory and love, then the creation of man was intended (more than we have said) to show how much they could impart.

For he meant that every hand and every heart should be a channel through which his love should flow. Now, does God love man? When God would manifest any one of his perfections to the highest, what would he not do? When he would display the glory of his power, he made from naught the sun, moon and stars; he made the galaxy, heaven's coronet, with her ten thousand jewels. These all glorify his power—their beauty, their order and their harmony glorify his wisdom. But when he would manifest, to the highest degree, his love, what would he do? What did he do? He then went to his uttermost; he gave his Son, his only Son. Was there ever love like this?

"What wondrous love is this, O my soul, O my soul, That caused the Lord of bliss To bear the painful curse, For my soul."

Does God love man? We know that he does, or he never would have redeemed him at such a price. We know that he does, or he never would have adopted him into the divine family, he never would have made him his heir and joint heir with the Lord Jesus Christ.

The apostle says: "Herein is love, not that we love God, but that he loved us, and sent his Son to be a propitiation for our sins." We might say herein is love at every token of the divine favor, but the crowning proof of God's love is found in the cross. The apostle says: "God commendeth his love toward us in that while we were yet sinners Christ died for us. Much more, then, being justified by his blood we shall be saved from wrath through him."

"God is love." Fancy has somewhere asked, "If all nature were to become vocal, what words would best translate her long silence?" If the elements could speak to us above, would they not say that God is love? Would not the sea, upon which the Lord Jesus Christ hushed the storm, and around which he fed his hungry disciples, answer, Yes, he is love? And would not Calvary, upon which he died, respond in notes as loud as the peals of thunder that made Mt. Sinai tremble, but as soft and sweet as gospel notes, answer, Yes? And would it not be echoed from every clime, and sea, and isle, sun and star, that God is love?

Now, notice, in the last place, what is the nature of God's love. Love in the saints is noble, in God it is glorious. Everything in God has his majesty and glory of God. His mercy is as high as the heavens, his judgment is a great deep. His love in length and breadth and depth is past finding out.

His love is infinite; ours is a spark; his, the sun; ours a drop; his, the ocean; ours may wane, his is everlasting; his love is active and operative; he draws and we run; it is eternal.

"Who shall separate us from the love of God as it is in Christ Jesus? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us."

"Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God." "Beloved, if God so loved us, we ought also to love one another. If God be love, do ye love him? It is a fearful thing not to love him, for, says the apostle, "If any man love not the Lord Jesus Christ, let him be Anathema, Maran-atha."

"Do not I love thee, O my Lord? Behold my heart and see, And turn each cursed idol out That dares to rival thee."

Notes from the East Liberty.

Dear Baptist: A good meeting with the LaFayette church resulted in six additions to the church—four by experience and baptism, one by restoration and one by letter. The church was much revived.

A meeting lasting twelve days has just closed at Rock Springs, resulting in twenty-eight baptisms. This was one of the most gracious revivals in the history of this excellent church.

I will begin a ten days' meeting at Providence to-morrow. These three churches make up my field—LaFayette, Rock Spring and Providence. The LaFayette church is pushing forward their new house, and hopes soon to have it completed.

I hear of good meetings now in progress at Fredonia, Pastor Hunter; Bethlehem, Pastor Hammer; and Antioch, Pastor Baber.

Bro. Arnold S. Smith, a Howard boy, aided me most of the time at Rock Spring. He is an earnest preacher, and we all think that he has before him a career of great usefulness. W. C. BLEDSOE, LaFayette, Ala.

The spirit of a person's life is ever shedding some power, just as a flower is steadily bestowing fragrance upon the air.—T. Starr King.

Bro. Huckabee's Wish.

Dear Baptist: In your issue of April 18th Bro. H. disposes of my article and Bro. Fancher's notice of it in a way which seems to intimate that I wrote what I knew to be "entirely inexact."

I infer from these words: "Now, surely Bro. C. knows that we came out from them, and not they from us." "Bro. C." may be wiser than he thinks he is, but that is something that I do not think is in my small stock of knowledge, and moreover, I have the modest audacity to think that no one else knows it.

Our dear brother has made his wish in such an emphatic way I must try to gratify him. Hear him: "I do wish Bro. Cumble would cite me to the history where he finds that the Primitive church went out from us."

By the words "Primitive church," I suppose Bro. H. means the so-called Primitive Baptist churches.

Proposition.—They went out from us. Proof.—My first citation is from the most reliable history I know of. It has the merit of being absolutely correct in narrating historical events, whether past, present, or future.

1. John 2: 19: "They went out from us, but they were not of us; for if they had been of us, they would not have continued with us; but they went out that they might be made manifest that they were not all of us."

2. "A History of the Rise and Progress of the Baptists in Alabama," by Hosea Holcombe, Ed. 1840, page 50, says: "Some have gone considerable lengths in Antinomianism; indeed by far the greater part of the New Test. party, or as they vainly style themselves, the Old School party, have settled down on that system."

Bro. Holcombe lived and wrote in those troublous times that "tried men's souls." He knew whereof he affirmed. If they vainly styled themselves "Old School," it is not more vain for Bro. H. to recognize that vain claim as valid, by his endorsement in any way.

3. Same book, page 95: "The Alabama association, which was the largest in the state, made a division in October, 1838, or at least, a number of churches withdrew from an association, they being in the minority, which was accomplished in December following. * * * The circular letter, written by Eld. Luke Hancy, for the Alabama Association, but rejected by that body, and placed on the minutes of the new anti-association, called Ebenezer, was headed as follows:

"The Alabama Association to the Churches of which she is Composed sends Greeting."

