

# THE ALABAMA BAPTIST.

HARE & POPE, Publishers.

"SPEAKING THE TRUTH IN LOVE."

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## A VISIT TO WEST ALABAMA.

Eutaw was reached after nightfall. Sister Colvin and family kindly received us and gave us entertainment for the night. This family constitute at least one-third of the membership of the Baptist church in their town, and despite all discouragements they are determined to do their best to hold up the hands of their pastor. By the way, this church, since the death of Bro. Sears, is without a male member. Bro. Apsey is the beloved pastor, and is much loved by the people. We hope the day is not far distant when the Lord shall incline the hearts of converted men and other women to join the now struggling band and it shall grow stronger.

Rev. C. G. Elliott was on hand to convey us, early Friday morning, to Beulah church, thirteen or more miles distant. It was a treat to have so long a time with this consecrated young preacher. He is serving the Bethel and Beulah churches for the summer, and he intends going to the Seminary this fall. While in college, his fellow students saw in him a man of consecration and conviction, and he is making the same impression as he is filling a man's place in the vineyard of the Lord.

We were at the church by 11:30 a. m., and were greatly surprised to find so many people present at a district meeting. As much preparation had been made as if an association was on hand. The key-note of the exercises was "work," the song was Work for the night is coming. The Scripture lesson showed us the Jews rebuilding the wall of Jerusalem. The prayer was for more earnestness on the part of God's people; and then the sermon, preached by Bro. Apsey, who was a visitor from the Bigbee association, had as its beginning, "For the people had a mind to work." From all this you may be sure very little time was lost. It was business all the way through, even when we gathered around the well filled table.

Bro. J. P. Barnett, against his protest, was elected moderator, and Bro. J. T. Smith, clerk. We were all satisfied with their ruling and work. The letters from churches showed a healthy growth. The reports of the members of church work. Grant's Creek church, for instance, reported two Sunday-schools—one at the church and one four miles away, for the accommodation of a portion of the membership.

"What is it to witness for Christ?" was profitably discussed by brethren J. A. Maharry, J. G. Apsey, C. G. Elliott and C. W. Hare. The difference between merely professing Christ in the church, etc., and living a perpetual confession was strongly emphasized. Bro. Apsey said a swindling horse-trader could not be a true witness for Christ. Bro. Elliott condemned the church member who don't know anything, has no testimony to give. The man of the world says outright, "I am no Christian." If a professor says, "I don't know whether I am a Christian or not," he is either lying, or a sinner; he is lying anyhow. A Christian can't harbor evil thoughts against another. If you don't know that you are a Christian, you are certainly in the devil's army. The writer spoke of the various ways in which the followers of Jesus are to witness for him. Bro. Apsey summed up the argument by saying: "We are to witness for Christ (1) by professing him in our hearts; (2) by confessing him before the world; and (3) by living and working for him."

Some brother introduced the following queries: 1. What good has been accomplished by our paper, the ALABAMA BAPTIST? 2. Has the State Mission Board been of any practical help in promoting the Baptist cause in Alabama?

Bro. Apsey was afraid he would be absent when the time came to discuss these questions, so he would say what he thought of the ALABAMA BAPTIST. He was familiar with its origin. The forces in this state were divided, some working with Georgia, some with Tennessee, and others with Mississippi. Now we are getting to be splendidly organized and united, and a large part of the credit for this good work is due the ALABAMA BAPTIST, and if it were to sink to day the good work it had done would last forever. Whenever he looks over his small church and sees how weak it is, and how little they can do, he is cheered to read in the paper what other Baptists are doing. Christians need a religious paper just as greatly as does the politician.

SATURDAY MORNING, brethren Apsey, Elliott and Hare gave several reasons "Why we should commute." Bro. Apsey spoke of the tenderness with which a parent would cherish the picture of the deceased

child, how fondly every look and smart act of the dear babe is remembered. We make no effort to forget our loved dead, but how many of us neglect to bring to memory as often as we might the acts of the best friend we ever had. Our own Master has said, "As oft as ye do this ye do it in remembrance of me." The other speakers followed in much the same strain, urging Christians not to neglect so sacred a service, and one that can be made so largely to aid us in growth in grace.