"It appears that those brethren were so elated, or rather infatuated—so absorbed in their anti-mission principles—that they never once discovered they were not the Alabama association." Again, on page 132, in speaking of one of the constituent churches of the Ala. association, he says: "Bethel, which was likewise prosperous. In 1833, their number was 94; the next year they received 90 by baptism, and the year following they had increased to 198. * * * It has now gone off with the New Test. or anti-party. They cannot prosper as much for seven years to come as they have the last seven, unless they return to the Lord."

The Alabama association survived all this and is still alive, walking in the "old paths." Since those people went out many hundreds have been regularly added by valid baptism to the churches composing this grand old body.

4. Referring to "Baptist Succession," by D. B. Ray, Ed. 1887, page 24, I find the words following: "In the separation, the Hardshell, or anti-mission Baptists were the seceding party which withdrew from the regular Baptists."

In proof of this proposition Ray quotes the following from Eld. S. Trott, an "old school Baptist," as found on page 87, Rel. Dem. in U. S. and G. B.: "This brought brethren, churches and associations that had been groaning under the burdens of man inventions and impositions in religion, to separate themselves, some sooner and some later, from the whole mass of the popular religion and religious, and to take a stand as a distinct people upon the old Baptist standard. * * *

"This separation occasioned the splitting of several associations, and many churches. We took, as a distinguishing appellation, the name 'Old School Baptists.'"

Commenting on the above, Ray says, on page 25: "Here is the candid confession of a leading anti-mission Baptist, that the brethren now claiming to be 'Old School' or 'Primitive' Baptists, separated themselves from the body of the denomination, and at that time, about 1832, took the appellation or name, 'Old School Baptists.'"

Again, on same page, Ray says: "In Tennessee the separation occurred later." He then quotes from Dr. John M. Watson, in "Old Baptist Test," page 26, as follows: "After our painful separation from the Missionaries in 1836, a number of churches in the bounds of the old Concord association met together and formed the Stone River association. We had then, as was generally supposed, a strong and happy union; but, alas! there was an element of heresy incorporated in that body as bad, if not worse, than that from which we had just withdrawn." Again, on same page, Ray quotes Eld. J. B. Jeter in "Campbellism Re-examined," page 33, as follows: "The class of Baptists described in the above extract were called, in some places, Old School, and in others, from the name

of the place at which they held their seceding convention—'Black Rock' Baptists. They separated themselves from the Regular Baptists about the time of the rise of Mr. Campbell's Reformation." And, again, Ray says, on pages 25-26: "Eld. Bebe, of New York, the anti-mission editor, admits, in substance, the truth of the above position, that the 'Old School' Baptists seceded or withdrew from the 'Missionary Baptists. Other authorities might be adduced in confirmation of the same. It has already been fully shown that in the separation the anti-missionary Baptists were the seceding party."

I desire to add one more extract quoted by Ray, on page 31, from "Benedict's History of the Baptists," page 935. Benedict says: "Old School and Primitive Baptists are appellations so entirely out of place, I cannot, even as a matter of courtesy, use them without adding so called or some such expression. I have seen so much of the missionary spirit among the old Anabaptists, Waldenses, and other ancient sects; so vigorous and perpetual were the efforts of those Christians whom we claim as Baptists, in the early, middle, and later ages, to spread the gospel in all parts of the world, among all nations and languages where they could gain access, that it is plain that those who merely preach up predestination and do nothing, have no claim to be called by their name."

I do not know whether Bro. H. "voiced the sentiment of the denomination" or not. If he did, it seems to me a speedy change of "sentiment" on this subject is next in order and would be productive of much good in several ways.

In conclusion I desire to very earnestly request our dear brother Huckabee to cite us to the history which says the Regular Baptists came out from the Primitives, so called.

W. A. CUMBLE, Andalusia, Ala.

A Methodist Anaconder.

Snakes to the Rescue.

[The preacher is compared, in handling the water question, to the anaconda winding itself around a fawn and popping bones "until you wonder if there will be a whole bone left over which to pick a quarrel."—Note in Alabama Baptist regarding J. P. Hamilton, in Christian Advocate.]

Once there was a town where there were many people who called themselves Baptists. This people believed in a very old book, which was given by the God of the skies for his creatures on the earth. From its sacred pages they gathered that it was not only their duty to believe all the Book taught, but to make its truths known to others. It is their custom at times to hold meetings for the edification of one another. These meetings are public, and many who are not members with them attend their services. In their preaching, they insist upon it, that the good Book they claim for their guide was intended for the common people, and can be understood by the humblest searcher after truth.

There were some other people in that town called Methodists, a very good sort of people, professing to believe the old Book, too; but they didn't practice its teachings like the Baptists. At one of their meetings, which many of the Methodists attended, the Baptists made the truth exceedingly plain. Some of the Methodists, with their preacher, were enraged when they heard some of their own number say with a very serious air: "He makes the truth mighty plain. We never saw it that way before."

They immediately confessed together thus when the preacher discoursed: "I don't know what to say to this preaching at the Baptist church; I have never read up on their doctrine; but from what little I have seen and heard, I am a little afraid they are nearer to the truth than we suppose. But we have in Kentucky, they say, a regular Baptist Crusher. If we can get him I believe he will silence these troublesome people. They say he is like a great anaconder, winding himself about the Baptists and breaking every bone in their pestiferous hides." Well, it was agreed that he should come.