Why should we give to missions? and what good has been accomplished by the State Mission Board? were the next topics to engage our attention. Bro. Jas. Smith introduced the subject by reading a number of Scripture quotations. Bro. Edwards is not a public speaker, he said, but he made a good talk anyhow. Bro. Maharry thought every Christian should give to missions. Bro. J. T. Smith is a business man, and don't consume time in making excuses. The first thing to notice about missions, as he saw it, was to have a preacher. This man must be qualified; then he must be sent. While we can't qualify him the humblest of us can share in sending him. The Master has made it incumbent upon us to give to missions. His command to go should ever ring in the Christian's ear. Bro. Apsey recited a dialogue between a stranger and a church member concerning paying pastors and giving to missions. Churches who give nothing for missions or pastor's salary should drop missionary from before their name and call themselves "Deep Water Baptists."

Bro. Elliott delivered a very instructive lecture on our mission fields. He asked questions about which our anti-mission friends should think soberly. "Would Christ have died for men who were already going to heaven as fast as they died? If the heathen can be saved without a knowledge of Christ, without a knowledge of the plan of salvation, why could not the whole world be thus saved. After the sermon a collection was gotten for missions. Then came a speech on religious literature and the ALABAMA BAPTIST, afterwards dinner, an hour to work for subscribers, and then, with Bro. Mitchell and his brother, we were off for Grant's Creek church, some fifteen miles north. The hospitality of these west Alabama Baptists is hard to surpass anywhere.

Bro. M. M. Wood did a splendid work among these churches, and is remembered with love by all. Through him and Bro. J. T. and Dr. A. P. Smith our subscription list is always kept up very well. These latter brethren are laymen, who are a power for good in their churches and communities. They are Aarons and Hurrs in the true sense of the word. Dr. Smith is a graduate of Howard, and watches with solicitude his varying fortunes. He expects to educate all of his boys at his alma mater. Fourteen new subscribers were secured at Beulah, and there is no doubt of many more coming in during the fall and winter. Everywhere we go we meet Baptists who have been thinking about taking the paper and only waiting for somebody to take their money; others have to be urged considerably to do that which will be a blessing to themselves and family. Miss Mary Thornton, who goes to China as missionary next spring, lives in this section. She is at present visiting in Indiana, so we failed to meet her. Our home was with sister Chambers and family. This home often entertains the servants of Christ, and they go away blessing God for such kind people.

## GRANT'S CREEK CHURCH.

This church is situated fifteen miles southwest of the city of Tuscaloosa. Rev. John C. Foster has served them for nearly twenty years. He is quite aged and feeble, but does good work for the Master yet.

Saturday night was spent with Bro. Hiram G. Mitchell, at his mother's, Mrs. Sullivan. This good sister was quite happy because the last of her children had made a profession of religion, and was to be baptized the next day. To encourage other Christians we will tell of Bro. Mitchell's missionary cotton patch. He selects a choice piece of land, fertilizes it well, works it thoroughly and then gives the proceeds to the cause of missions every year. Doing this he finds to be the easiest method for raising money to aid in spreading the gospel. Went over of our readers try this plan? Give to God the first fruits of your increase and see if he don't pour out abundantly his blessings upon you.

Among the first men we met Sunday was Bro. Maharry. Some days before, after much persuasion, he had

consented to try the ALABAMA BAPTIST for three months. His daughter was to be baptized that day and he was happy, and as an evidence of it, he decided he would double his time for the paper and make it six months.

At half past nine a large concourse of people had gathered at the creek to witness the baptizing. A grand meeting had just closed the week before, and now there were seventeen for baptism. Bro. Blackwelder, of Northport, had aided the pastor, and the Lord blessed their united labors. This young brother is winning golden opinions for himself as well as sheaves for the Master. A brother preacher speaking of him, said he was both an able preacher and a Godly man.

After the exercises at the creek were over, we led the congregation in a prayer meeting service at the church. Bro. Foster preached a carefully prepared sermon. On invitation the writer made a talk touching the importance of religious reading, and urged the necessity for the Baptists of this state supporting their own paper. Before leaving the community a dozen new subscribers were procured. Bro. Mitchell will act as our special agent for that section, and we expect to have a large increase in readers thereabouts by cotton selling time. Those who read the paper love it very much, and do not hesitate to say the paper was never a truer defender of Baptist faith than now.