Now, the Baptists never did like snakes, since they read in the old Book how a serpent—an anaconder, in all probability—told such lies to our first mother, and got the poor woman and her descendants into such trouble. But, like innocent, unsuspecting people will, they went out to see the show. Generally the circus folks are careful to keep the anaconders and beasts of prey caged, so they can do no harm; this one they turned loose on the town for the express purpose of breaking Baptists' bones. And just like the one of old, in the garden, he flattered and said goodly, goodly words. He told how Christians ought to love each other, and intimated that the Baptists were about all who didn't.

While he was speaking these soft words he was swooping around his enormous tail and gently encircling his intended victims.

CRUSHER NO. 1.

The Baptists were always simple enough to believe that John baptized in Jordan, because the old Book said so; and that John baptized near Enon, where there was much water, because he needed much water to immerse the people. But his Snakehead said it was all a mistake; in snant almost anything except in, and because they were having an old fashioned Methodist camp meeting, they needed much water for their stock to drink.

One would guess from the way he talked about the stock, that every man, woman, and child, in Palestine had a horse of his own—a regular Kentucky

of a country—only they didn't have turnpikes and buggies, and all had to go on horseback. And when it is said that "all Judea and Jerusalem" went out to the baptizing, of course it meant everybody; they didn't even leave anybody to take care of the house, but all went to meet." No wonder they wanted much water—them horses had to drink.

While the anaconder was ripping up this old Baptist platform, "Pop! pop! pop!" went Baptist ribs all over the house. And the last one would have been ruined right there, if it hadn't been for the breathing spell they would occasionally get when he would flit his great tail up towards Tennessee after one Graves, who seemed to have given him a mighty tussle somewhere. He evidently scared afraid that the old man was kicking yet, for sometimes he devoted have a discourse to him. He said that Graves was nothing more than a baby in his hands; that he would never dare to meet him again; that he would go a thousand miles and give a thousand dollars to get hold of him (Graves); that Graves was a forger and a falsifier, etc.

CRUSHER NO. 2.

From time immemorial the Baptists have claimed Philip as a missionary Baptist preacher, and the enunch as the first heathen convert. The baptism of the enunch and the "buried in baptism" found in Romans 6th chapter, they have used to shell the Pedobaptist trenches; but the great Ana C. turned them into regular Methodist Gailing guns. But the most crushing twist came when he attacked the word "baptizo." By philology, theology, and a number of other "ologies," he showed it never did and never could mean to immerse; it meant sprinkle and pour everywhere. Before the fainting gaze of the expiring Baptists passed the names of Beza and Neander, Bishop Taylor, Dr. George Campbell, Storrs and Flatts' Theology, Martin Luther, Knapp's Theology, Moses Stuart, Calvin, Chalmers, and Dean Stanley—all Pedobaptists—whose scholarship had never been questioned, who said the word meant to immerse and the primitive mode was by immersion. But it was too late; the muscles of the serpent were tightening about them, his tail was around a giant oak, the work was done; and they fell from his mighty grasp a quivering mass of flesh!

Since that time you may occasionally see a Baptist dodge around the corner, and if one should be bold enough to meet you on the street, all you have got to do is to cry "snake!" and he will be gone in a twinkling.

ONE WHO ESCAPED.

Notes from the Selma Association.

On the last night and half day of the association more than half the delegates were missed. Let the churches send only those who will promise to stay till the close. No association ought to adjourn under two and a half or three days. It is wrong to try to rush through the business in less time. Some associations which meet on Saturday, adjourn at noon on Monday. This is only playing association.

When ministerial education was up for discussion, a good brother, after hearing about a preacher who stayed out of college this year, and worked and was anxious to return, authorized his pastor to write the young brother to make his arrangements to return, and he would assume his support with the Ministerial Board. There are other brethren able to do that, there are many young men who need the help; and they cannot go without it. A letter from one of these brethren is before me now, pleading with me to help him get a place to labor where he can get a support and something to go to school on another year. He is one of the most promising young men in the college.

The association did a wise thing in appointing one brother to write to each pastor and church at the proper times, reminding them of amounts asked for ministerial education and the time the

Alabama Baptist.

MONTGOMERY, ALA., AUGUST 29, 1889

EDITORS: Rev. G. W. HARRIS, -- JAS. C. POPE.

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BRETHREN when in this city should call to see us. Our office is rather hot for you to remain long, but come and shake hands any how.

Be sure and read Bro. Elliott's letter. He sends us four new subscribers. See why he sends them. Remember our words of two weeks ago.

BRO. ABNER WILLIAMS, while working for the Judson, will also take subscriptions for the ALABAMA BAPTIST. Our friends will please remember this when he is about.

THE Southern Inter-State Farmers' Association is now in session in this city. There are delegates present from all the Southern States, and questions of interest will be discussed during the session. We welcome them to Montgomery.

If we will do our duty in educating young ministers at Howard College, and also in sending our sons there, it won't be many years before we can permeate the state with Baptist thought and arouse our people to greater activity.

UNDER date of August 17th, Bro. Wm. A. Davis, of Anniston, writes that Dr. Eager accepts the call of the Twelfth Street church, and will begin work there on Oct. 15th. Our congratulations to Anniston and the entire denomination. Dr. Eager will meet with a hearty welcome by all.