Bro. Mitchell stuck to us until he got us to the home of Bro. Guy Foster. Here we were kindly cared for and then sent to the railroad in company with Bro. Wooley.

Our stay was so short in that neighborhood that we missed seeing many whom we would have been pleased to meet. We promise another visit before many months.

## A HORNET'S NEST.

Some time ago the ALABAMA BAPTIST stirred up a hornet's nest when it came out on Roman Catholicism. The Warrior Index copied a paragraph from this paper and then "Patrick Yelad" pulled "A Baptist's" hair (figuratively speaking) for Baptists believing as they do concerning Rome and the church. The battle has been interesting and now "A Baptist" has strengthened his position by taking "J. G. White" as a companion in the battle. The last mentioned gentleman pulls off his coat, rolls up his sleeves and puts in ten short paragraph questions that will confound the Catholic hierarchy if it endeavors to solve them. Read them, as they are condensed, and put them in your scrap book:

1. You claim judicial power as God Almighty to forgive sins, to save or damn thousands of men. Prove it.

2. You claim that Roman priests have power by a few Latin words over wafers, or wine, to create the Lord Jesus Christ or thousands of Christs at pleasure. But where is the proof that your power is greater than Omnipotence?

3. You obtain money under false pretenses to deliver souls from purgatory. But where is the proof that the whole business is not a blasphemous ecclesiastical fraud, a device of the Roman clergy to "rob widows' houses," while they for pretense make long prayers?

4. You teach that Protestants are to be eternally damned. Where is your proof?

5. You exclude infants from heaven. But by what authority?

6. You pretend to baptize unborn infants to save their souls. Who authorized you to perpetrate such a brutish abomination?

7. You solemnly swear that outside of the Roman Catholic church no one can be saved, and that the church of Rome was built on Peter who lived less than 2000 years ago. Pray tell us what became of patriarchs, prophets and "holy men of old," who lived within the 4000 years before Peter was born, and what of the millions of pious Christians who have lived since the advent of Christ, who regard the sect of Rome as the "mystery of iniquity," the "Mother of Harlots," "drunk with the blood of saints?"

8. You proclaim your pope infallible. How do you prove his "holy unbroken apostolic succession" through that long line of criminal popes including fornicators and "men of the baser sort?"

You pray to Mary and pretend through her mediation to perform miracles and bring souls back from hell. How is it that a bachelor priest with his orthodox shirt collar the wrong side before, and his name the last end first, with a whiff of his breath and the wag of his tongue can do ten thousand times more than the Virgin Mary did?

10. Simes, Brownson, Hecker, Kenrick and others inform us that Roman Catholics will control this country and "religious liberty be at an end." Please tell us how long before you will consummate this work, and whether you have imported the instruments of torture for your holy inquisition?

It is admirable to die the victim of one's faith; it is sad to die the dupes of one's ambition.

## To Baptist Parents in Alabama.

Please let me say a few words to you about your boys, and let me give you a few reasons why you should send them to Howard College. It was my good fortune to get my diploma from this institution. For a year now I have been, in the providence of God, pastor of the college church at East Lake. Of course what I shall say is based upon facts coming under my own observation. I am sure you will listen while I speak on what is to you a very important matter. I am confident, when you think for a moment, that you will agree with me when I say your son ought to be educated in Howard College.

1. Because Howard College is your college. I do not think I put it too strongly when I say that since it is your college—the property of Alabama Baptists—it is your duty to support it. Ours would be one of the largest and strongest institutions in the South if we had the Baptist boys and money now going into other institutions. We had as well pay our subscriptions to Methodist preachers and send our childrens to Presbyterian Sunday-schools, as to support other institutions of learning by sending our boys to them. If the Baptists—if you don't support Howard College who will?

2. The instruction given here is of the purest order. There is not a professor in the institution of inferior scholarship, and in addition to that fact they possess peculiar fitness and love for their work. It may not be known to you that at the Seminary at Louisville, Ky., where young men graduate from every college in the South and many in the North, none are better prepared for the advanced studies than our Howard boys. They stand in the front rank with the graduates of the best colleges in the country. Certainly a diploma from the Howard is not to be despised.