THESE words occur in the platform adopted by the democratic convention recently in session in Richmond:

"We will care for and support public schools until every child shall be able to secure the benefits of an education. To this end, we favor liberal appropriations by the federal government apportioned among the states in the ratio of illiteracy of their population."

We beg fathers and mothers to educate their children by all means. Sell some of your land or stock, if need be, and put the money into brains. A practical education gives a young man or woman a great advantage in life's struggles. The very best schools within our reach should be selected, even though they cost more money.

BROTHER, you admit that it is a greater pleasure to hear an educated preacher than one untrained; now, can't you give something to assist our Ministerial Board in educating forty young preachers next year? They must have the money, and they are dependent on the Baptists of the state for it. Put your money into the brains of men, and it will be paid back to you with more than compound interest.

Dr. BROWN-SQUARD, the Frenchman who claims to have discovered the wonderful elixir of life, has used his elixir on a number of persons, and they are now about to die. Several of his victims are newspaper men who wanted to gain notoriety; but they never dreamed of having to pay so dearly for experimenting with the "elixir." Dr. S.'s treatment is to inject into one's system the blood of young animals, such as that of lambs, etc. He claimed that by its use the old might be made young; but his recent experiments show conclusively that the order of things was reversed, and the young became decidedly old. Dr. Brown-Squard, we think, a full grown fraud and humbug.

MRS. JORDAN, of East Lake, is very generously paying her own expenses traveling over the state, seeking to raise a ten thousand dollar endowment for the Renfro chair in Howard College. We beg our readers to give her a cordial welcome when she comes into their midst.

Owing to a misunderstanding in the post office department, the "annuals" of Bro. Crumpton will not go as mail, at least all will not. Brethren, help the Corresponding Secretary to distribute his "annuals." Tell him how he may send your supply. The postage or express will be large, so endeavor to help him all you can so the expense may be as small as possible.

Last year the packages were sent through the mail, but this year it will cost more.

The Evening Journal is a new paper published in Montgomery. Messrs. Horace Hood and J. B. Simpson are the editors, and Mr. W. B. Dozier is business manager. These young men have all along been with the Dispatch and are splendid news gatherers. In so far as they labor for the advancement of the moral and material welfare of Montgomery and Alabama, they have our warmest and best wishes.

As relics of the deceased Dispatch, we have treasured up its articles of attack on the ALABAMA BAPTIST. We also have the one of the Birmingham Age-Herald. But the latter paper stopped when it came out in one article, for it clearly saw where such a discussion would lead it. The Age-Herald was sent, at three different times, a marked copy of this paper containing articles in reply to the editorials of that journal and the Dispatch; but never a word was returned.

RECENTLY, we have heard of a report that has been circulated, that a certain brother in east Alabama said only two men in his section could ever get a hearing through the ALABAMA BAPTIST. In the first place the brother who is reported to have uttered such a statement has always been gladly welcomed to what space he wished, and of no man have we ever spoken more kindly. It has been our constant endeavor to treat impartially all the brethren, and if we have mistreated any one it has been unintentional.

GREATER interest can be added to your associational gatherings if you, brother moderators, will look over the list of committees appointed to report on various subjects at the next meeting, and write them a personal letter, begging them to prepare a good report, and then follow with a well prepared speech. If it is ascertained that chairmen of committees cannot attend, then write to another good man on the committee and let him prepare a report, etc. A live moderator is what is needed in many gatherings.

For ten years Dr. Jos. Shackelford has been teaching his school at Mountain View, near Trinity. He has educated several young preachers, who are now doing effective work in different parts of the state. Numbers of young men and women have been fitted for life by his instructions, and are emphatic in praising him for his fidelity, ability and Christian character. He has consented to leave his pleasant mountain home and go to Leighton to take control of their flourishing academy. We wish him abundant success in his new field.

THE parties who were engaged in selling lottery tickets, in connection with the Dispatch, plead guilty in one case each and the jury assessed a fine of \$400. The costs will run up to several hundred dollars, additional.

Their counsel stated that "they had quit the business and proposed to stay quit," and the other cases were not pressed. "Solicitor Lomax expects this settlement to stop the business of selling lottery tickets here, but if it does not, he says that in the next cases he will secure all the indictments possible and push them to a successful issue, if practicable. In other words, he will make any future cases exemplary." So says the Advertiser.

We receive great benefit from many preachers who come into our borders from other states; but say what we will, the greatest work in developing our churches and strengthening our various enterprises must come from men "who are to the manner born"—those who love our state, and know all about her. While we welcome brethren who are called from other states, and bid them identify themselves with all our interests and feel at home, yet we feel that most of these will remain but a few years and then go elsewhere. But we must urge our Alabama boys and men to come home. The churches make a big ado about our Seminary boys going to other states; but if they fail to get back, it is all because these same churches do not offer them an opportunity to come back and make a living. Stand by Alabama men, encourage them to grow into great usefulness, and we will soon see the good results.

Rev. W. Wilkes reports a good meeting at Jackson's Gap.

NATIVE ALABAMIANS.

Speaking of Alabama raised men, we remember that our beloved corresponding secretary of the State Mission Board is on his native heath. He loves our state, and is putting his heart into his work.

Then Howard College is presided over by an Alabamian. Dr. Riley feels, as he is seeking to educate young men, that he is but training to usefulness his own fellow citizens.