3. I would lay special emphasis on another reason which must commend itself to you, and that is the fine moral and religious atmosphere which will surround your boys here. East Lake is characterized by the absence of corrupting influences. I am aware that the idea prevails that there is no place like Birmingham for wickedness. Whatever may be said of Birmingham, you must remember that we are six miles from the city, and more effects upon our boys than we are six miles from the city. You will be surprised to know that there is not a house, or resort, or business of any kind or description in or near East Lake that has the slightest tendency to corrupt the morals of a boy or girl. I am sure that the Howard is the best place for your boys.

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They are not two things at all. The Sunday school is the church at work; that is all of it. The relationship of work to the workers, is the relationship of the Sunday-school to the church. Do we discuss the relationship of our hands and feet to ourselves? No; they are a part of our organism, which we make instruments in our life work, to honor or to dishonor.

So of the Sunday-school, Ladies' Aid Societies and every other body of workers under authority of the churches. We do not object to any of these organizations when they are ordered by the churches and report their work to them. Then they are the church at work, and the church should work more than she does.

The churches should organize every body of workers, select the literature and be responsible for the conduct of the organization from first to last.

Her discipline is to be regarded, her doctrines are to be held, and her treasury is the place for all the funds collected by the workers.

If Sunday-schools and aid societies are organized without the authority of the church, choose their own officers and literature, adopt their own methods of work, hold such doctrines as they please, hold conventions at their will report to foreign secretaries and dispose of their funds as they please, and comparing themselves with the church ask, "What kin are we to the church?" I should say we are kin to all. They are the church at work, or they are no kin at all.

The ideal church would have but little use for many names which we now have for our workers. The church would assemble and study the scriptures, with all the people who would join in the delightful service, and never think of calling it a "Sunday-school;" and the ladies would do all the work that they now do, and more too, and never think of calling it a "Ladies' Missionary Society," or "Aid Society," or anything else. They would understand that they belonged to the church, and were at work like their brethren. They would never think of segregation, and would no more feel the necessity of reporting to some distant secretary of women's work than they would of reporting to Queen Victoria.

In an ideal church, under the teachings of an ideal bishop, the question of Sunday-schools, or Ladies' Missionary Societies would never be heard of.

Our teaching should be to produce ideal conditions in the commonwealth of our Lord, and then we shall soon have an end of much of the folly of the present.

—J. P. SHAFER, in East Lake, Aug. 29th.

## From Dr. Bass.

Dear Baptist: One of the most pleasant episodes that has occurred during my pastorate North is a visit from Bro. Walter A. Whittle. To have a Southerner, and especially an Alabamian, visit us was a real treat. I am pleased to see that in both North and South Bro. Whittle's lectures have created little less than a sensation wherever they have been delivered. He spoke two hours at each lecture here, and I have never known an audience more completely convulsed with laughter, more thoroughly thrilled with eloquence, or one whose minds were, to the last moment, held at higher tension. Michigan people have received these lectures with unbounded enthusiasm. They talk about the lectures during the day and dream of them at night. Those who have heard Bro. Whittle will understand this language, but those who have not heard him cannot fully appreciate the value and excellence of his lectures. No man ever visited our city who left a more pleasing impression. He preached twice for me and his sermons moved all hearts. Our congregations usually fill every seat and at the evening service the congregation cannot be seated.

God is blessing me in my work here. Two await baptism. About forty-two have been baptized since spring. We are delighted with the summer here. Come and spend next summer with us.

L. D. BASS.

Greenville, Mich.

[Thanks, brother, for the invitation. We fear the weight of office affairs and the machinery of the newspaper business will hold us down too completely to attempt to leave home so far.—EDS.]

## Is it Lottery?

The "Weekly Age Herald Gift Distribution" is the name of an adjunct to one of our leading papers, from which valuable gifts have recently been drawn by holders of tickets that were sold.

Among them was a Baptist deacon who drew a "superb brass pulpit or parlor lamp." If these gifts are distributed as a reward for services rendered the paper, it is perfectly legitimate; but if they are drawn by tickets, issued to induce patronage, with a chance at the articles, while it is not possible for all the tickets to draw something of value, the scheme is a lottery under another name, and is a violation of the constitution and laws of Alabama; and the management of the paper ought to be indicted. And especially should the deacon not procure another lamp in just that way.

JNO. W. STEWART.

Light travels millions of miles in a minute, yet that is not as high speed as the angel made who came from heaven to answer Daniel's prayer before the angel.