Bro. B. H. Crumpton has had a large influence for years in moulding sentiment in south Alabama.

And there is his yoke-fellow, Rev. Geo. E. Bell. The people of those hills and valleys are his people and he has been a great power, under God, in doing them service.

Then we have Dr. W. G. Curry, who weeps over the sins of Alabama and works for her elevation.

But we must stop for the present, or we could fill the paper with notices of native men who are rich in good works. Later we shall continue this subject, and also give sketches of men from other states who are aiding us in our noble efforts.

BRUNDIDGE AND SPRING HILL.

Major Williams and the writer were furnished a mule and buggy from the Troy association to visit the above named places, he in search of girls for the Judson and we on the hunt for subscribers to the BAPTIST.

So many homes are always opened to us that we can't sympathize exactly with a homeless man. Dr. Hendricks and his charming family entertained us Sunday night. Bro. Williams made a forty minutes' sermon on Christian education, as it is connected with the Judson Institute.

On Monday a brief visit to the merchants, soliciting their trade for the Baptist Printing Company, and we are off for Spring Hill. Before leaving Brundridge, however, we must tell you that these people are proud of the Midland railroad. It will help them greatly.

Brundridge has a fine school, which will be taught next year by Prof. W. Webb. Bro. Underwood was away tent making (tin roofing) at Ozark, so we failed to see him.

After many weary sand beds had been waded, and much persudation had been given our engine, we pulled up in the town of Spring Hill. This is a pretty place, to be sure, but nearly all the stores were closed, and most of the men of the country were at work on the Spring Hill gin house and other buildings pertaining thereto. The people were all courteous, but too busy to be bothered. Everybody spoke kindly of Bro. Moseley. His work is telling down there.

Just before night fall we are in Troy, as tired as travelers ever become, but glad we made the trip, as we saw much splendid territory. A night's rest in our Troy home and we are off for Montgomery. A hard day's work in the office, and after writing until midnight, at 1:20 a. m. take the L. & N. cannon ball for north Alabama, and thence to Eutaw and to Knoxville, to see those brethren and sisters.

Bro. Williams is doing faithful work for the Judson. In the last eighteen days he has visited nearly all the towns in southeast Alabama, and he thinks he has secured one student a day for the college.

"AWAY DOWN IN PIKE."

By using the telephone, we managed to make connection at Selma for Montgomery. Stopping at our office for three hours, we had a sufficiency of the Montgomery temperature.

In company with Dr. Riley, we boarded the train for Troy. The best bishop in the land met us at the depot and carried us to our homes. Sometimes people wear their welcome out, but we had found a home with Mr. Joel Murphree and family for two years past, and felt highly complimented when we found that they claimed us this time as their guest. And what a delightful, restful home it was!

So soon as the dust was shaken off our clothes we visited the Baptist church. It is difficult for us to tell much of the church, but we venture the assertion that in the south there is not a better nor a prettier church building. The walls are of pressed brick, trimmed with stone. The inside is finished with an elegance that is captivating. If you have ever noticed the excellent polish given the interior of sleeping cars, you can appreciate the appearance of the Baptist church at Troy. The auditorium is large, and so arranged that the speaker can be heard at any point. There are also partitions, which, when necessary, are moved back on rollers, thus giving an abundance of room. The baptistery is well arranged. Then there comes the pastor's study, the robing rooms, the Sunday-school rooms, the ladies' parlor, etc., etc. Dr. Riley told you in last week's paper something about this church and brother John Purser, its pastor, and we endorse everything he said, and more, too. As we looked at that noble structure, which for years will witness for God, we could but exclaim in our soul, "Thank the Lord for such a brave and devoted preacher as

John Purser!"

We have always loved him for his great warm heart and genuine Christian manhood; but now, as we think of what he has accomplished for Christ and humanity, we love him even more tenderly. His interest in the work has drawn to his support every one of his members, and then the outsiders have done nobly, and even the drummers who visit the town have given liberally. Then this constant giving has developed the spirituality of the members, so much so that as soon as the house is dedicated we look for a great revival to sweep men and women into the kingdom of God, and those who have helped build the earthly temple shall become living stones in that spiritual temple. So may it be.

The seats and carpets are all being put in place and soon the dedication day will come. There are five memorial windows, which are very pretty. They commemorate "Hennie Worth Wylie," "Martha Hill," "Maidie S. Murphree," "Robt. H. Park" and "Mary Lawson."

Rain would linger longer about this church and behold some new beauty at every turn, but we must go to the association. However, let us beg our brethren over Alabama to vote for the next State Convention to be held here.

SHILOH CHURCH

is reached shortly after 11 o'clock, after a ride of seventeen miles in company with brethren Riley, Abner Williams and Sam Carroll. Pleasant company, fine crops and beautiful red land did not make up a bad half day. By the way, we have traveled considerably in a small way, and have never yet seen a more highly favored country than is the section of Pike county about Shiloh. Why people would move from there to Texas is a puzzle to us.

Dr. A. N. Worthing, a grand veteran, is leading the devotional exercises, and we must go in. Dr. Riley and Bro. Carroll are hungry, and so soon as the old officers—brethren Barnett, Session and M. A. Wood—are re-elected, persuade an adjournment for dinner. Actions spoke louder in favor of the edibles. The afternoon was spent in arranging the committees to report at the present session. At night a large audience enjoyed one of Dr. Riley's best sermons.

On Saturday Sunday-schools, education, ministerial education, missions, temperance, literature, etc., were discussed. Dr. Riley, brethren Copeland, Carroll, Purser, Williams, Hare, and others, talked on the various topics. Bro. Carroll is a thorough-going business man, and his Sunday-school speech was short. He said he owed the most of his usefulness to the Sunday-school, and it was a Methodist lady who first got him to attend one. Bro. Copeland was nearly ready to die before he learned to love the Sabbath-school, but now he is dead in earnest about it. He is a better Christian now than formerly. He thinks with a Christian wife and a Sunday-school the devil can be whipped out of any community. We asked the association to do a liberal part by ministerial education. They promised to send our board seventy dollars. Bro. Purser made a capital speech on state missions. He gave his hearers a pretty exact description of the condition and the needs of Alabama. South Alabama must help the board now in its efforts to supply preachers for north Alabama, for it won't be long before south Alabama will need the board and the help of brethren in north Alabama.

When Bro. Copeland was converted and baptized his pocket escaped, and it had been mighty hard ever since to make it as much missionary as his heart was.

Bro. Williams read "Our marching Orders," as laid down in the State Mission Annual, and then urged Christians to go forward.

Bro. Sessions showed how, ten years ago, when the churches were all in the Salem association and were thirty-three strong, that they only gave for missions \$256.54 a year.

Japan and our Alabama missionary were discussed by Dr. Riley. Maj. Williams gave no uncertain sound on the temperance question.

Brethren Hare and Copeland walked to go on record on this subject every chance they got. Somebody smiled and said the BAPTIST was pretty well recorded along that line.

Bro. Jackson, from the Evergreen association, preached an earnest sermon Saturday night.

SUNDAY MORNING

Major Williams presented the claims of the Judson and C. W. Hare talked for religious reading, particularly for the ALABAMA BAPTIST.

THE ELEVEN O'CLOCK SERMON

was a masterly effort by Bro. Purser, from the text: "For me to live is Christ." Would that every child of God could fully adopt that motto and then would it indeed be "gain to die."

A collection was taken up for state missions and then the pleasant session of the Troy association was at an end.

The dear people of Shiloh were as kind as could be; everybody vied with each other to do honor to the visitors. Our headquarters were at the homes of Bro. M. A. Wood and Bro. Billie Carlisle, and the kindness of these brethren and their families we will often remember.

FIELD NOTES.

We regret to learn that Mrs. A. W. McGaha is quite sick at Huntsville.

Prof. Joe Dill will have charge of the South Alabama Female Institute at Greenville, Ala.

Rev. W. A. Hobson, of Howard College, has been doing some good preaching at Warrior.

Brother, make a two minutes' speech for this paper next Sunday, and offer to take subscriptions.

Prof. Oscar Pinckard, of Dale county, has spent some time at his old home in east Alabama.

Rev. J. L. Thompson, of Adams Street church, is conducting a meeting at Pine Level this week.

Rev. C. G. Elliott, of Knoxville, sends us a list of new subscribers. Accept our thanks, brother.

Rev. J. A. Howard, of Opelika, will preach at the First church, this city, next Sabbath morning and night.

Dr. C. A. Stakely, of Washington City, is taking a vacation in Georgia, where he has spent many years of useful service.

Quite a number of our Montgomery Baptists are spending the summer in the Virginia mountains and farther north.

Dr. A. S. Worrell, of Arkansas, is thinking of locating permanently in Alabama. He has been some time at Woodlawn.

Our friends, Messrs. Rogers & Moseley, Mr. Calvin and Messrs. Ellis & Son have favored us with orders for printing.

Don't forget, brother merchant and teacher, and lawyer, that our job office is one of the best in the state. Help us all you can.

We learn that the trustees of East Lake Academy have elected Prof. Ray Rushton principal of that school. This is a good selection.

The LaFayette Baptists will be proud of their new church building. It is said that the Primitives are trying to purchase the old house.

Prof. E. D. Acker has accepted the care of the Edwardsville academy. He has considerable reputation as a teacher, and will do good work.

Evergreen (Ala.) Sunbeams are doing well. With two good names as Evergreen and Sunbeams, they ought to do well.—For, Miss J. Journal.

The Baptist Reflector, of Chattanooga, and the Memphis Baptist have merged into one paper, and will be known as the Baptist Reflector.

Mr. Jos. Norwood, of Ft. Deposit, is constantly putting us under obligations for his repeated orders for printing. We thank him for his kindness.

He did not always think so, but Bro. J. F. Purser now believes the Baptists have done wisely in putting Dr. Riley at the head of Howard College.

Mobile has now three white Baptist churches. The Aimwell Baptist church was organized on Sunday, Aug. 11th. Bro. Leo Parker is pastor.

Prof. J. A. Liner has accepted the principalship of the Wilcox Female Institute at Camden. He is a Christian gentleman and we wish him great success.

The Chambers County Democrat publishes a number of complimentary notices of Prof. Geo. R. McNeill, the newly elected president of LaFayette College.

When our readers want good shoes at cheap rates, they should not fail to write or call on J. P. Bullock & Co. of this city. See advertisement in this paper.

Rev. G. A. Lofton, of Nashville, preached at the Talladega Baptist church on the 18th. This was his former pasture, and his visit was enjoyed by all.

The Baptist church at Balkum, Henry county, has lately enjoyed a gracious revival. The pastor, Rev. J. W. Herndon, was assisted by Rev. E. M. Knowles.