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## "Hugh McCormick"

Presents His Compliments to His "Truly Religious" and Cherished Critics.

Dear Bro. Editors: Your admirable issue of the 8th inst. came this morning, and among other pleasant things, I find the following feminine tid-bit:

"Please discontinue your paper to us. You not only published Hugh McCormick's letter, but gave it your endorsement. That letter was false from beginning to end—a disgrace to the writer and the publisher."

Now, as I bear the name mentioned by this agreeable person, and as only a few weeks ago I sent you a letter with that signature, and as I know of the existence of no other Hugh McCormick, I trust it will not be considered a proof of vanity that I should have supposed myself referred to. I should not reply, however, at all, to this modest soul who styles herself one of "the truly religious members," were it not for the fact that the letter in question, if I am not mistaken, was upon that old mother of harlots, the Roman Catholic church. She (the old Harlot) and I are "at outs," but she shall not be treated unfairly. "Give the Devil his dues." I reply in order that our cultivated and saccharine critic may have an abundant opportunity to save her husband's honor by making good her generous assertion in regard to my letter. Please let me say:

1. That if the "Hugh McCormick" to whom this gentle lady refers is the Hugh McCormick of Zacatecas, Mexico, then the article which she wrote was absolutely reliable and true, not only as a whole, but in all its statements "from beginning to end."

2. That I mildly but firmly beg—would it be ungentle to demand—that this sweet tempered critic attempt to prove, in part at least, the truthfulness of her very serious charge, and that in the columns of the ALABAMA BAPTIST where the charge was made, and that the name of this "truly religious" lady be attached to her articles. If not that, I demand a complete and immediate retraction.

3. That I insist that the editor publish the whole of her letter, giving post office address, date and signature. Not even such a sweet spirited creature as this amiable critic has the right, anonymously, to attack the veracity of another. "Let on the light."

4. That I regret that the critic is a "she." If a "he" I should not have to choose my words. And then you know, Mr. Editor, there's no man but dreads more a woman's nail, than a strong man's fist. It's embarrassing, too, to have such nice things said to you.

"Truly religious" Catholic women run out of her house not long ago for having read a chapter in God's Word to a poor paralytic. And now another "truly religious" lady is on the war path, so to speak. The Catholic church calls that sort of thing "Catholic charity." Be that as it may, one must not be hard on the ladies, especially on the "truly religious members."

5. That I cannot help laughing and wondering: "What did I say that hit her so hard?" One hates to see a sweet, pious, gentle spirit so ruffled. Do her attacks last long?

6. That I thank you, Mr. Editor, for publishing her letter. Some would have counseled, "Hush it up." That's what Rome wants. "Let on the light!" You should have published the name, however, as rules of journalism and common justice demand.

7. That I thank you for referring the responsibility of all that goes over my name to me. The habit of "taking care of myself" has grown upon me, and I could not think of shifting the responsibility in such an interesting moment as this.

8. That I must beg you to send me the paper containing that letter, as I have no copy of it. I want it to place in my scrap book, with this toothsome critical bon-bon just below.

9. That the Roman Catholic church teaches and practices the grossest idolatry; that she is anti-Biblical and anti-Christian.

10. That the cause of Christ in Zacatecas, Mexico, is progressing grandly, and that subscriptions, large and small, for the greatly needed Baptist church house may be sent to Bro. Crumpton, at Marion.

And now, with renewed congratulations to you for the growing power of your paper, and with a hearty *au revoir* to that "truly religious member," my fair and cherubic critic, I am, as before, yours,

HUGH P. MCCORMICK

The Constancy of Nature and Faithfulness of God.

There is enough of patent and palpable regularity in nature to give also to the popular mind the same impression of her constancy. The very child knows and proceeds upon it. He is aware of an abiding character and property in the elements around him, and has already learned as much of the fire, and the water, and the food that he eats, and the firm ground that he treads upon, and even of the gravitation by which he must regulate his postures and his movements, as to prove that infant though he be, he is fully initiated in the doctrine that nature has her laws and her ordinances, and that she continueth therein.

Even those appearances in the heavens at which superstition stood aghast, and imagined that nature was on the eve of giving way, are the proudest trophies of that stability which reigns throughout her processes—of that unswerving consistency wherewith she prosecutes all her movements. And the lesson that is thus held forth to us from the heavens

above, is responded to by the earth below; just as the tides of ocean await the footsteps of the moon, and, by an attendance kept up without change or intermission for thousands of years, would seem to connect the regularity of earth with the regularity of heaven.

We follow this uniformity through the successive stages of growth, and maturity, and decay, both in plants and animals. We discern it still more palpably in that beautiful circulation of the element of water, as it rolls its way by many thousand channels to the ocean; and, from the surface of this expanded reservoir, is again uplifted to the higher regions of the atmosphere, and is there dispersed in light and fleecy magazines over the four quarters of the globe, and at length accomplishes its orbit by falling in showers on a world that waits to be refreshed by it. And all goes to impress us with the regularity of nature, which in fact terms, throughout all its varieties, with power and principle, and uniform laws of operation, and is viewed by us as a vast laboratory, all the progressions of which have a rigid and unflinching necessity stamped upon them.

Nature, in fact, is personified into God; and as we look to the performance of a machine without thinking of its maker, so the very exactness and certainty wherewith the machinery of creation performs its evolutions, has thrown a disguise over the agency of the Creator. Should God interpose by miracle, or interfere by some striking manifestation of providence, then man is awakened to the recognition of him. But he loses sight of the Being who sits behind these visible elements, while he regards those attributes of constancy and power which appear in the elements themselves. They see no demonstration of a God, and they feel no need of him, while such unchanging and such unflinching energy continues to operate in the visible world around them; and we need not go to the school of rationalism in quest of this infidelity, but may detect it in the bosoms of simple and unlettered men, who, unknown to themselves, make a god of nature, and just because of nature's constancy; having no faith in the unseen being who originated all and upholds all, and that because all things continue as they were from the creation. Such has been the perverse effect of nature's constancy of the alienated mind of man, but let us now attend to the true interpretation of it. God has, in the first place, put into our minds a disposition to count on the uniformity of nature, inasmuch that we universally look for a recurrence of the same event in the same circumstances.

The infant who makes a noise on the table with his hands for the first time anticipates a repetition of the noise from a repetition of the stroke, with as much confidence as he who has witnessed for years together the unvariableness wherewith these terms of the succession have followed each other. God may be said to have promised to every human being that nature would be constant; if not by the whisper of an inward voice to every heart, at least by the force of an uncontrollable bias which he has so impressed on every constitution. So that, when we behold nature keeping by its constancy, we behold the God of nature keeping by his faithfulness—the system of visible things with its laws, and its successions which are invariable, instead of an opaque materialism to intercept from the view of mortals the face of the Divinity, becomes the mirror which reflects upon them the truth that is unchangeable, the ordination that never fails.

Well may we rejoice in the strict order of the goodly universe which we inhabit, and regard it as a noble attestation to the wisdom and beneficence of its great architect.

BESSIE V. MIDDLETON.

Buena Vista, Monroe Co., Ala.

Endorsing Our Position.

Dear Baptist: It was with reluctance that I subscribed to the BAPTIST. Only through the entreaty of one of your friends would I agree, as I was already taking a good paper and knew very little about the BAPTIST. I have received it regularly, have read it closely, and must say I like it well as a paper of the denomination; for especially am I proud of it for the stand taken in regard to Catholicism, for our people need educating along this line. I have stood to many good people of different denominations, apparently well posted, on almost every subject, who never seemed to look with any uneasiness at their growth, and especially at their usurpation of power in our cities. I lived in a western town (now a city of great importance) when it was almost unknown; and with the railroad and the sale of city lots, came the Catholic Church. For two years there was no other church, and I attended this one often, almost regularly, and I must say there were unfavorable impressions made upon my mind which cannot be eradicated while I live, especially the domineering, iron rule of the priest among his members. I can't see how any member of a Christian church can object to the position you have taken on this subject. I can only think, as you said to the sister last week, there must be a heavy



# Alabama Baptist.

MONTGOMERY, ALA., SEPT. 5, 1899.

EDITORS:  
Rev. O. W. HARRIS, — JAS. C. POPE.

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ture through us.

ONE hundred and twenty-nine per-

sons were buried alive in an earth-

quake in the town of Khenzouck,

Russia.

THE senior has been in the office

for the past week, but is now on a

lengthy campaign among the associ-

ations.

AN exchange says that consump-

tion experience much relief by sleep-

ing on pillows made from shavings of

rich pine or of pine straw.