The Lowndesboro people are congratulating themselves on securing Prof. Boykin to take charge of their school. He has had considerable experience in his work.

Professors Smith, Giles, Macon and Waldrop are canvassing different parts of the state in the interest of the Howard. They report the prospects good for the next session.

Maj. J. G. Harris delivered an excellent lecture at the First church, this city, last Sabbath morning. The Major is a good lay preacher, and we always enjoy hearing him.

Bro. J. F. Purser believes God has kept our great mineral wealth locked in the earth, until we were prepared to care spiritually for the people who came to search for this wealth.

The Baptist church is one of the coziest in town. It has been beautifully decorated and furnished and presents an appearance second to none in Sheffield.—Sheffield Enterprise.

Prof. W. M. Webb, of Brundridge, and Jno. M. Webb, of Furman, called in to see us last week. They are about ready to begin work for another session. They are progressive teachers and we wish them continued success.

Bro. Sam Carroll, of Troy, is a useful young brother. By pluck and perseverance he has accumulated a nice property and is increasing in wealth every year. He is liberal towards God's cause, and can be trusted with wealth.

The associated press reports that the heir of William T. and Geo. W. Morton, the deceased millionaire of Louisville, Ky., have decided to give sixty thousand dollars to the building fund of the Southern Baptist Theological Seminary.

Baptists have got the truth, the whole truth, and nothing but the truth. There is the trouble. They have got nothing but the truth. They have got nothing but the truth. They stop there.—G. A. Lofton, in Baptist Reflector.

Rev. J. L. Johnson, D.D., LL.D., late professor of English in the University of Mississippi, has been elected president of the Mary Sharpe College at Winchester, Tenn. This institution will begin the next session on September 2nd.

Bro. Inner writes from Birmingham, on Aug. 16th:

The First Baptist church of this place is holding prayer meeting every night this week, and may continue through next. Since I came, three weeks ago, we have had six valuable accessions.

General Boulanger now appears as a possible factor in the religious movement in France. M. Edmond de Pressence, in an article in Harper's Magazine for September, incidentally explains the General's relation to a fraction of the Catholic party.

Bro. Carroll thought, when he first saw Dr. Riley, that he was cold natured and was lacking in magnetism, but the last day he was with him he remarked: "Well, Riley grows on a fellow the more you know him." That is the verdict of the college boys who know him best.

Prof. Geo. W. Stevens, A. M., of Alabama, has been elected president of Roanoke Normal College, Roanoke, Ala. Prof. Stevens is a graduate of the A. and M. College of this State. He is a fine scholar, successful educator and a Christian gentleman.—Jno. P. Shaffer.

Rev. J. W. McCollum called in to see us last week. Our young brother is full of enthusiasm for the work he is soon to enter upon, in Japan, for the Master. We pray that he may do a great work among that people, and that God may give him many years in which to serve him.

What a vast store of information on the subject of missions is contained in Bro. Crumpton's State Mission Board Annual! Let us see to it that these facts, which have been gathered with so much care by our secretary, are placed in the hands of every Baptist in the state.—W. G. Curry, Livingston, August 16th.

The Gazette has received a copy of the proceedings of the Editors and Publishers' Association of Alabama, at the recent meeting at Huntsville. The Baptist Printing Co., at Montgomery, did the work, and the job is neatly done.—Tusculooza Gazette.

Thank you, friend, endeavor to make that class of work every day business.

While our pastor is absent in north Alabama, visiting friends, the meetings of the church continue interesting. The prayer meetings and Sabbath school are largely attended. Mr. A. Hann and Miss Mattie Reese were married on the 15th inst., Rev. E. L. Davidson officiating. We extend congratulations to the happy couple.—C. B. C., Livid.

We are getting along well at Central church, under the leadership of our beloved pastor, Rev. J. A. Glenn, who is one of the best preachers and church workers in the state. The ALABAMA BAPTIST grows better all the time, and I do not see how so many of the brethren can do without it. May the Lord bless you, and may the Baptists sustain the paper.—Rufus N. Hefner, Argo, Aug. 13th.

It was a district association. An exciting topic had been wantonly introduced and disposed of without debate. Later in the session it was indiscreetly re-introduced. It was again disposed of without debate. "Will brother—lead in prayer!" said the moderator. Brother—responding, prayed that the Lord would overlook the "presumptuous folly" which had just been witnessed.—Religious Herald.

We are thoroughly gratified to know that Howard College is gradually gaining ground in this section. It is becoming more and more fixed in the hearts of our people. As its necessity is more widely felt, prejudices against its removal to East Lake are giving way, and a greater determination is felt on the part of the brethren of south Alabama to stand by it and make it a success.—W. J. Elliott, Pine Apple, Aug. 3rd.

The Livingston Sunday-school, on a recent Sunday, presented the pastor, Rev. W. G. Curry, with a beautiful Oxford Bible, and on Monday following the ladies of the church presented Mrs. Curry with a brand new sewing machine. The Livingston people know how to treat their pastor and his family. Bro. Curry has been conducting a meeting at Providence, assisted by brethren J. D. Cook and P. L. Moseley.

We have just closed a very interesting meeting at Antioch church, in Morgan county. The church was greatly revived, and many sinners came forward asking an interest in our prayers. We had large and attentive congregations all the time, which made us believe that our labors were not in vain. Bro. Jas. Thompson and the writer did the preaching. May the Lord bless these good people.—G. A. Chunn, Cullman, Ala.