THE EDITORIAL of the Demopolis

News, has our sympathy in the loss

of his father, Mr. T. G. Cornish, who

died on the 13th of August.

EX-MAYOR W. S. REESE, who is

one of Alabama's commissioners to

the Paris exposition, has our thanks

for a book of exposition views.

Now, dear reader, we have waited

patiently—at least we have waited;

your cotton is being sold; please re-

member us. The best time to send

money is now.

UNITED STATES officers have caught

three negroes in Calera who have

been running a blind tiger. But what

about the white men who are still do-

ing the same thing?

THE deacons of the First church,

Waco, Texas, have preferred charges

against Rev. M. T. Martin for teach-

ing doctrines contrary to those ac-

cepted by Baptists.

THE St. Joseph's College at Bard-

town, one of the oldest Catholic col-

leges in the state of Kentucky, was

closed a few days since, because a

suitable faculty could not be obtained.

WE are glad to be able to recom-

mend to the public the *Evening Jour-*

*nal*, which is quite a readable paper,

published in this city. Its editors are

wide-awake newspaper men and be-

lieve in printing the news.

WE congratulate Bro. T. G. Bush,

of Mobile, on his appointment as

one of the trustees of the Auburn In-

stitute of Technology. He is one of

our best citizens, and will grace with

honor any position given him.

OUR best bow is made to subscri-

bers who are sending in their renewals.

We never tire of making bows, so

we beg others who have been holding

back for fear of troubling us to come

and send up at their earliest convenience.

EDITOR LAWRENCE doesn't ad-

vertise breweries nor lotteries. Good

for this Christian brother. Many edi-

tors of Alabama, who are Christian

men, are helping on the cause of

iniquity by advertising these institu-

tions.

BRO. J. J. FINKLE, of Buena

Vista, sends us a large order for

work, and says: "I don't say any-

thing about prices because I believe

you will do right about it." We thank

the brother for this confidence, and

take this opportunity to say that, if

any time work ordered of us is not

satisfactory, and prices not as reason-

able as other first-class houses will

give, all you have to do is to let us

know the facts, and we will make it

all right.

## OF INTEREST TO OUR READERS.

Our readers will be treated regular-

ly to letters from Washington, from

Italy, from Mexico, from Japan (we

hope), and others concerning travels

in Europe. These are a few of the

special attractions, but there will be

many more good things constantly

filling the columns of the ALABAMA

BAPTIST. Subscribe now and get the

benefit of all these letters. And es-

pecially should those send in their re-

newals who have been waiting for

more money in the market. Now

that their cotton is being marketed,

brethren should send their renewals

promptly.

## BIRMINGHAM BAPTIST UNION.

It was our pleasure to be with the

preachers of Birmingham and vicinity

last week in the Monday morning

meeting. There were present brethren

Joiner, Hale, Ward, Staton,

Montgomery, Lee, Reynolds, Gile,

Gaha, Hobson, Daughtry, Miles,

Franklin, and three colored brethren

—Pettiford, Guiley and the Avondale

pastor, W. T. Walker. In three-

minute speeches the brethren dis-

cussed the personality and office work

of the Holy Spirit. We were edified

and comforted by the great confi-

dence expressed in the third person

of the Godhead. Minute reports

were made, by the pastors, of Sun-

day's work. At Bessemer, Bro. Lee

received two by letter; some interest

in the congregation. He had been

for six weeks out of his pulpit, with

a sick wife. He thanked the brethren

for their prayers and sympathies. At

Pratt Mines, Bro. Staton felt encour-

aged. He baptized one convert; con-

gregation good.

Bro. Joiner reported Sunday-school

and church congregations smaller than

usual. Bro. Montgomery is doing

good work as a colporteur. He finds

great need for good books; many fam-

ilies have much bad literature among

them; many Baptist families do not

take the ALABAMA BAPTIST, but some

dollar weekly from other states.

The Elyton pulpit was filled by

Bro. Daughtry, in the absence of

Bro. Harris. He thinks Bro. H. is

doing a good work there. The church

house is not quite finished.

Bro. Hobson reports a growing

Sunday-school at Warrior. One

member baptized and one received by

letter. House full at night service,

and one person arose for prayer. He

had recently held meetings at Coal-

ing. Ruhama had the best congrega-

tion since commencement; two re-

ceived under the watchcare of the

church and one by experience. A re-

vival spirit is in the church.

Bro. Reynolds preached at Green

Spring and Avondale. He had, dur-

ing the past week, attended a meet-

ing at Leeds. There were several

conversions. Bro. Franklin preached

at 11 o'clock for Bro. Douglass at

Avondale. The church has begun a

meeting.

The First Colored Baptist church is

served by Bro. Pettiford. Has a

good Sunday-school and good congre-

gations. Raised something over \$200

Sunday before last.

Bro. Guiley is laboring jointly with

the American Baptist Publication So-

ciety and the State Mission Board in

doing Sunday-school missionary work

and general evangelistic work. He

is meeting with success. Bro. Walk-

er preaches at Avondale. They need

much strong preaching. Bro. Rey-

nolds spoke of the good work Bro.

Pettiford was doing at the mines

among the convicts. Bro. Staton had

aided Bro. Glenn in a meeting. There

were ten or twelve conversions.

Bro. Hale reported 278 in Sunday-

school, a number received by bap-

tism and two by letter. He preached

on "Babes"—babes in Christ. Bro.

Wood had forty-one present in the

Second church. Preached at school

house in the evening.

Bro. Griffin, of Kentucky, was

present. He is a member of Dr.

Davidson's church at Covington, Ky.,

and this talk about the Holy Spirit

had reminded him of how his pastor

talked. On invitation we made a

speech for the BAPTIST. The pas-

tors are all going to help us more in

the future.

Bro. Gile told how much encour-

agement he finds in working for

students for Howard College; urged

pastors of Birmingham to talk up the

college.

## BREWTON AND EVERGREEN.

A hasty trip was made to Brewton

last Friday. On the way we met Bro.

Wm. Flowers, who, with his bride,

Miss Eliza Rice, had just returned

from their bridal tour. It's a little

late, but we congratulate them on

their union. Bro. F. is a successful

business man and a Christian of strong

convictions. He loves his pastor and

his church.

Bro. Bell boarded the train at

Georgiana. They were beginning a

meeting at that church, and he had

left Bro. Sims to carry it on until he

returned from his monthly appoint-

ment at Elim. At Brewton we were

met by Bro. W. H. Strong, who had

us to dine with him. During our stay

we saw several brethren who renewed

their subscriptions. We got to

shake hands with the elder brother

Loveland. Bro. Brooks is always

glad to tell of their Sunday-school.

The meeting continues.

We regret to learn of the death of

sister Cumbe, wife of Rev. R. A. J.

Cumbe, of Alexander City, which

occurred on Saturday last. We ex-

tend sympathy to the bereaved ones.

May the God of love strengthen them

in their affliction.

Bro. Burns of Jemison, Bro. Elliott

of Pine Apple, and Bro. Stewart of

Evergreen, are not only working for

new subscribers, but are urging their

people to send us orders for job print-

ing. Other brethren could help us

largely by doing likewise.

We have just closed a series of meet-

ings at this place, with an addition of

fifteen by baptism. The church was

greatly revived. We hope you will be

with us in our association Friday be-

fore the third Sunday in September.

—J. J. Lawler, Deposit, Ala.

The Opelika preachers' conference

meets at Opelika Tuesday after the

second Sunday in September. Sub-

ject for discussion, "Does Not Loy-

alty to the Truth Demand that We

Preach Our Distinctive Principles

More?" Dr. Lloyd opens the dis-

cussion.

We had a three days' meeting at

Ada, beginning on the fourth Sab-

bath. Rev. W. C. Avant, of Rut-

ledge, did the preaching for us. It

was a spiritual feast. One accession

by experience, and another, who will

unite at our next meeting, is the result

so far.—J. M. K.

Dr. Nunnally preached his farewell

sermon at the Twelfth Street church,

Aniston, on the 25th. We part

with Dr. Nunnally with sincere

regret. We have always counted him

as a warm friend and safe counsellor.

The greatest prosperity is wished for

him in his new field.

The Baptists of Central Institute

have a new house of worship. The

dedication sermon was preached on

last Sabbath by Rev. J. L. Thomp-

son, who was at one time pastor.

The church is on the upward grade

and is in good working order. Rev.

W. J. D. Upshaw