I but voice the sentiment of both Antioch association and Womack Hill church, when I request that one or both of you meet with us at our next meeting. We greatly desire to have you with us. At Womack Hill, the place of one meeting is an opening for much good in many ways. It is located only two miles from the Big Bear river, Lenora Landing. Address either W. R. Martin or T. J. Harrison, for conveyance.—S. M. Tucker, Silas, Aug. 12th.

We have just closed a delightful meeting at Philadelphia church. The membership was much revived and considerable interest manifested in the community at large. This has been a very difficult place to hold a revival meeting—many of the members living so inconveniently to the church. We had had eight to unite with the church by experience and baptism. Bro. Hendricks assisted me in the meeting, and did good and faithful service.—G. D. Benton, Columbus, Ga. Thomas.

In some of our exchanges we see earnest calls being made for more workers in the foreign fields. It used to be so with our board. Of late very few calls have been made upon us. Why is this? The answer is very simple—we already have more applications for missionary work than we have means to send out. We have been compelled, by the alarming condition of the treasury, to advise some excellent applicants to wait until the board can see some prospects of sending them out, before they press their applications.—Foreign Mission Journal.

We have just closed a ten day's

meeting with Fredonia church. Received by experience and baptism, eight. Some of them were excellent young men, who seemed to be inspired with the truth, that to become a member of the church is to consecrate their all to Christ. Rev. A. S. Smith, one of the Howard boys, attended the meeting and did some good preaching for us. The East Liberty association will convene at this church on Wednesday before the 4th Sunday in September.—J. P. Hunter, LaFayette, Ala.

A paragraph in the daily press says of a pastor in New York who used to be a celebrated ball player and is now equally celebrated as a preacher, that his success is to be accounted for by his excellent delivery. The late Presbyterian Assembly evidently sympathized with this view of the case, for they passed a resolution recommending a more faithful and intelligent study of elocution on the part of all students in their theological seminaries. It would not be a bad thing if Baptist students for the ministry were to take the hint.—Examiner.

On last Sunday it was our painful duty to withdraw fellowship from a brother. This is three times we have been called on this way to do this. The Lord forgive the unguarded evangelist who passes through the country, professionally pulling in members by the score with too little regard to their spiritual preparation, and then leaves the pastor to scold with them and the devil, to maintain the honor of our churches, but when the pastor ceases to be the strongest man with his church, he had better cease to be pastor.—Jno. W. Stewart, Evergreen.

Cane Creek church has one of the best houses I know of in the country. This year they have put in a neat, new pulpit, and now the lumber is in the kiln for new seats. They are a people full of enterprise, and other improvements are anticipated. Nearly every adult in the vicinage are members of the church. We closed a week's meeting Monday night. The church was graciously revived. One was baptized. The senior promised to visit this section, he will find a hearty welcome when he comes.—J. C. Stockman, Davisville, Aug. 14th.

We have had a fine meeting at Wilsonville. It commenced on the fourth Sunday in July and continued six days. Bro. A. E. Burns, of Jemison, did the preaching after Monday. The congregations were said to have been the largest in the history of the church. Christians were greatly revived, and there were five added to the church. The work done was solid, and there will be more fruit to gather from it. Bro. B. captivated my people, and he will do that wherever he goes. I baptized one at Ebenezer two weeks ago, and another yesterday. One was also received by letter yesterday.—J. M. McCord, Stanton, August 19.

Assisted by Bro. G. T. Lee, of Bessemer, I began a series of meetings at Adger, Blue Creek Mines, on the Monday of the last week in July, which continued eleven days, and resulted in the constitution of a Baptist church with six members and eight received by experience and baptism. Since that time I have visited and preached to them twice during the week. I baptized two more yesterday. They now have a membership of sixteen, and have Bro. R. H. Blake as their pastor. Others will join soon. May God's blessings rest upon pastor and people.—J. G. Lowry, Blocton, August 15th.

I desire to express my earnest and heartfelt thanks, through the ALABAMA BAPTIST, to every one who has so kindly helped me and my family in our sojourn at Selma. Father above sent Bro. Kilpatrick, of Alexandria, to visit us; and through him, to make known to his children abroad our condition. My dear wife, who is still helpless and emaciated, joins me in this expression of thanks to the brethren and sisters in different parts of the state, for not only their material aid, but for their kind and tender words of sympathy. I can but say, "Bless the Lord, O my soul, for his goodness."—W. Y. Browning, Peachburg, Aug. 18th.

Closed a precious meeting of six days at Mulberry church, Chilton county, last Friday. Elder J. M. McCord, the former pastor, was with us after Monday evening and did the preaching. Congregations large, attention perfect, revival general. Twenty accessions to the church—seventeen by baptism, and more to follow. Members of the church who had never spoken a word for Jesus took up their crosses and boldly declared their purpose to work for him when opportunity presented, and exhorted others to do likewise. The church will do more for missions this year than ever before. God is blessing us abundantly, and we are grateful.—A. B. B. Jemison, Aug. 10.

Our church at Sheffield is now in a fair way to do good work. Since I came here, on June 9th, our house has been about completed, which makes it one of the neatest and most comfortable little houses to be found anywhere. The congregations continue to increase. Have received several additions to the church. Our Sunday-school has grown from about twenty or twenty-five, to seventy-five on last Sunday. We have

